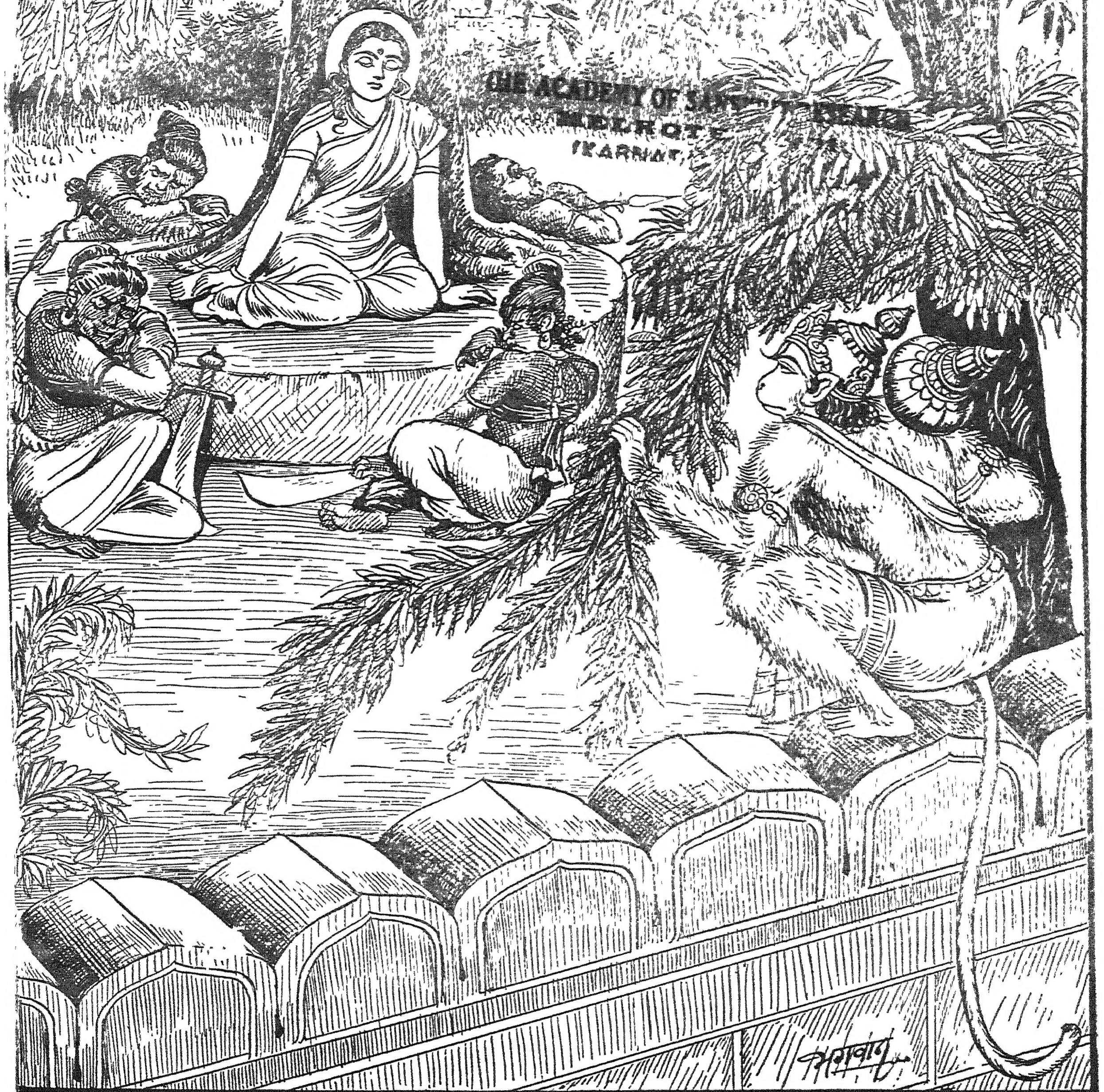
KALYANA KALPATARU



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The Vālmīki-Rāmāyaṇa

(Sundarakāṇḍa)

Book V

Canto Number:

36. Hanumān delivers Śrī Rāma's signet-ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes Śrī Rāma's non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessivelove for her, Hanumān consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement. 1244

37. Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanumān to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form. Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her. 1248

38. Asked by Hanumān for a token, Sītā narrates the episode of a crow, which occurred on the Chitrakoot mountain, and asks Hanumān to repeat the story to Śrī Rāma by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month, till the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token. 1254

39. Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmana on his back across the sea. 1260

40. Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings. 1265

41. Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message form Sīta, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanumān proceeds to do it. 1267

42. Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him.

53. Wrapping up the tail of Hanumān in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanumān round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanumān kills with it the ogres guarding the gate. 1307

54. Making up his mind to set fire to the city of Lankā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy. 1311

55. Seeing the whole of Lankā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Chāraṇas (celestial bards) and others and feels comforted. 1316

56. Hanumān sees Sītā once more and, bidding adieu to her, takes a leap across the sea. 1319

57. Having leapt from the coast of Lankā and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanumān roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Angada, who was eager to hear the story, sits down to do so on an extensive flat rock along with all. 1323

58. Interrogated by Jāmbavān, seated along with the monkey hordes, Hanumān narrates *in extenso* how he saw Mount Maināka in the course of his journey to Lankā, reached Lankā, beheld Janaka's daughter and returned to Mount Mahendra. 1328

59. Picturing to his fellow monkeys the sad plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Lankā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war. 1341

60. Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Angada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Lankā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments. 1344

61. Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey

END of SUNDARAKĀṆDA

List of Illustrations

(Tri-coloured)

Śrī Vālmīki-Rāmāyaṇa: Sundarakāṇḍa

[An Introduction]

By R. Vanchinathan B. E.

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥*

Of the seven Kāṇḍas in Śrī Vālmīki-Rāmāyaṇa, the most important is the Sundarakāṇḍa, and the essence of the Sundarakāṇḍa is contained in the above Śloka—a prayer uttered by Śrī Hanumān. It is this attitude of "Surrender" on the part of Śrī Hanumān—Śrī Rāmadāsa—that turns the whole "story" of the Rāmāyaṇa into a comedy instead of a tragedy. (The Rāmāyaṇa is no story, but is a true fact of actual history—told in the form of a "story" or "divine story" or "epic" by a great truthful poet, a gifted poet—Sage Vālmīki, under "divine" instructions. So, in that sense only we call it a "story". Yes, Śrī Vālmīki-Rāmāyaṇa is a "story"—a "divine story", the reading of which will convert man into a god.

After having encountered all the obstacles *en route* while crossing the 100 Yojanas of the sea dividing Lanka from Bhārata and conquering Lankinī—the guardian deity of Lankā, Hanumān searches in vain for Sītā throughout the palaces and buildings and streets of Lankāpurī. Ultimately he sees Mandodarī—Rāvaṇa's principal spouse—in his (Rāvaṇa's) bed-chamber, mistakes her for Sītā for a while and then corrects himself, and falls into a deep sense of remorse. He has forgotten Śrī Rāma—hence all this futile search. He decides even to commit suicide, refusing to go back to Sugrīva without finding Devī Sītā. This attitude of "self-surrender" to God brings forth that wonderful prayer—quoted above—which is the essence of Sundara-kāṇḍa, nay, of the whole of the Rāmāyaṇa.

With this prayer on his lips Hanumān sees, by chance as it were, Aśokavana, where Devī Sītā has been kept under proper guards by Rāvaṇa. Hanumān then proceeds to this Aśokavana and sees Devī Sītā surrounded by Rākṣasīs (ogresses) near the famous Śiṃśapā tree in an exceedingly pitiable condition. Later Rāvaṇa himself comes before Devī Sītā and entreats her to become his wife. Devī Sītā bluntly turns down his overtures and advises him to turn his mind to his own women. Rāvaṇa gets wild and gives Sītā a month's time to make up her mind, failing which Sītā would be cut to pieces and cooked for his morning breakfast. He directs the Rākṣasīs to persuade Sītā to accede to his wishes by all means. The Rākṣasīs frighten Sītā and threaten to eat her up.

Devī Sītā is in a very agonizing situation. "Foul" thoughts enter her mind. She imagines her husband, Śrī Rāma, abandoning her completely and after

* Hail to Śrī Rāma accompanied by Lakṣmaṇa, as also to the celebrated godlike lady Sītā (Janaka's Daughter). Hail to Rudra (the god of destruction), Indra (the lord of paradise), Yama (the god of retribution) and Vāyu (the wind-god) and salutations to the moon-god, the sun-god and the hosts of Maruts (the forty-nine wind-gods).

completing the 14 years' exile returning to Ayodhya and enjoying beautiful damsels, and herself—struck by ill luck, as a result of her true love for Śrī Rāma, soon going to die a miserable death. This "foul jealous" thought soon induces Sītā—the woman—to commit suicide, by hanging herself with her own beautiful locks from the branch of the very Śiṃśapā tree in which Hanumān is hiding himself, watching all these tormenting scenes.

However, through Śrī Rāma's grace, Sītā's very thought of Śrī Rāma in her "last moments" brings forth the necessary redeeming relief to her. Hanumān tactfully introduces himself to Devī Sītā, and the whole scene changes. Devī Sītā comes to know of her lord Śrī Rāma's safety and also Śrī Lakṣmaṇa's and how they are anxious to know the place where Sītā has been hidden by Rāvaṇa, to wage a war against him and rescue her.

Devī Sītā receives Śrī Rāma's 'Angulīyakam' (signet-ring) from Hanumān and Hanumān, in return, recieves Devī Sītā's "Chūḍāmaṇi' for delivering it to Śrī Rāma—a very happy scene.

Then, Hanumān decides to destroy Aśokavana to attract Rāvaṇa's attention, and succeeds in meeting Rāvaṇa. He advises Rāvaṇa to release Devī Sītā and apologize to Śrī Rāma, and receive his blessings. Rāvaṇa gets angry and orders Hanumān's execution; but under the sound advice of his brother, Vibhīṣaṇa, agrees not to kill a 'Dūta' (messenger) and instead orders Hanumān's tail to be set fire to. The order is carried out, and Devī Sītā comes to know of this cruel treatment being meted out to Hanumān, her lord's emissary. She prays to Agni Deva to be cool to Hanumān, and soon Hanumān feels the large flames round his long tail cool like snow. He remembers the powers of Śrī Rāma and Śrī Sītā and also of his own father Vāyu (the wind-god), and understands the position with no more surprise.

But, in a weak moment, he decides to set fire to the city of Lankā with the help of his 'tail-fire' 'in an easy manner'. This he does by jumping from place to place and the whole of Lankā is destroyed by the fire. (This is Lankādahana.)

Then, suddenly, the thought strikes him—he has forgotten about Devī Sītā. He fears Sītā too must have been destroyed by the fire, and again decides to commit suicide. A little further reflection assures him that Devī Sītā—a great Pativrata that she is—cannot be touched by an ordinary fire. This is confirmed by the Chāraṇas (celestial bards), and Hanumān himself again calls on Devī Sītā under the Śiṃśapā tree to find her quite safe and sound. Hanumān takes final leave of Devī Sītā, assuring her of Śrī Rāma's final victory over Rāvaṇa at Lankā and then of her reunion with Śrī Rāma, as desired by her.

Hanumān returns to the mainland and the entire monkey army headed by Angada reaches Sugrīva's home—the Ṛṣyamūka mountain, where Sugrīva along with Śrī Rāma and Śrī Lakṣmaṇa is awaiting Hanumān's arrival with the news of Devī Sītā.

The glad tidings of Devī Sītā's safety and purity as found by Hanumān gladdens the party and Hanumān hands over the Devī's Chūḍāmaṇi to Śrī Rāma, explaining clearly Devī Sītā's position as "safe and

pure", but anxiously awaiting Śrī Rāma's early landing on the shores of Lankā for fighting Rāvaṇa.

Thus ends Sundarakāṇḍa, relieving the anxiety of all concerned and in the hope for future action to destroy the evil in Rāvaṇa and to effect release of Devī Sītā from his custody.

This is only an introduction to the Sundarakāṇḍa of Śrī Vālmīki-Rāmāyaṇa. The more one reads this oneself, the more will one understand it.

Glory of Sundarakāṇḍa and How to Read it ?

Like Lord Śrī Rāma, who is Virtue incarnate and the Ideal Supreme Person, the entire Rāmāyaṇa of Sage Vālmīki, which is a story of Śrī Rāma's wanderings or travels (Ayana) and constitutes the Lord's own verbal form as it were, is intrinsically free from all imperfections and the singular abode of all propitious virtues, a mine of jewels in the form of excellences enabling one to secure all the four ends of human endeavour (*viz*, earthly prosperity, religious merit, sense-enjoyment and Final Beatitude) and ravishes the mind on being studied and listened to, as is testified to by Sage Vālmīki himself in the following couplet:—

कामार्थगुणसंयुक्तं धर्मार्थगुणविस्तरम् ।
समुद्रमिव रत्नाढ्यं सर्वश्रुतिमनोहरम् ॥
(I. iii. 8)

"It discusses (in a secondary way) the subjects of Kāma (sense-enjoyment) and (worldly) prosperity and expatiates on the merits of the two other objects of human pursuit, *viz,* religious merit and Final Beatitude, and is thus full of jewels as the ocean and ravishes the ears as well as the mind of all (by the musical ring of its verses and the profundity of their meaning respectively)."

Nevertheless, even as the letter 'अ' (A) is the foremost of all the letters of the Alphabet, the metre Gāyatrī of all the metres of the Vedic Prosody, the mind of all the organs of perception, the head of all the limbs of the human body, the holy Ganga of all the rivers (of the world), the Sāmaveda of all the four Vedas, the name 'Rāma' of any thousand Names of the Lord, Sītā of all devoted wives, the Gītā of all the components of the Mahābhārata, Sage Vyāsa of all hermits and Lord Śrī Kṛṣṇa of the (entire) clan of Vṛṣṇis, the Sundarakāṇḍa, as its very name implies, is the most charming and delightful of all the books (Kāṇḍas) of Śrīmad Rāmāyaṇa, endowed as it is with a divine potency of its own and adorned with numerous virtues.

WHY HAS THE BOOK BEEN NAMED AS 'SUNDARA' ?

It is known to all learned men that all the books of Śrīmad Rāmāyaṇa bear appellations truly indicative of their subject-matter. The Bālakāṇḍa, for instance, depicts the enjoyable infancy and boyhood of Śrī Rāma, while the Ayodhyākāṇḍa narrates events connected with his life in Ayodhya such as his proposed installation as Prince Regent. The Araṇya-Kāṇḍa portrays his life as an exile in the forest. The Kiṣkindhā-Kāṇḍa tells us how, disunited

from Sītā, he lived in Kiṣkindhā in the company of Lakṣmaṇa; whereas in the Yuddha-Kāṇḍa we witness the martial exploits of Śrī Rāma. The question, therefore, naturally arises: What is the charm in the Sundarakāṇḍa, which has given it the appellation of 'Sundara' (beautiful) ? The following is the explanation furnished by some scholars:—

नष्टद्रव्यस्य लाभो हि सुन्दरः परिकीर्तितः ॥

"The discovery of a lost treasure constitutes the charm of this book."

The idea is that the book has been named as 'Sundara' because it furnishes a consummate and unmistakable clue to the whereabouts of Sītā, who had been borne away by Rāvaṇa. Others, however, tell us that the word 'Sundara' denotes a monkey and the book has been named as 'Sundara' because it mainly depicts the glory of Hanumān, the very crest-jewel among monkeys. Still others maintain that in this book Śrī Rāma, Sītā and all the monkeys are completely rid of their agony and enjoy the highest felicity on receiving authentic news about Sītā. Hence it has derived the appellation of 'Sundara'. Yet others construe the word 'Sundara' to mean 'felicity' (Mangala). Since the book in question describes in a special degree the amiable disposition, nature and narrative of Sītā, it rightly enjoys the appellation of 'Sundara.' Some more scholars declare that Canto XXXV of this book contains a detailed description, given by Hanumān, of the surpassing charm of the supremely good-looking Śrī Rāma as well as of the lucky marks on his body. This accounts in their opinion for the appellation 'Sundara' given to this book.

Scholars of South India hold the view that the book enjoys the title of "Sundara' because the following verse, which embodies according to them the meaning of the Tāraka Mantra—the name 'Rama' (so called because it delivers the devotee repeating it from the ocean of metempsychosis) figures in it:—

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

(Vālmiki-Rāmāyaṇa V. xiii. 59)

"Hail to Śrī Rāma accompanied by Lakṣmaṇa, as well as to that godlike lady, the daughter of Janaka ! Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god ! Hail to the moon-god, the sun-god and the hosts of wind-gods !"

Still others hold that the poetry of the entire Sundarakāṇḍa is most delightful and that the special poetic charm of this book accounts for its being designated as the Sundarakāṇḍa.* (*Vide*

* Says the author of the commentary known by the name of 'Tilaka':—

सुन्दरे सुन्दरी लङ्का सुन्दरे सुन्दरी कथा ।
सुन्दरे सुन्दरी सीता सुन्दरे किं न सुन्दरम् ॥
सुन्दरे सुन्दरीं सीतामक्षतां मारुतेर्मुखात् ।
श्रुत्वा हृष्टस्तथैवास्तु स रामः सततं हृदि ॥

"In the Sundarakāṇḍa stands described the beautiful city of Lankā; the story narrated in the Sundarakāṇḍa is (also) beautiful. In the Sundarakāṇḍa we find a word-picture of the charming Sītā. What is there in the Sundarakāṇḍa, which is not beautiful ? In the Sundarakāṇḍa Śrī Rāma is delighted to hear from the mouth of Hanumān (son of the wind-god) of Sītā being alive (*lit.*, sound of body). May Śrī Rāma constantly abide in our heart similarly delighted."

"Readings in the Rāmāyaṇa" by K. S. Ramaswami Sastri, Vol. II, p. 24)

Hence it has been traditionally enjoined to undertake a reading of the Sundarakāṇḍa by way of a religious performance (Anuṣṭhāna) for the recovery of lost property, attaining victory or good fortune, developing the spirit of Devotion, securing a vision of the Lord or the grace of Hanumān, as well as for the attainment of all charming blessings. A reading of the Sundarakāṇḍa has been recommended, even for those who are free from passion, are absolutely desireless and are devoted to contemplation on the Spirit, as helpful to the attainment of their goal (*viz*, absorption into the Universal Spirit). According to them, Rāvaṇa is a symbol of Ignorance, Sītā is a personification of Spiritual Knowledge, the search for Sītā conducted by Hanumān is symbolic of a striver's endeavour to attain union with the Spirit, Sītā's discovery is the attainment of that union, which constitutes the fruition of his life or the accomplishment of his purpose.

PROCEDURE OF UNDERTAKING THE ANUṢṬHĀNA

Although a reading of the Sundarakāṇḍa of Śrīmad Vālmīki-Rāmāyaṇa can be undertaken in any month of the year according to the Hindu calendar and at any time, the months of Chaitra, Māgha and Kārtika having been specially recommended for a reading of the entire Rāmāyaṇa in the work known by the name of 'Rāmasevā'*, these months have been considered as auspicious for a reading of the Sundarakāṇḍa as well. The Bṛhaddharma-Purāṇa, however, restricts a reading of the 'Sundarakāṇḍa' to the month of Jyeṣṭha (corresponding roughly to May) alone.

A reading of the Sundarakāṇḍa should be undertaken preferably at a sacred spot, say, on a plot in which Tulasī has been planted or at the foot of a Bilva tree (which is recognized as sacred to Lord Śiva) or at a holy place associated with the pastimes of Lord Śrī Rāma, such as Ayodhya, or in a temple (dedicated to Lord Śrī Rama or Hanumān), on a river bank, in any temple whatsoever or a mountain cave. Before commencing the reading it is necessary to have the plot cleared, swept clean and plastered with cow-dung. This having been done, preliminaries such as Swastivāchana (invoking blessings by the repetition of certain Mantras), Śanti-Pāṭha (recitation of a Mantra or Mantras invoking universal peace), worship of Lord Gaṇeśa, the installation of a water-pot (कलशस्थापन) as a symbol of various deities including Varuṇa (the god of water) and the worship of the five Lokapālas (deities protecting the world, *viz*, Lord Gaṇeśa, Goddess Durgā, Vāyu or the wind-god, Dyu or the deity presiding over the heavens and the Aświnīs or the twingods who are recognized as physicians to the gods), the ten Lokapālas (the deities presiding over the ten directions—*viz*, Indra, Yama, Varuṇa and Kubera presiding over the four quarters, Agni or the god of fire, the ogre Nirṛti, Vāyu or the wind-god and Īśāna or Lord Śiva presiding over the four intermediate points, Brahmā presiding over the upper region and Śeṣa or the serpent-god presiding over the lower region),

* चैत्रे माघे कार्तिके च सिते पक्षे च वाचयेत् ।

Kṣetrapāla (a spirit presiding over the fields), Baṭuka Bhairava (an attendant of Lord Śiva credited with the form of a lad), the sixty-four Yoginīs or semi-divine females endowen with superratual powers created by Goddess Durgā and attending on Her or on Lord Śiva, the Navagrahas (or the deities presiding over the nine principal heavenly bodies controlling the destinies of living beings, *viz*, the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu) and the sixteen Mātṛkās or divine mothers (*viz*, Gaurī, Padmā, Śachī, Medhā, Sāvitrī, Vijayā, Jayā, Devasenā, Swadhā, Swāhā, Śānti, Puṣṭi, Dhṛti, Tuṣṭi, Atmadevatā and Kuladevatā), and Tulasī (the deity presiding over the sacred basil plant) should be gone through as far as possible and then the following Sankalpa or the expression of a mental resolve to undertake the worship of Lord Śrī Rāma with His *entourage* including Hanumān should be read, mentioning the time and place of worship and the name as well as the family name (Gotra) of the worshipper along with it:—

ॐ तत्सदद्य श्रीसीतारामहनुमत्प्रसादावाप्तिपूर्वकसकल-
कामनासिद्ध्यर्थं श्रीसीतारामहनुमत्पूजनमहं करिष्ये ।

"For the gratification of all my desires as a sequel to the grace of Sītā, Śrī Rāma and Hanumān, I hereby undertake to worship the aforesaid (*viz*, Sītā, Śrī Rāma and Hanumān)."

After bowing down to, recalling a mental image of and invoking the presence of Sītā and Śrī Rāma, Hanumān (the celebrated devotee of Śrī Rāma), and the three younger half-brothers of Śrī Rāma, *viz*, Bharata, Lakṣmaṇa and Śatrughna, worship should be offered to them, while uttering the following formula, in the form of Pādya (water to wash their feet with), Arghya (water to wash their hands with), Āchamanīya (water to rinse their mouth with), Snānīya (water for bathing), a loin-cloth and an upper cloth, the sacred thread (for males only), sandal-paste, flowers, incense, light, food, betel-leaves seasoned with catechu, lime, arecanuts, cardamom seeds and cloves etc., the waving of lights and salutations:—

श्रीसीतारामाभ्यां नमः। श्रीमद्रामभक्ताय हनुमते नमः ।
श्रीभरताय नमः । श्रीलक्ष्मणाय नमः । श्रीशत्रुघ्नाय नमः ।
ध्यायामि, आवाहयामि, पूजयामि । अर्घ्यं पाद्यमाचमनीयं
स्नानीयं वस्त्रोपवस्त्रे यज्ञोपवीतं गन्धं पुष्पं धूपं दीपं नैवेद्यं
ताम्बूलं नीराजनं च समर्पयामि नमस्करोमि ।

At the end flowers placed in the hollow of one's palms should be offered. Having worshipped the book to be read by offering it sandal-paste, flowers, incense, light and food, one should bow down to it with reverence, uttering the following couplets while doing so:—

वाल्मीकिगिरिसम्भूता रामसागरगामिनी ।
श्रीमद्रामायणी गङ्गा पुनाति भुवनत्रयम् ॥
श्लोकसारसमाकीर्णं सर्गकल्लोलसंकुलम् ।
काण्डग्राहमहामीनं वन्दे रामायणार्णवम् ॥

"The holy Ganga in the form of the glorious Rāmāyaṇa, which has descended from the mountain in the form of Sage Vālmīki and flows to the ocean embodied as Śrī Rāma, purifies (all) the three worlds (with its contact). I bow down to the ocean in the form of the Rāmāyaṇa, which has verses for its water, cantos for its billows and the Kāṇḍas or books for its alligators and large fish."

Then the following statement of particulars concerning the great Mantra

(sacred text) to be repeated in the course of the Anuṣṭhāna should be made:—

ॐ अस्य श्रीमद्वाल्मीकीयसुन्दरकाण्डमहामन्त्रस्य भगवान् हनुमान् ऋषिः । अनुष्टुप् छन्दः । श्रीजगन्माता सीता देवता । श्रीं बीजम् । स्वाहा शक्तिः । सीतायै कीलकम् । श्रीसीताप्रसादसिद्ध्यर्थं सुन्दरकाण्डपारायणे विनियोगः ।

"Lord Hanumān is the seer of the great Mantra in the form of the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, Anuṣṭubh is the metre; Sītā, the divine Mother of the universe, is the deity to be propitiated, 'Śrīm' is the seed, Swāhā is the potency, 'Sītāyai' is the Kīlaka (pivot) of the Mantra and a full reading (Pārāyaṇa) for achieving the grace of the divine Sītā is the use to which the Mantra is to be put."

Then the following Nyāsas should be gone through:—

ऋष्यादिन्यासः

ॐ भगवद्धनुमदृषये नमः, शिरसि । अनुष्टुप्छन्दसे नमः मुखे ।

श्रीजगन्मातृसीतादेवतायै नमः, हृदि । श्रींबीजाय नमः, गुह्ये ।

स्वाहाशक्तये नमः, पादयोः । सीतायै कीलकाय नमः, सर्वाङ्गे ।

Lord Hanumān, the seer of the Mantra, is to be mentally installed on one's head with a view to spiritualizing or divinizing it by uttering the formula 'भगवद्धनुमदृषये नमः शिरसि' and touching the limb.

The metre 'Anuṣṭubh' is to be similarly installed in one's mouth by uttering the words 'अनुष्टुपछन्दसे नमः, मुखे' and touching that organ.

The potency in the form of the divine Sītā, the Mother of the universe, is to be installed in one's heart by uttering the words 'श्रीजगन्मातृसीतादेव्यै नमः, हृदि' and touching the heart.

The seed 'Śrīm' is to be installed in one's anus by uttering the words 'श्रीबीजाय नमः, गुह्ये.'

The potency in the form of 'Swāhā' is to be installed on one's feet by uttering the words 'स्वाहाशक्तये नमः, पादयोः' and touching the feet.

And the pivot in the form of 'Sītāyai' is to be installed all over one's body by uttering the words 'सीतायै कीलकाय नमः, सर्वाङ्गे' and passing one's hand on all one's limbs in a general way.

करन्यासः

ॐ सीतायै अङ्गुष्ठाभ्यां नमः । ॐ विदेहराजसुतायै तर्जनीभ्यां नमः ॥

ॐ रामसुन्दय मध्यमाभ्यां नमः । ॐ हनुमता समाश्रितायै अनामिकाभ्यां नमः ॥

ॐ भूमिसुतायै कनिष्ठिकाभ्यां नमः । ॐ शरणं भजे करतलकरपृष्ठाभ्यां नमः ॥

The word 'Sītāyai' forming part of the Mantra 'सीतायै विदेहराजसुतायै रामसुन्दर्यै हनुमता समाश्रितायै भूमिसुतायै शरणं भजे' is to be installed on one's thumbs by uttering the words 'ॐ सीतायै अङ्गुष्ठाभ्यां नमः' and touching them with one's index fingers.

The word 'विदेहराजसुतायै' is to be similarly installed on one's forefingers by uttering the words 'ॐ विदेहराजसुतायै तर्जनीभ्यां नमः' and touching the limbs with one's thumbs.

The word 'रामसुन्दर्यै' should be installed on one's middle fingers by uttering the words 'ॐ रामसुन्दर्यै मध्यमाभ्यां नमः' and touching them.

The words हनुमता समाश्रितायै' are to be installed on one's ring-fingers by uttering the words 'ॐ हनुमता समाश्रितायै अनामिकाभ्यां नमः' and touching them.

The word 'भूमिसुतायै' is to be installed on one's little fingers by uttering the words 'ॐ भूमिसुतायै कनिष्ठिकाभ्यां नमः' and touching the little fingers.

The words 'शरणं भजे' are to be installed on the palm of one's hands as well as on their back by uttering the words 'शरणं भजे करतलकरपृष्ठाभ्यां नमः' and touching the limbs with one's fingers.

हृदयादिन्यासः

ॐ सीतायै हृदयाय नमः । ॐ विदेहराजसुतायै शिरसे स्वाहा ।

ॐ रामसुन्दर्यै शिखायै वषट् । ॐ हनुमता समाश्रितायै कवचाय हुम् ।

ॐ भूमिसुतायै नेत्रत्रयाय वौषट् । ॐ शरणं भजे अस्त्राय फट् ।

The word 'सीतायै' is to be similarly installed on one's heart by uttering the words 'ॐ सीतायै हृदयाय नमः' and touching the heart.

The word 'विदेहराजसुतायै' is to be installed on one's head by uttering the words 'ॐ विदेहराजसुतायै शिरसे स्वाहा' and touching it.

The word 'रामसुन्दर्यै' should be installed on the tuft of hair on one's crown by uttering the words 'ॐ रामसुन्दर्यै शिखायै वषट्' and touching the tuft.

The words 'हनुमता समाश्रितायै' should be installed on one's shoulders by uttering the words 'ॐ हनुमता समाश्रितायै कवचाय हुम्' and touching both the shoulders with the opposite hands.

The words 'भूमिसुतायै' should be installed on one's eyes as well as on the centre of one's brow by uttering the words 'ॐ भूमिसुतायै नेत्रत्रयाय वौषट्' and touching the aforesaid limbs.

The words 'शरणं भजे' should be installed round one's head by uttering the words 'शरणं भजे अस्त्राय फट्' and taking one's right hand clockwise round the head and striking the left palm with the right fingers.

Dhyana

The divine form of Sītā should then be visualized according to the following verse:—

सीतामुदारचरितां विधिशाम्बविष्णु-
वन्द्यां त्रिलोकजननीं शतकल्पवल्लीम् ।
हैमैरनेकमणिरञ्जितकोटिभागै-
र्भूषाचयैरनुदिनं सहितां नमामि ॥

"I bow to Sītā of noble conduct worthy of being saluted (even) by Brahmā (the creator) as well as by Lords Śiva and Viṣṇu, the Mother of all the three worlds (heaven, earth and the intermediate region), who embodies in Herself hundreds of heavenly creepers capable of granting the desires of those seeking their shade, and remains adorned all day long with heaps of gold ornaments whose edges are rendered picturesque with numerous gems."

मङ्गलाचरणम्

Before commencing the Pārāyaṇa, the following benedictory prayers etc. should also be devoutly read:—

शुक्लाम्बरधरं देवं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥
वागीशाद्याः सुमनसः सर्वार्थानामुपक्रमे ।
यं नत्वा कृतकृत्याः स्युस्तं नमामि गजाननम् ॥

कूजन्तं राम रामेति मधुरं मधुराक्षरम् ।
आरुह्य कविताशाखां वन्दे वाल्मीकिकोकिलम् ॥
वाल्मीकेर्मुनिसिंहस्य कवितावनचारिणः ।
शृण्वन् रामकथानादं को न याति परां गतिम् ॥
यः पिबन् सततं रामचरितामृतसागरम् ।
अतृप्तस्तं मुनिं वन्दे प्राचेतसमकल्मषम् ॥

In order to put an end to all obstacles one should meditate on Lord Viṣṇu, who is clad in white robes, is clothed with a moon-like splendour, is endowed with four arms and (always) wears a cheerful aspect. I bow down to Lord Gaṇeśa (adorned with the head of an elephant), by saluting whom at the beginning of every undertaking gods headed by Brahmā (the lord of Goddess Saraswatī) got accomplished of purpose. I salute Sage Vālmīki, conceived (by the poets) as a cuckoo melodiously singing the sweet syllables 'Rāma ! Rāma !!' while perched on a bough of the tree of poetry. Hearing the roar, in the form of Śrī Rāma's narrative of Vālmīki, the lion among sages, roaming in the forest of poetry, who would not attain to the highest goal ? I bow to the sinless Sage Vālmīki (son of Varuṇa, the god presiding over the waters), who, though incessantly drinking of the ocean of nectar in the shape of Śrī Rāma's narrative, remains unsated."

SALUTATIONS TO ŚRĪ HANUMĀN

गोष्पदीकृतवारीशं मशकीकृतराक्षसम् ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥
अञ्जनानन्दनं वीरं जानकीशोकनाशनम् ।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम् ॥
उल्लङ्घ्य सिन्धोः सलिलं सलीलं
यः शोकवह्निं जनकात्मजायाः ।
आदाय तेनैव ददाह लङ्कां
नमामि तं प्राञ्जलिराञ्जनेयम् ॥
मनोजवं मारुततुल्यवेगं
जितेन्द्रियं बुद्धिमतां वरिष्ठम् ।
वातात्मजं वानरयूथमुख्यं
श्रीरामदूतं शिरसा नमामि ॥
आञ्जनेयमतिपाटलाननं
काञ्चनाद्रिकमनीयविग्रहम् ।
पारिजाततरुमूलवासिनं
भावयामि पवमाननन्दनम् ॥
यत्र यत्र रघुनाथकीर्तनं
तत्र तत्र कृतमस्तकाञ्जलिम् ।
बाष्पवारिपरिपूर्णलोचनं
मारुतिं नमत राक्षसान्तकम् ॥
महाव्याकरणाम्भोधिमन्थमानसमन्दरम् ।
कवयन्तं रामकीर्त्या हनुमन्तमुपास्महे ॥

"I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Lankā) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great necklace of (the story of) the Rāmāyana. I bow down to the heroic Hanumān (a ruler of monkeys), the delight of Añjanā (his mother), who dispelled the grief of Sītā (Janaka's Daughter), made short work of Akṣa (son of Rāvaṇa, the demon king of Lankā) and proved a source of terror to Lankā. I bow my head to Hanumān (son of the wind-god), a leader of the army of monkeys and the foremost of those endowed with intelligence, who is swift as thought, (nay) who equals the wind-god in speed and has mastered his senses, and who played the role of an envoy of Śrī

Rāma (in delivering His message to Sītā and ascertaining the strength of Rāvana, who had stolen Her away) I bow down with joined palms to the celebrated Hanumān (son of Añjanā), who, having leapt across the water of the sea (parting the land of Bharatavarsha from Lankā, which is now identified with the Laccadive Islands) as a matter of sport and, picking up the fire of grief of Sītā (Janaka's Daughter) burnt Lankā with that very fire. I contemplate on the son of Añjanā, the delight of the wind-god, who has a blood red face, is endowed with a personality charming as a mountain of gold and who has taken up his abode at the foot of a Parijāta tree (one of the five kinds of celestial trees credited with the virtue of granting one's desire). Bow to Hanumān (son of the wind-god), the destroyer of ogres, who is present with his palms joined above his head and with his eyes flooded with tears (of joy) wherever the names and praises of the Lord of the Raghus are being sung. We adore Hanumān, who, having churned the ocean of (Sanskrit) Grammar with his mind playing the role of Mountain Mandara, weaves verses with the thread of Śrī Rāma's glory."

SALUTATIONS TO ŚRĪ RĀMA'S *ENTOURAGE*

रामं रामानुजं सीतां भरतं भरतानुजम् ।
सुग्रीवं वायुसूनुं च प्रणमामि पुनः पुनः ॥

"I respectfully bow down again and again to Śrī Rāma, His younger brother (Lakṣmaṇa), Sītā, Bharata and his younger brother (Śatrughna), Sugrīva and Hanumān (son of the wind-god)."

SALUTATIONS TO ŚRĪMAD RĀMĀYAṆA

वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।
वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना ॥
वाल्मीकिगिरिसम्भूता रामसागरगामिनी ।
पुनाति भुवनं पुण्या रामायणमहानदी ॥
चरितं रघुनाथस्य शतकोटिप्रविस्तरम् ।
एकैकमक्षरं पुंसां महापातकनाशनम् ॥

"When the Supreme Person, who is the only substance knowable through Veda, appeared as a son of King Daśaratha, Veda itself appeared in the form of Śrīmad Rāmāyaṇa from the pen of Sage Vālmīki. The holy Ganga in the form of the glorious Ramāyana, which has descended from the mountain in the form of Sage Vālmīki and flows to the ocean embodied as Śrī Rāma, purifies (all) the three worlds (with its contact) The story of Śrī Rāma (the Protector of the Raghus) extends to one hundred crore couplets. Every single letter of this (vast book) destroys the major sins of people (going through it)."

MEDITATION ON AND SALUTATIONS TO ŚRĪ SĪTA-RAMA:—

वैदेहीसहितं सुरद्रुमतले हैमे महामण्डपे
मध्येपुष्पकमासने मणिमये वीरासने सुस्थितम् ।
अग्रे वाचयति प्रभञ्जनसुते तत्त्वं मुनिभ्यः परं
व्याख्यातं भरतादिभिः परिवृतं रामं भजे श्यामलम् ॥
वामे भूमिसुता पुरश्च हनुमान् पश्चात् सुमित्रासुतः
शत्रुघ्नो भरतश्च पार्श्वदलयोर्वाय्वादिकोणेषु च ।
सुग्रीवश्च विभीषणश्च युवराट् तारासुतो जाम्बवान्
मध्ये नीलसरोजकोमलरुचिं रामं भजे श्यामलम् ॥

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

"I adore Śrī Rāma, who is dark-brown (of complexion), and is comfortably seated along with Sītā (a princess of the Videha territory) in the posture of a warrior (with one knee touching the ground) on a throne of gems at the centre of the aerial car Puspaka in an extensive shed of gold at the foot of a celestial (wish-yielding) tree, surrounded by Bharata and others, with Hanumān (son of the wind-god) propounding in front of Śrī Rāma before the hermits the highest truth (already) expounded (by others). To His left is seated Sītā (the Daughter of Goddess Earth); facing Him sits Hanumān and at His back Lakṣmana (son of Sumitrā). Śatrughna and Bharata are seated on His two sides, while in the corners between every two quarters (*viz*, north-west, north-east, south east and south-west) are seated Sugrīva (the ruler of monkeys), Vibhīṣaṇa (the ogre king of Lankā), Crownprince Angada (son of Tārā) and Jāmbavān (the lord of bears) respectively; and in the centre I worship Śrī Rāma, who is dark-brown of complexion and is endowed with the soft colour of a blue lotus. Hail to Śrī Rāma, accompanied by Lakṣmaṇa, as well as to that godlike lady, Janaka's Daughter ! Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god ! Hail to the moon-god, the sun-god and the troops of wind-gods."

After offering worship summarily to Śrī Sītā-Rāma at the end of the reading the following benedictory verses should be read:—

स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः।
गोब्राह्मणेभ्यः शिवमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु॥

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः॥
लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः।
येषामिन्दीवरश्यामो हृदयस्थो जनार्दनः॥
रामाय रामभद्राय रामचन्द्राय वेधसे।
रघुनाथाय नाथाय सीतायाः पतये नमः॥
यन्मङ्गलं सहस्राक्षे सर्वदेवनमस्कृते।
वृत्रनाशे समभवत्तत्ते भवतु मङ्गलम्॥
मङ्गलं कोसलेन्द्राय महनीयगुणाब्धये।
चक्रवर्तितनूजाय सार्वभौमाय मङ्गलम्॥
यन्मङ्गलं सुपर्णस्य विनताकल्पयत् पुरा।
अमृतं प्रार्थयानस्य तत्ते भवतु मङ्गलम्॥
अमृतोत्पादने दैत्यान् घ्नतो वज्रधरस्य यत्।
अदितिर्मङ्गलं प्रादात्तत्ते भवतु मङ्गलम्॥
त्रीन् विक्रमान् प्रक्रमतो विष्णोरमिततेजसः।
यदासीन्मङ्गलं राम तत्ते भवतु मङ्गलम्॥
ऋतवः सागरा द्वीपा वेदा लोका दिशश्च ते।
मङ्गलानि महाबाहो दिशन्तु तव सर्वदा॥

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वानुसृतस्वभावात्।
करोमि यद्यत्सकलं परस्मै
नारायणायेति समर्पयामि तत्॥

"Let all be well with (all) created beings. Let (all) the rulers of the earth protect the earth following the righteous path. Let prosperity ever attend on the cows and the Brahmans (members of the priestly class). Let all the worlds be happy. Let the rain-god pour showers in time. Let the earth be adorned with crops. Let this land be free from agitation and let the Brahmans be rid of (all) fear. Gain is theirs and victory

is (also) theirs, how can there be discomfiture for them, in whose heart abides Lord Viṣṇu (who is implored by all men), who is cerulean (of complexion) like a blue lotus ? Hail to Lord Śrī Rama, to the blessed Rāma, the moon like Rāma, the Maker and Controller of the universe, the Protector of the Raghus, the Spouse of Sitā ! Let that good luck attend on You, which fell to the lot of Indra (the thousand-eyed god), who is greeted by all gods, on the occasion of the destruction of the demon Vṛtra Good luck to the Ruler of the territory of Kosala, an ocean of laudable virtues, son of a universal monarch ! Good luck to the Ruler of the entire globe ! Let that benediction descend on You, which Vinatā (mother of Garuḍa) bestowed on Garuḍa (the king of birds and the carrier of Lord Viṣṇu) when the latter went out in search for nectar. Let that benediction go to You, which Aditi (the mother of Indra) bestowed on Indra (the wielder of a thunderbolt) when the latter destroyed the demons on the occasion of churning the ocean for drawing out nectar. Let that good luck attend on you, which fell to the lot of Lord Viṣṇu,—who is endowed with immense energy,—while He was taking three strides (to measure all the three worlds). Let (all) the seasons, the (four) oceans (supposed to encircle the earth), (all) the (seven) Dwīpas (principal divisions of the earth), (the deities presiding over) the (four) Vedas and the (three) Lokas as well as the (four) quarters scatter blessings on You on all occasions, O mighty-armed Śrī Rāma ! Whatever I do with my body, tongue, mind or senses, reason or intellect or by force of my inherited nature, I should consecrate all as an offering to the supreme Lord Nārāyana."

DIFFERENT SCHEMES FOR CONDUCT OF THE PARAYANA

If it is desired to finish the Pārayana in a single day a pause in the reading is out of the question If it is to be completed in two days, only forty-eight cantos should be read on the first day and the rest on the following day

According to a third scheme the number of cantos to be read is increased by one every day. The following table will show how many and which cantos should be read on which day.—

Day	*Canto Numbers*
1st day	1
2nd ,,	2-3
3rd ,,	4—6
4th ,,	7--10
5th ,,	11—15
6th ,,	16-21
7th ,,	22—28
8th ,,	29—36
9th ,,	37—45
10th ,,	46—55
11th ,,	56—66
12th ,,	67—68 and 1-10 over again
13th ,,	11—23 ,,
14th ,,	24—37 ,,
15th ,,	38—52 ,,
16th ,,	53—68
17th ,,	1—17 once again
18th ,,	18—35 ,,
19th ,,	36—54 ,,
20th ,,	55—68

Three readings of the Sundarakāṇḍa completed in 20 days according to the

aforesaid scheme are believed to fulfil all one's desires

According to a fourth scheme five cantos should be read every day. On the fourteenth day, after reading the last three cantos (*viz* cantos 66—68), the first two cantos should be read over again This scheme of the Pārāyaṇa is also believed to crown all one's undertakings with success.

According to a fifth scheme seven cantos should be read every day for eight days and the remaining twelve should be finished on the ninth.

According to still another scheme one, three, five or seven cantos should be read every day and the reading should be continued for 68 days. In this way, one, three, five or seven readings of the full text can be finished in the course of 68 days

SAMPUṬA-MANTRAS

A few Sampuṭa-Mantras of proved efficacy are given below. They should be read at the beginning as well as at the end of each single verse of the Sundarakāṇḍa for the accomplishment of the purpose specified in each case:—

1 For ending all misfortune and attaining all forms of prosperity:—

आपदामपहर्तारं दातारं सर्वसम्पदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

"I salute again and again Śrī Rāma, the Delight of the whole world, the Reliever of sufferings and the Bestower of all riches"

2 For quelling one's enemies as well as one's most formidable foes in the form of lust, anger and so on:—

धर्मात्मा सत्यसंधश्च रामो दाशरथिर्यदि ।
पौरुषे चाप्रतिद्वन्द्वः शरैनं जहि रावणिम् ॥

"If Śrī Rāma, Son of Daśaratha, is pious-minded, true to His promise and unrivalled in virility, kill Meghanāda (son of Rāvaṇa), O arrow!"

3 For the recovery of a lost possession and attaining all forms of good luck —

तदुन्नसं पाण्डुरदन्तमव्रणं
शुचिस्मितं पद्मपलाश लोचनम् ।
द्रक्ष्ये तदार्यावदनं कदा न्वहं
प्रसन्नताराधिपतुल्यदर्शनम् ॥

"I wonder when I shall (be able to) behold that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon (the lord of stars)"

4. For driving away all misfortune and ailments:—

रामभद्र महेष्वास रघुवीर नृपोत्तम ।
भो दशास्यान्तकास्माकं रक्षां देहि श्रियं च ते ॥

"O blessed Śrī Rāma, wielding a mighty bow, O Hero of Raghu's race, O Jewel among kings, O Destroyer of Rāvaṇa (the ten-headed monster), (pray) grant us Your protection as well as Your fortune."

5. For accomplishing all purposes:—

सुप्रसन्नः शान्तमनाः सत्यसंधो जितेन्द्रियः ।
धर्मज्ञो नयसारज्ञः राजा दाशरथिर्जयी ॥

"King Śrī Rāma is exceedingly cheerful, placid of mind, true to His promise, a knower of what is right, a

master of His senses, well-versed in the essence of polity and victorious"

6. For accomplishing an exceedingly difficult task.—

सर्वाँल्लोकान् सुसंहृत्य सभूतान् सचराचरान् ।
पुनरेव तथा स्रष्टुं शक्तो रामो महायशाः ॥

"The highly illustrious Śrī Rāma is capable of evolving anew in precisely the same form all the worlds after completely dissolving them along with (all) created beings, both mobile and immobile."

7. For securing the protection of the Lord (भगवच्छरणागति).—

सकृदेव प्रपन्नाय तवास्मीति च याचते ।
अभयं सर्वभूतेभ्यो ददाम्येतद् व्रतं मम ॥

"I grant security from all created beings to him who seeks it, having fallen at my mercy only once."

or

इन्द्रकर्मा महेन्द्रस्त्वं पद्मनाभो रणान्तकृत् ।
शरण्यं शरणं च त्वा माहुर्दिव्या महर्षयः ॥

"You are the greater Indra, capable of evolving Indra; You are Lord Nārāyaṇa distinguished by a lotus sprung from His navel and the terminator of all conflicts. Eminent celestial Ṛṣis speak of You as an asylum and as capable of affording shelter."

8. For success in an undertaking already launched:—

नमोऽस्तु रामाय सलक्ष्मणाय
देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो
नमोऽस्तु चन्द्रार्कमरुद्गणेभ्यः ॥

"Hail to Śrī Rama, accompanied by Lakṣmaṇa, as well as to that godlike lady, Janaka's Daughter! Hail to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god! Hail to the moon-god, the sun god and the troops of the wind-god."

9 For accomplishing all purposes —

जयत्यतिबलो रामो लक्ष्मणश्च महाबलः ।
राजा जयति सुग्रीवो राघवेणाभिपालितः ॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः ।
हनूमान् शत्रुसैन्यानां निहन्ता मारुतात्मजः ॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् ।
शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥
अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् ।
समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥

"Victorious is Śrī Rāma, who is possessed of surpassing strength, and Lakṣmaṇa, who is endowed with extraordinary might. Victorious (too) is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu). I, Hanumān, son of the wind-god, am a servant of Śrī Rāma of unwearied action, the Lord of Kosala, and the Destroyer of hostile armies. Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees. Having destroyed the city of Lankā and greeting Sītā (the princess of Mithilā), I shall return fully accomplished of purpose, while all the ogres stand looking on."

Uttering these verses at the top of one's voice at the end of each canto in the course of every Pārāyaṇa is believed to be supremely efficacious.



Hanumān's Shout of Victory

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavad-Gītā* **VI. 30**)

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गोष्पदीकृतवारीशं मशकीकृतराक्षसम् ।
रामायणमहामालारत्नं वन्देऽनिलात्मजम् ॥
अञ्जनानन्दनं वीरं जानकीशोकनाशनम् ।
कपीशमक्षहन्तारं वन्दे लङ्काभयंकरम् ॥

I salute Hanumān (son of the wind-god), who sprang across the sea as though it were an impression made by the hoof of a cow, (nay) who crushed the ogres (of Lankā) as though they were (so many) mosquitoes and who is a jewel (as it were) adorning the great necklace of (the story of) the Rāmāyana. I bow to the heroic Hanumān (a ruler of monkeys), the delight of Añjanā (his mother), who dispelled the grief of Sītā (Daughter of King Janaka), made short work of Akṣa (son of Rāvaṇa, the ogre king of Lankā) and proved a source of terror to Lankā.

Meditation on the various Limbs and Personality of Śrī Rāma

प्रातः स्मरामि रघुनाथमुखारविन्दं
मन्दस्मितं मधुरभाषि विशालभालम् ।
कर्णावलम्बिचलकुण्डलशोभिगण्डं
कर्णान्तदीर्घनयनं नयनाभिरामम् ॥

I call to mind in the morning the lotus-like countenance of Śrī Rāma (the Lord of the Raghus), full of gentle smiles, uttering sweet words, distinguished by a broad brow, delightful to the eyes, its cheeks radiant with unsteady ear-rings dangling from its ears and its eyes extending to the ears.

प्रातर्भजामि रघुनाथकरारविन्दं
रक्षोगणाय भयदं वरदं निजेभ्यः ।
यद्राजसंसदि विभज्य महेशचापं
सीताकरग्रहणमङ्गलमाप सद्यः ॥

I take shelter in the morning under the lotus-like hands of Śrī Rama (the Protector of the Raghus), which are a source of terror to the hosts of ogres and confer boons on His devotees, and which, having broken into two the bow belonging to Lord Śiva (the Supreme Lord) in an assembly of kings, forthwith had the good luck of winning the hand of Princess Sītā.

प्रातर्नमामि रघुनाथपदारविन्दं
वज्राङ्कुशादिशुभरेखि सुखावहं मे ।
योगीन्द्रमानसमधुव्रतसेव्यमानं
शापापहं सपदि गौतमधर्मपत्न्याः ॥

I bow in the morning to the lotus feet of Śrī Rāma (the Lord of the Raghus), distinguished by auspicious lines forming the figures of a thunderbolt, goad etc. and bringing joy to me, nay, which are being (constantly) resorted to by black bees in the form of the minds of the chief of yogis and which nullified at once (by their holy touch) the curse pronounced (by Sage Gautama) against Ahalyā (the spouse of the said Gautama).

प्रातर्वदामि वचसा रघुनाथनाम
वाग्दोषहारि सकलं शमलं निहन्ति ।
यत्पार्वती स्वपतिना सह भोक्तुकामा
प्रीत्या सहस्रहरिनामसमं जजाप ॥

I utter in the morning with my tongue (the organ of speech) the name of Śrī Rama (the Protector of the Raghus), which removes all the faults of speech and destroys all sins and which Goddess Pārvatī (the divine Consort of Lord Śiva) lovingly uttered as a substitute for one thousand names (of Lord Viṣṇu), keen as She was to dine in the company of Her Spouse (Lord Śiva)*

प्रातः श्रये श्रुतिनुतां रघुनाथमूर्तिं
नीलाम्बुजोत्पलसितेतररत्ननीलाम् ।
आमुक्तमौक्तिकविशेषविभूषणाढ्यां
ध्येयां समस्तमुनिभिर्जनमुक्तिहेतुम् ॥

I betake myself in the morning to the personality of Śrī Rāma (the Protector of the Raghus), which is glorified by the Vedas, is cerulean like a blue lotus, a blue water-lily and a sapphire, and is decked with ornaments made of loosely hanging extraordinary pearls, (nay) which is worthy of being meditated upon by all anchorites and which brings Liberation to His devotees.

यः श्लोकपञ्चकमिदं प्रयतः पठेद्धि
नित्यं प्रभातसमये पुरुषः प्रबुद्धः ।
श्रीरामकिंकरजनेषु स एव मुख्यो
भूत्वा प्रयाति हरिलोकमनन्यलभ्यम् ॥

A man who, when fully awake, attentively repeats daily in the morning the foregoing five verses turns out to be the foremost of the devotees of Śrī Rāma and ascends (on death) to the (divine) realm of Śrī Hari, which cannot be attained by others (who are not His devotees).

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* We read in the Padma-Purāṇa how on one occasion Lord Śiva, who was preparing to take His meals, called on His Consort to dine with Him. Since Pārvatī did not join Him at once on the plea that She had not yet finished repeating the one thousand names of Lord Viṣṇu, which She did every day before Her meals, Lord Śiva asked Her to utter the name of Rāma only once as it was as good as repeating one thousand names of Lord Viṣṇu. Pārvatī did accordingly and immediately joined Her Spouse for dinner.

॥ श्रीसीतारामचन्द्राभ्यां नमः ॥

श्रीमद्वाल्मीकीयरामायणम्

सुन्दरकाण्डम्

प्रथमः सर्गः

Srīmad Vālmīki-Rāmāyaṇa

Book Five

(Sundarakāṇḍa)

Canto I

Desirous of reaching Lankā in order to discover Sītā, Hanumān takes a leap from a peak of Mount Mahendra and honouring with the touch of his hand Mount Maināka, which rose from the bottom of the sea to provide rest on its peak to Hanumān, encounters Surasā (mother of Nāgas), sent by the gods in the form of an ogress,—who was waiting for Hanumān with her mouth open to devour him,—enters her belly assuming a minute form and comes out without killing her. Further he is met by another ogress, Simhikā by name, standing with her mouth wide open to gulp Hanumān. He enters her mouth after assuming a minute form and comes out after splitting her belly open and killing her. Then contracting his body into a minute form again in order to preclude the fear of the ogres, he descends on a mountain peak outside Lankā.

ततो रावणनीतायाः सीतायाः शत्रुकर्षणः । इयेष पदमन्वेष्टुं चारणाचरिते पथि ॥ १ ॥
दुष्करं निष्प्रतिद्वन्द्वं चिकीर्षन् कर्म वानरः । समुदग्रशिरोग्रीवो गवां पतिरिवाबभौ ॥ २ ॥
अथ वैदूर्यवर्णेषु शाद्वलेषु महाबलः । धीरः सलिलकल्पेषु विचचार यथासुखम् ॥ ३ ॥
द्विजान् वित्रासयन् धीमानुरसा पादपान् हरन् । मृगांश्च सुबहून् निघ्नन् प्रवृद्ध इव केसरी ॥ ४ ॥
नीललोहितमाञ्जिष्ठपद्मवर्णैः सितासितैः । स्वभावसिद्धैर्विमलैर्धातुभिः समलंकृतम् ॥ ५ ॥
कामरूपिभिराविष्टमभीक्ष्णं सपरिच्छदैः । यक्षकिंनरगन्धर्वैर्देवकल्पैः सपन्नगैः ॥ ६ ॥
स तस्य गिरिवर्यस्य तले नागवरायुते । तिष्ठन् कपिवरस्तत्र ह्रदे नाग इवाबभौ ॥ ७ ॥

In order to discover the whereabouts of Sītā, who had been taken away by Rāvaṇa, Hanumān (the scourge of his foes) wished to course through the heavens (the

path of the Chāranas or celestial bards) (1) With his head and neck projected, Hanumān (the monkey chief), who sought to accomplish without opposition a feat which was difficult (for others) to perform, looked like a large bull (a leader of cows) (2) Scaring away the birds, (nay) sweeping the trees with his breast and crushing very many deer (under his feet), the brave and wise monkey, who was endowed with extraordinary might, trod at ease in the meantime like a full-grown lion on the swards possessing the hue of a cat's-eye gem and stretching (evenly) like (a sheet of green) water (3-4) Stopping short at the well-known foot of that jewel among mountains,—which was crowded with lordly elephants, was rendered most charming by spotless natural minerals of purple, rosy, ruby-like and white and black hues and was constantly visited by Yaksas (a class of demigods ruled over by Kubera, the god of riches), Kinnaras (a class of semi-divine beings credited with a human figure and the head of a horse or with a horse's body and a human head), Gandharvas (celestial musicians), and Nāgas (serpent-demons believed to have a human face with serpent-like lower extremities), who very nearly resembled the gods, were capable of changing their form at will and were accompanied by their retinue,—Hanumān, the foremost of monkeys, looked like an elephant standing in a pool (5—7)

स सूर्याय महेन्द्राय पवनाय स्वयम्भुवे । भूतेभ्यश्चाञ्जलिं कृत्वा चकार गमने मतिम् ॥ ८ ॥
अञ्जलिं प्राङ्मुखं कुर्वन् पवनायात्मयोनये । ततो हि ववृधे गन्तुं दक्षिणो दक्षिणां दिशम् ॥ ९ ॥
प्लवगप्रवरैर्दृष्टः प्लवने कृतनिश्चयः । ववृधे रामवृद्ध्यर्थं समुद्र इव पर्वसु ॥ १० ॥
निष्प्रमाणशरीरः सँल्लिलङ्घयिषुरर्णवम् । बाहुभ्यां पीडयामास चरणाभ्यां च पर्वतम् ॥ ११ ॥
स चचालाचलश्चाशु मुहूर्तं कपिपीडितः । तरूणां पुष्पिताग्राणां सर्वं पुष्पमशातयत् ॥ १२ ॥
तेन पादपमुक्तेन पुष्पौघेण सुगन्धिना । सर्वतः संवृतः शैलो बभौ पुष्पमयो यथा ॥ १३ ॥
तेन चोत्तमवीर्येण पीड्यमानः स पर्वतः । सलिलं सम्प्रसुस्राव मदमत्त इव द्विपः ॥ १४ ॥
पीड्यमानस्तु बलिना महेन्द्रस्तेन पर्वतः । रीतीर्निर्वर्तयामास काञ्चनाञ्जनराजतीः ॥ १५ ॥
मुमोच च शिलाः शैलो विशालाः समनःशिलाः । मध्यमेनार्चिषा जुष्टो धूमराजीरिवानलः ॥ १६ ॥
हरिणा पीड्यमानेन पीड्यमानानि सर्वतः । गुहाविष्टानि सत्त्वानि विनेदुर्विकृतैः स्वरैः ॥ १७ ॥
स महान् सत्त्वसंनादः शैलपीडानिमित्तजः । पृथिवीं पूरयामास दिशश्चोपवनानि च ॥ १८ ॥
शिरोभिः पृथुभिर्नागा व्यक्तस्वस्तिकलक्षणैः । वमन्तः पावकं घोरं ददंशुर्दशनैः शिलाः ॥ १९ ॥
तास्तदा सविषैर्दष्टाः कुपितैस्तैर्महाशिलाः । जज्वलुः पावकोद्दीप्ता बिभिदुश्च सहस्रधा ॥ २० ॥
यानि त्वौषधजालानि तस्मिञ्जातानि पर्वते । विषघ्नान्यपि नागानां न शेकुः शमितुं विषम् ॥ २१ ॥

Joining his palms by way of salutation to the sun-god, the mighty Indra (the ruler of gods), the wind-god (his own procreant), Brahmā (the self-born) and the genii (the attendants of Lord Śiva), he made up his mind to depart (8) Joining his palms towards the east in salutation to the wind god, his procreant, the able-bodied Hanumān then actually grew in size in order to proceed to the southern quarter. (9) Gazed on (with wonder and love) by the foremost of the monkeys and having resolved to take a leap, he swelled in size (further) for the purpose of Śrī Rāma as the sea swells on the full-moon days (10) Wishing to leap across the sea, his body having grown immensely, Hanumān pressed the mountain with his hands and feet (11) Pressed by the monkey (Hanumān), the aforesaid mountain (lit , unshakable) forthwith shook awhile and caused all the flowers of the trees (standing on it)

to fall, the ends of their branches being laden with blossom (12) Covered on all sides with that fragrant shower of flowers, discharged by the trees, the mountain appeared as though it were all flowers (13) Nay, while being pressed by Hanumān, who was endowed with surpassing might, the said mountain spirted water profusely (even) as an elephant in rut would exude ichor in abundancy (14) Being pressed by that mighty monkey, the Mahendra mountain for its part let loose streams possessing the hue of gold, antimony and silver (flowing as they did through beds containing the ore of these metals) (15) The mountain also discharged (from its flanks) massive boulders containing realgar (even) as a fire burning with a mild flame would release columns of smoke (16) Being squeezed on all sides by the mountain, which was being hard pressed by the monkey (Hanumān), the creatures shut up in caverns shrieked in unnatural tones (17) That loud clamour of the creatures (inhabiting the mountain), occasioned by the circumstance of pressure exerted on the mountain (by Hanumān) filled the earth [as well as the (four) quarters and the groves (18) Vomiting a terrible fire through their large heads (mouths,) which revealed the marks of Swastika on them, snakes bit the rocks with their fangs (19) Bitten by those venomous serpents provoked to anger, the aforesaid huge rocks burst into flames as though lighted by fire, and got split up into thousands of fragments (20) Even the bunches of medicinal herbs, capable of counteracting poison, which had sprung up on that mountain could not neutralize the poison of the snakes (21)

भिद्यतेऽय गिरिर्भूतैरिति मत्वा तपस्विनः । त्रस्ता विद्याधरास्तस्मादुत्पेतुः स्त्रीगणैः सह ॥ २२ ॥
पानभूमिगत हित्वा हैममासवभाजनम् । पात्राणि च महार्हाणि करकाश्च हिरण्मयान् ॥ २३ ॥
लेह्यानुच्चावचान् भक्ष्यान् मासानि विविधानि च । आर्षभाणि च चर्माणि खड्गाश्च कनकत्सरून् ॥ २४ ॥
कृतकण्ठगुणाः क्षीबा रक्तमाल्यानुलेपनाः । रक्ताक्षाः पुष्कराक्षाश्च गगन प्रतिपेदिरे ॥ २५ ॥
हारनूपुरकेयूरपारिहार्यधराः स्त्रियः । विस्मिताः सस्मितास्तस्थुराकाशे रमणैः सह ॥ २६ ॥
दर्शयन्तो महाविद्या विद्याधरमहर्षयः । सहितास्तस्थुराकाशे वीक्षाचक्रुश्च पर्वतम् ॥ २७ ॥
शुश्रुवुश्च तदा शब्दमृषीणा भावितात्मनाम् । चारणाना च सिद्धाना स्थिताना विमलेऽम्बरे ॥ २८ ॥
एष पर्वतसकाशो हनुमान् मारुतात्मजः । तितीर्षति महावेगः समुद्र वरुणालयम् ॥ २९ ॥
रामार्थ वानरार्थ च चिकीर्षन् कर्म दुष्करम् । समुद्रस्य पर पार दुष्प्राप प्राप्तुमिच्छति ॥ ३० ॥

Alarmed to think that the mountain in question was being riven by genii, ascetics (practising austerities on it) as well as the Vidyādharas (enjoying life there) with the hosts of their womenfolk rose (into the air) from that mountain (22) Leaving their gold jug of wine lying in the liquor-house as well as their precious utensils and gold vases(for carrying water) as also sauces of every description capable of being licked and articles of food that could be (easily) gulped, meats of various kinds, shields made of the hides of oxen and swords with gold hilts, the intoxicated Vidyādharas with reddish lotus-like eyes, who had put garlands about their neck, and were decorated with red flowers and daubed with red sandal-paste, rose to the heavens (23—25) Wearing pearl necklaces, anklets, armlets and bangles, the Vidyādhara women stood astonished and full of smiles with their husbands in the air. (26) Revealing their great skill (in the form of capability to remain standing in the air, which had obviously been acquired through some magical

spell), the Vidyādharas, who looked like eminent sages, stood in a body in the air and gazed down on the mountain (27) Nay, they heard at that time the (following) observation of the pure-minded Ṛṣis (seers of Vedic Mantras), Chāranas (celestial bards) and Siddhas (a class of demigods endowed with mystic powers from their very birth) standing (like them) in the cloudless sky —(28) "Looking like a mountain (in size) and possessed of extraordinary vigour, the yonder Hanumān, son of the wind-god, seeks to leap across the sea, the abode of Varuna (the god of water) (29) Eager to perform for the cause of Śrī Rāma and the monkeys a feat which is hard to accomplish, he seeks to touch the other (opposite) shore of the sea, which is difficult to reach" (30)

इति विद्याधरा वाचः श्रुत्वा तेषां तपस्विनाम् । तमप्रमेयं ददृशुः पर्वते वानरर्षभम् ॥ ३१ ॥
दुधुवे च स रोमाणि चकम्पे चानलोपमः । ननाद च महानादं सुमहानिव तोयदः ॥ ३२ ॥
आनुपूर्व्यां च वृत्तं तल्लाङ्गूलं रोमभिश्चितम् । उत्पतिष्यन् विचिक्षेप पक्षिराज इवोरगम् ॥ ३३ ॥
तस्य लाङ्गूलमाविद्धमतिवेगस्य पृष्ठतः । ददृशे गरुडेनेव ह्रियमाणो महोरगः ॥ ३४ ॥
बाहू संस्तम्भयामास महापरिघसंनिभौ । आससाद कपिः कट्यां चरणौ संचुकोच च ॥ ३५ ॥
संहृत्य च भुजौ श्रीमांस्तथैव च शिरोधराम् । तेजः सत्त्वं तथा वीर्यमाविवेश स वीर्यवान् ॥ ३६ ॥
मार्गमालोकयन् दूरादूर्ध्वं प्रणिहितेक्षणः । रुरोध हृदये प्राणानाकाशमवलोकयन् ॥ ३७ ॥
पद्भ्यां दृढमवस्थानं कृत्वा स कपिकुञ्जरः । निकुञ्च्य कर्णौ हनुमानुत्पतिष्यन् महाबलः ॥ ३८ ॥
वानरान् वानरश्रेष्ठ इदं वचनमब्रवीत् । यथा राघवनिर्मुक्तः शरः श्वसनविक्रमः ॥ ३९ ॥
गच्छेत् तद्वद् गमिष्यामि लङ्कां रावणपालिताम् । नहि द्रक्ष्यामि यदि तां लङ्कायां जनकात्मजाम् ॥ ४० ॥
अनेनैव हि वेगेन गमिष्यामि सुरालयम् । यदि वा त्रिदिवे सीतां न द्रक्ष्यामि कृतश्रमः ॥ ४१ ॥
बद्ध्वा राक्षसराजानमानयिष्यामि रावणम् । सर्वथा कृतकार्योऽहमेष्यामि सह सीतया ॥ ४२ ॥
आनयिष्यामि वा लङ्कां समुत्पाट्य सरावणाम् ।

Hearing the aforesaid remarks of those ascetics, the Vidyādharas espied on the mountain Hanumān, the foremost of monkeys, whose strength was beyond measure (31) Nay, looking like a flame, Hanumān shook the hair on his body and quivered and thundered like a huge cloud (32) While about to spring up, he stretched out his prominent tail,—which was thickly set with hair and had been successively rolled up in a circle,—as Garuda (the king of birds) would jolt a snake (33) Curled at his back, the tail of Hanumān, who was full of great vigour, looked like a huge serpent being borne away by Garuda (34) The monkey firmly fixed (on the mountain) his arms, which resembled a pair of huge iron clubs, and crouched at the waist and (also) contracted his feet. (35) Nay, drawing in his arms and likewise his neck (too), the glorious and powerful Hanumān summoned (all) his energy, courage and virility (36) Having cast his eyes upwards in order to survey the long distance (he had to cover), he held his breath in the heart while looking into the sky (37) Having firmly established himself with his feet, and contracting his ears, while about to leap, Hanumān, that elephant among the monkeys, (nay) the foremost of monkeys, who was endowed with extraordinary might, addressed the following words to the monkeys — "(Even) as an arrow loosed by Śrī Rāma (a scion of Raghu) would fly with the speed of the wind, I (too) would likewise course to Lankā (which is) guarded by Rāvana If (however) I don't find Sītā, the daughter of

Janaka, in Lankā, I shall certainly proceed with the same speed to heaven (the abode of gods) If I don't find Sītā in heaven even after exerting myself (so much), I shall bring Rāvana, the ruler of ogres, in chains At all events I shall return successful with Sītā (38—42) Or else I shall bring Lankā with Rāvana after uprooting it"

एवमुक्त्वा तु हनुमान् वानरो वानरोत्तमः ॥ ४३ ॥
उत्पपाताथ वेगेन वेगवानविचारयन् । सुपर्णमिव चात्मानं मेने स कपिकुञ्जरः ॥ ४४ ॥
समुत्पतति वेगात् तु वेगात् ते नगरोहिणः । संहृत्य विटपान् सर्वान् समुत्पेतुः समन्ततः ॥ ४५ ॥
स मत्तकोयष्टिभकान पादपान् पुष्पशालिनः । उद्वहन्नुरुवेगेन जगाम विमलेऽम्बरे ॥ ४६ ॥
ऊरुवेगोत्थिता वृक्षा मुहूर्तं कपिमन्वयुः । प्रस्थितं दीर्घमध्वानं स्वबन्धुमिव बान्धवाः ॥ ४७ ॥
तमूरुवेगोन्मथिताः सालाश्चान्ये नगोत्तमाः । अनुजग्मुर्हनूमन्तं सैन्या इव महीपतिम् ॥ ४८ ॥
सुपुष्पिताग्रैर्बहुभिः पादपैरन्वितः कपिः । हनूमान् पर्वताकारो बभूवाद्भुतदर्शनः ॥ ४९ ॥
सारवन्तोऽथ ये वृक्षा न्यमज्जँल्लवणाम्भसि । भयादिव महेन्द्रस्य पर्वता वरुणालये ॥ ५० ॥
स नानाकुसुमैः कीर्णः कपिः साङ्कुरकोरकैः । शुशुभे मेघसकाशः खद्योतैरिव पर्वतः ॥ ५१ ॥
विमुक्तास्तस्य वेगेन मुक्त्वा पुष्पाणि ते द्रुमाः । व्यवशीर्यन्त सलिले निवृत्ताः सुहृदो यथा ॥ ५२ ॥
लघुत्वेनोपपन्नं तद् विचित्रं सागरेऽपतत् ।
द्रुमाणां विविधं पुष्पं कपिवायुसमीरितम् । ताराचितमिवाकाशं प्रबभौ स महार्णवः ॥ ५३ ॥

"Saying so, the monkey Hanumān, the foremost of monkeys, for his part, who was full of vigour, sprang into the air with impetuosity, unmindful of the exertion Nay, that elephant among the monkeys accounted himself a compeer of Garuda (43-44) Drawing together all their boughs even while Hanumān sprang into the air with vehemence, the aforesaid trees growing on the mountain flew with force on all sides (45) Bearing aloft in his great onrush the trees charming with flowers and with lapwings in heat perched on them, Hanumān coursed through the cloudless sky (46) Swept away by the force of his thighs, the trees followed the monkey for a while like relatives accompanying their near one set out on a long journey. (47) Uprooted by the impetus of his thighs, sal and other excellent trees followed Hanūmān (even) as troops would follow a king (lit, a ruler of the earth) (48) Followed by numerous trees with their extremities laden with blossoms, Hanūmān, who looked like a mountain in size, presented a weird appearance (49) Trees which were solid forthwith sank into the brackish sea (even) as mountains (in the hoary past) took a plunge into the ocean (the abode of Varuna) in fear of the mighty Indra (50) Covered with flowers of every kind (from the trees that followed him) including shoots and buds, the aforesaid monkey, who resembled a cloud, shone brightly as a mountain with fireflies (51) Shedding their blossom when cut off from his impetus, the said trees dropped into the water (of the sea) like near and dear ones returned (after escorting their relative up to the margin of water). (52) Swept away by the wind set in motion by the monkey (dashing forward through the air), the blossom on the trees, consisting of every variety, dropped on the ocean and presented a curious sight (while floating), endowed as they were with lightness of weight. (Carpeted with them) that vast sea looked charming like the star-spangled heavens (53)

पुष्पौघेण सुगन्धेन नानावर्णेन वानरः । बभौ मेघ इवोद्यन् वै विद्युद्गणविभूषितः ॥ ५४ ॥
तस्य वेगसमुद्भूतैः पुष्पैस्तोयमदृश्यत । ताराभिरिव रामाभिरुदिताभिरिवाम्बरम् ॥ ५५ ॥
तस्याम्बरगतौ बाहू ददृशाते प्रसारितौ । पर्वताग्राद् विनिष्क्रान्तौ पञ्चास्याविव पन्नगौ ॥ ५६ ॥
पिबन्निव बभौ चापि सोर्मिजालं महार्णवम् । पिपासुरिव चाकाशं ददृशे स महाकपिः ॥ ५७ ॥
तस्य विद्युत्प्रभाकारे वायुमार्गानुसारिणः । नयने विप्रकाशेते पर्वतस्थाविवानलौ ॥ ५८ ॥
पिङ्गे पिङ्गाक्षमुख्यस्य बृहती परिमण्डले । चक्षुषी सम्प्रकाशेते चन्द्रसूर्याविव स्थितौ ॥ ५९ ॥
मुखं नासिकया तस्य ताम्रया ताम्रमाबभौ । सन्ध्यया समभिस्पृष्टं यथा स्यात् सूर्यमण्डलम् ॥ ६० ॥
लाङ्गूलं च समाविद्धं प्लवमानस्य शोभते । अम्बरे वायुपुत्रस्य शक्रध्वज इवोच्छ्रितम् ॥ ६१ ॥
लाङ्गूलचक्रो हनुमाञ्शुक्लदंष्ट्रोऽनिलात्मजः । व्यरोचत महाप्राज्ञः परिवेषीव भास्करः ॥ ६२ ॥
स्फिग्देशेनातिताम्रेण रराज स महाकपिः । महता दारितेनेव गिरिर्गैरिकधातुना ॥ ६३ ॥
तस्य वानरसिंहस्य प्लवमानस्य सागरम् । कक्षान्तरगतो वायुर्जीमूत इव गर्जति ॥ ६४ ॥
खे यथा निपतत्युल्का उत्तरान्ताद् विनिःसृता । दृश्यते सानुबन्धा च तथा स कपिकुञ्जरः ॥ ६५ ॥
पतत्पतङ्गसङ्काशो व्यायतः शुशुभे कपिः । प्रवृद्ध इव मातङ्गः कक्ष्यया बध्यमानया ॥ ६६ ॥
उपरिष्टाच्छरीरेण च्छायया चावगाढया । सागरे मारुताविष्टा नौरिवासीत् तदा कपिः ॥ ६७ ॥
यं यं देशं समुद्रस्य जगाम स महाकपिः । स तु तस्याङ्गवेगेन सोन्माद इव लक्ष्यते ॥ ६८ ॥
सागरस्योर्मिजालानामुरसा शैलवर्ष्मणाम् । अभिघ्नंस्तु महावेगः पुप्लुवे स महाकपिः ॥ ६९ ॥
कपिवातश्च बलवान् मेघवातश्च निर्गतः । सागरं भीमनिर्ह्रादं कम्पयामासतुर्भृशम् ॥ ७० ॥
विकर्षन्नूर्मिजालानि बृहन्ति लवणाम्भसि । पुप्लुवे कपिशार्दूलो विकिरन्निव रोदसी ॥ ७१ ॥
मेरुमन्दरसङ्काशानुद्गतान् सुमहार्णवे । अत्यक्रामन्महावेगस्तरंगान् गणयन्निव ॥ ७२ ॥
तस्य वेगसमुद्घुष्टं जलं सजलदं तदा । अम्बरस्थं विबभ्राजे शरदभ्रमिवाततम् ॥ ७३ ॥
तिमिनक्रझषाः कूर्मा दृश्यन्ते विवृतास्तदा । वस्त्रापकर्षणेनेव शरीराणि शरीरिणाम् ॥ ७४ ॥
क्रममाणं समीक्ष्याथ भुजगाः सागरंगमाः । व्योम्नि तं कपिशार्दूलं सुपर्णमिव मेनिरे ॥ ७५ ॥

Covered with a shower of fragrant flowers of various tints, the monkey actually looked charming like a rising cloud streecked with flashes of lightning (54) Overspread with flowers scattered by his impetus, the (sea-) water resembled the firmament spangled with lovely stars just risen (55) His two arms outstretched in space looked like a pair of five-hooded serpents risen from a mountain-top (56) Nay, (while looking downward) the great monkey appeared as though drinking up the vast sea along with the mass of its waves, and (looking upwards) he appeared keen to imbibe the sky (57) The eyes of Hanumān, who was following the course of the wind, blazed like a pair of fires burning on a mountain, flashing as they did like lightning (58) (Nay) the reddish-brown large round eyes of Hanumān (the foremost of monkeys) shed their bright light like the moon and the sun (shining together) (59) Due to (the reflection of) his coppery nose his countenance looked red as the solar orb embraced by dusk (60) Moreover the coiled tail of Hanumān (son of the wind-god) darting through the air looked charming like a tall banner hoisted (on the twelfth day of the bright half of Bhādrapada) in honour of Indra (the ruler of gods) (61) With his curled tail and white teeth, the highly intelligent Hanumān, an offspring of the wind-god, shone brightly as the sun encircled by a misty halo. (62) With his deep-red

rump that huge monkey looked splendid like a mountain with a large deposit of red chalk rent asunder (63) The wind passing through the arm-pits of that leonine monkey, bounding over the sea, thundered like a cloud (64) That elephant among the monkeys was seen darting (much) in the same way as a meteor risen from the upper part of the northern quarter shoots along with its tail-like extremity (65) The enormous monkey who resembled the moving sun, looked charming (with his tail entwined round his waist) as a fully developed elephant with a girth tied round its waist (66) Coursing above with his body and with his reflection immersed in water, the monkey looked at that time like a vessel propelled by the wind (above) and sailing on the sea (below) (67) Whichever part of the sea that enormous monkey passed over, it looked actually riotous as it were due to the impetus of his body (68) Full of extraordinary vehemence, that huge monkey dashed forward actually smashing with his breast the rows of waves of the sea, rising as high as mountains (69) The mighty wind generated by (the impetus of) the monkey as well as the wind set in motion by clouds, when adrift, violently agitated the sea, which began to roar terribly (70) Forcibly drawing series of huge billows in the salt sea, Hanumān (a tiger among monkeys) sped along agitating the earth and heaven (both) as it were (71) Hanumān (who was rushing along with great speed) moved on counting as it were the billows resembling Mounts Meru and Mandara (in size) and raised in the vast sea (72) The water raised by his onrush and hanging in the air along with clouds looked exceptionally charming at that time like an outstretched mass of autumnal clouds (73) Exposed at that time (on account of the sea-water being raised by the onrush of Hanumān), whales, crocodiles, alligators and turtles became visible (even) like the limbs of men uncovered by drawing the covering off (74) Keenly observing that tiger among the monkeys coursing through space, the serpents moving in the sea forthwith took him to be Garuda (endowed with lovely wings) (75)

दशयोजनविस्तीर्णा त्रिंशद्योजनमायता । छाया वानरसिंहस्य जवे चारुतराभवत् ॥ ७६ ॥
श्वेताभ्रघनराजीव वायुपुत्रानुगामिनी । तस्य सा शुशुभे छाया पतिता लवणाम्भसि ॥ ७७ ॥
शुशुभे स महातेजा महाकायो महाकपिः । वायुमार्गे निरालम्बे पक्षवानिव पर्वतः ॥ ७८ ॥
येनासौ याति बलवान् वेगेन कपिकुञ्जरः । तेन मार्गेण सहसा द्रोणीकृत इवार्णवः ॥ ७९ ॥
आपाते पक्षिसघाना पक्षिराज इव व्रजन् । हनुमान् मेघजालानि प्रकर्षन् मारुतो यथा ॥ ८० ॥
पाण्डुरारुणवर्णानि नीलमञ्जिष्ठकानि च । कपिनाऽऽकृष्यमाणानि महाभ्राणि चकाशिरे ॥ ८१ ॥
प्रविशन्नभ्रजालानि निष्पतश्च पुनः पुनः । प्रच्छन्नश्च प्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८२ ॥
प्लवमान तु त दृष्ट्वा प्लवगं त्वरित तदा । ववृषुस्तत्र पुष्पाणि देवगन्धर्वदानवाः ॥ ८३ ॥
तताप नहि त सूर्यः प्लवन्तं वानरेश्वरम् । सिषेवे च तदा वायू रामकार्यार्थसिद्धये ॥ ८४ ॥
ऋषयस्तुष्टुवुश्चैन प्लवमानं विहायसा । जगुश्च देवगन्धर्वाः प्रशसन्तो वनौकसम् ॥ ८५ ॥
नागाश्च तुष्टुवुर्यक्षा रक्षासि विविधानि च । प्रेक्ष्य सर्वे कपिवर सहसा विगतक्लमम् ॥ ८६ ॥

The shadow of that lion among monkeys, (which was) ten Yojanas (or eighty miles) wide and thirty Yojanas (or two hundred forty miles) long, appeared lovelier due to his rapidity (of movement) (76) Falling on the salt sea and following Hanumān (an offspring of the wind-god), that shadow of his looked charming like a row of clouds sailing in the white sky (77) On his aerial path, where he had nothing to rest upon, that great monkey

of vast proportions, who was endowed with extraordinary energy, appeared lovely like a winged mountain (78) The sea below the path by which that mighty elephant-like monkey moved with speed got suddenly transformed into a trough as it were (79) Coursing through the path of birds like Garuda (the king of winged creatures), Hanumān behaved like the wind drawing away clouds with force (80) Being drawn by the monkey (Hanumān), big clouds, which were either white or reddish in colour or blue or madder-coloured, looked charming (81) Repeatedly entering into the masses of clouds and (then) emerging, he looked like the hidden and the visible moon respectively (82) Seeing the aforesaid monkey (lit., one who goes leaping and bounding) bounding apace at that time, gods, Gandharvas (celestial songsters) and Dānavas (demons) rained flowers on him (83) The sun did not actually scorch Hanumān, the ruler of monkeys, who was travelling for the sake of accomplishing his object in the shape of Śrī Rāma's purpose (viz., the quest of Sītā), while the wind-god ministered to him (by fanning him with a delightful breeze in order to refresh him) (84) Nay, Ṛṣis (seers of Vedic Mantras) extolled this monkey (lit., a dweller of the woods) coursing through space, while gods and Gandharvas sang praises (in order to sustain him in his arduous journey) (85) Observing Hanumān (the foremost of monkeys) with a smile (on his lips) and entirely free from languor, Nāgas (semi-divine beings having the face of a man and the tail of a serpent, and inhabiting Pātāla) and Yakṣas (a class of demigods), as well as ogres of all classes -all lauded him (86)

तस्मिन् प्लवगशार्दूले प्लवमाने हनूमति । इक्ष्वाकुकुलमानार्थी चिन्तयामास सागरः ॥ ८७ ॥
साहाय्य वानरेन्द्रस्य यदि नाह हनूमतः । करिष्यामि भविष्यामि सर्ववाच्यो विवक्षताम् ॥ ८८ ॥
अहमिक्ष्वाकुनाथेन सगरेण विवर्धितः । इक्ष्वाकुसचिवश्चाय तन्नार्हत्यवसादितुम ॥ ८९ ॥
तथा मया विधातव्य विश्रमेत यथा कपिः । शेष च मयि विश्रान्तः सुखी सोऽतितरिष्यति ॥ ९० ॥
इति कृत्वा मतिं साध्वीं समुद्रश्छन्नमम्भसि । हिरण्यनाभ मैनाकमुवाच गिरिसत्तमम् ॥ ९१ ॥

While Hanumān, that tiger among monkeys, was moving along (through space), the deity presiding over oceans, who sought to do honour to the House of Ikswāku (to which Śrī Rāma had the honour to belong), reflected (as follows)—(87) "If I do not lend assistance to Hanumān, a leader of monkeys, I shall incur the obloquy of all among those gifted with speech (88) I was greatly extended by King Sagara, the protector of Ikswāku's race, while Hanumān is a friend of Śrī Rāma (a descendant of Ikswāku) He must not therefore come to grief (in this journey) (89) I should so arrange that the monkey (Hanumān) may rest (awhile) Having rested (awhile), on me, I am sure he will leap across the rest (of the sea) with ease " (90) Having made this righteous resolve, the god presiding over the oceans spoke (as follows) to Maināka, the foremost of mountains, consisting mainly of gold and submerged in water—(91)

त्वमिहासुरसघाना देवराज्ञा महात्मना । पातालनिलयाना हि परिघः सन्निवेशितः ॥ ९२ ॥
त्वमेषा ज्ञातवीर्याणा पुनरेवोत्पतिष्यताम् । पातालस्याप्रमेयस्य द्वारमावृत्य तिष्ठसि ॥ ९३ ॥
तिर्यगूर्ध्वमधश्चैव शक्तिस्ते शैल वर्धितुम् । तस्मात् सञ्चोदयामि त्वामुत्तिष्ठ गिरिसत्तम ॥ ९४ ॥
स एष कपिशार्दूलस्त्वामुपर्येति वीर्यवान् । हनूमान् रामकार्यार्थी भीमकर्मा खमाप्लुतः ॥ ९५ ॥

अस्य साह्यं मया कार्यमिक्ष्वाकुकुलवर्तिनः । मम इक्ष्वाकवः पूज्याः परं पूज्यतमास्तव ॥ ९६ ॥
कुरु साचिव्यमस्माकं न नः कार्यमतिक्रमेत् । कर्तव्यमकृतं कार्यं सतां मन्युमुदीरयेत् ॥ ९७ ॥
सलिलादूर्ध्वमुत्तिष्ठ तिष्ठत्वेष कपिस्त्वयि । अस्माकमतिथिश्चैव पूज्यश्च प्लवतां वरः ॥ ९८ ॥
चामीकरमहानाभ देवगन्धर्वसेवित । हनूमांस्त्वयि विश्रान्तस्ततः शेषं गमिष्यति ॥ ९९ ॥
काकुत्स्थस्यानृशंस्यं च मैथिल्याश्च विवासनम् । श्रमं च प्लवगेन्द्रस्य समीक्ष्योत्थातुमर्हसि ॥१००॥

"You have actually been established here by the high-souled Indra (the ruler of gods) by way of a barrier against the intrusion into the terrestrial region of the hordes of demons inhabiting Pātāla (the nethermost subterranean region) (92) You stand (here) blocking the entrance of the immeasurable Pātāla against the aforesaid demons, whose valour is well-known and who are prone to come up (to the surface of this earth) once more (93) The capacity to grow from side to side (horizontally) as also upwards and downwards (vertically) is there in you, O mountain! I, therefore, command you as follows (please) swell upwards, O jewel among mountains! (94) Here is the powerful Hanūmān of terrible deeds, a (veritable) tiger among monkeys, who has (already) sprung into the air, seeking (as he does) to achieve the purpose of Śrī Rāma, passing over you (95) Assistance must be rendered by me to this monkey (Hanumān), who is a servant of the House of Ikswāku The Ikswākus are worthy of adoration to me and are by far the highest objects of veneration to you (96) (Therefore, please) render assistance to us Our plan should not (be allowed to) miscarry (through default) A duty which needs must be performed is likely to rouse the anger of the virtuous, if not (scrupulously) discharged (97) (Therefore) rise up from the water Let this monkey stand on you Hanumān (the foremost of monkeys) is our unexpected guest and worthy of (our) adoration too (98) Having rested on you, O mountain with a lofty peak of gold and frequented by gods and Gandharvas, Hanumān will then cover the remaining distance (99) Nay, fully considering the soft-heartedness of Śrī Rāma (a scion of Kakutstha) as well as the exile of Sītā (a princess of Mithila) as also the exertion of Hanumān (a leader of monkeys), you ought to rise up" (100)

हिरण्यगर्भो मैनाको निशम्य लवणाम्भसः । उत्पपात जलात् तूर्णं महाद्रुमलतावृतः ॥१०१॥
स सागरजलं भित्त्वा बभूवात्युच्छ्रितस्तदा । यथा जलधरं भित्त्वा दीप्तरश्मिर्दिवाकरः ॥१०२॥
स महात्मा मुहूर्तेन पर्वतः सलिलावृतः । दर्शयामास शृङ्गाणि सागरेण नियोजितः ॥१०३॥
शातकुम्भमयैः शृङ्गैः सकिंनरमहोरगैः । आदित्योदयसंकाशैरुल्लिखद्भिरिवाम्बरम् ॥१०४॥
तस्य जाम्बूनदैः शृङ्गैः पर्वतस्य समुत्थितैः । आकाशं शस्त्रसंकाशमभवत् काञ्चनप्रभम् ॥१०५॥
जातरूपमयैः शृङ्गैर्भ्राजमानैर्महाप्रभैः । आदित्यशतसंकाशः सोऽभवद् गिरिसत्तमः ॥१०६॥
समुत्थितमसङ्गेन हनूमानग्रतः स्थितम् । मध्ये लवणतोयस्य विघ्नोऽयमिति निश्चितः ॥१०७॥
स तमुच्छ्रितमत्यर्थं महावेगो महाकपिः । उरसा पातयामास जीमूतमिव मारुतः ॥१०८॥
स तदाऽऽसादितस्तेन कपिना पर्वतोत्तमः । बुद्ध्वा तस्य हरेर्वेगं जहर्ष च ननाद च ॥१०९॥
तमाकाशगतं वीरमाकाशे समुपस्थितः । प्रीतो हृष्टमना वाक्यमब्रवीत् पर्वतः कपिम् ॥११०॥
मानुषं धारयन् रूपमात्मनः शिखरे स्थितः ।

Hearing the (aforesaid) words of (the deity presiding over) the salty sea, Mount Maināka, which contained (deposits of) gold in its bowels and was

covered by large trees and creepers, instantly emerged from (under) the water (101) Dividing the sea-water, Maināka rose very high at that moment (even) as the sun with its brilliant rays would, tearing (the veil of) a cloud (102) Enjoined by (the deity presiding over) the ocean, the aforesaid mountain of vast proportions, which had (heretofore) been covered with water, revealed its peaks in an instant (103) The mountain looked charming with its peaks of gold, which were inhabited by Kinnaras (a class of demigods with a human figure and the head of a horse) and huge serpents, and shimmered like the sun at dawn, and which were scraping the skies as it were (104) Due to the towering peaks of that mountain, consisting of gold, the blue sky which shone like a sword, (now) shed the lustre of gold. (105) With its shining peaks of gold, emitting a dazzling splendour, that jewel among mountains shone brightly like a hundred suns (106) Hanumān positively considered the mountain, which instantly stood very high before him in the midst of the salty sea, to be a stumbling block (in his journey) (107) Hanumān, the mighty monkey who was possessed of great impetuosity, felled with his breast the exceedingly lofty mountain (even) as the wind would strike down a cloud (108) Worsted on that occasion by the aforesaid monkey (Hanumān) and recognizing his impetuosity, Maināka (the foremost of mountains) felt rejoiced and roared too (109) Assuming the form of a human being and standing on his own summit, the mountain, which stood very high (once more) in the sky, glad at heart, lovingly spoke as follows to Hanumān, the heroic monkey, who (still) remained in the air —

दुष्कर कृतवान् कर्म त्वमिद वानरोत्तम ॥१११॥
निपत्य मम शृङ्गेषु सुख विश्रम्य गम्यताम् । राघवस्य कुले जातैरुदधिः परिवर्धितः ॥११२॥
स त्वा रामहिते युक्त प्रत्यर्चयति सागरः । कृते च प्रतिकर्तव्यमेष धर्म. सनातनः ॥११३॥
सोऽय तत्प्रतिकारार्थी त्वत्तः सम्मानमर्हति । त्वन्निमित्तमनेनाह बहुमानात् प्रचोदितः ॥११४॥
योजनाना शत चापि कपिरेष ग्वमाप्लुतः । तव सानुषु विश्रान्तः शेष प्रक्रमतामिति ॥११५॥
तिष्ठ त्व हरिशार्दूल मयि विश्रम्य गम्यताम् । तदिद गन्धवत् स्वादु कदमूलफल बहु ॥११६॥
तदास्वाद्य हरिश्रेष्ठ विश्रान्तोऽथ गमिष्यसि ।
अस्माकमपि सम्बन्धः कपिमुख्य त्वयास्ति वे । प्रख्यातस्त्रिषु लोकेषु महागुणपरिग्रहः ॥११७॥
वेगवन्तः प्लवन्तो ये प्लवगा मारुतात्मज । तपा मुख्यतम मन्ये त्वामह कपिकुञ्जर ॥११८॥
अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता । धर्म जिज्ञासमानेन किं पुनर्यादृशो भवान् ॥११९॥
त्व हि देववरिष्ठस्य मारुतस्य महात्मनः । पुत्रस्तस्यैव वगेन सदृशः कपिकुञ्जर ॥१२०॥
पूजिते त्वयि धर्मज्ञे पूजा प्राप्नोति मारुतः । तस्मात् त्व पूजनीयो मे शृणु चाप्यत्र कारणम् ॥१२१॥

"You have undertaken this task, which is hard to accomplish, O jewel among monkeys! (110-111) Alighting on my peaks and having comfortably rested (awhile) resume your journey (with renewed vigour) The ocean was extended by the sons of Sagara (who were born in the ancestry of Śrī Rāma) (112) (The deity presiding over) the said sea seeks to offer respect to you, who are engaged in the service of Śrī Rāma. And service must be rendered in return for a service such is the eternal law. (113) Hence, seeking to repay that obligation (of his benefactors, the sons of Sagara) this Ocean merits attention (in the shape of willingness to accept his hospitality) from you. I have (therefore) been very politely charged by him

in the following words to honour you — (114) 'This monkey has taken a leap in the sky with a view to covering (a distance of) even a hundred Yojanas (or eight hundred miles) Having rested (awhile) on your peaks, he may cover the remaining distance' (115) (Therefore) tarry, O tiger among monkeys, and proceed (further) after reposing on me (for some time) Here are abundant bulbs, roots and fruits, (both) fragrant and luscious (116) Having relished them, O jewel among monkeys, and reposed (for a short while) you should then proceed on your course Indeed we too have some relation with you O jewel among monkeys! You are a storehouse of great virtues and are widely known in all the three worlds (117) I account you the most prominent among monkeys, who are given to leaping and full of vigour, O elephant among monkeys! (118) Even an ordinary newcomer is surely deserving of adoration at the hands of a discerning man who is keen to know his duty, much more so an individual such as you (119) Indeed you are a son of the high-souled wind-god, the most pre-eminent among gods, and equal to him alone in speed, O elephant among monkeys! (120) On your being adored, a knower as you are of what is right, the wind-god will have received my homage You are worthy of adoration to me for that reason Know one further reason for my adoring the wind-god (through you) (121) —

पूर्वं कृतयुगे तात पर्वताः पक्षिणोऽभवन् । तेऽपि जग्मुर्दिशः सर्वा गरुडा इव वेगिनः ॥१२२॥
ततस्तेषु प्रयातेषु देवसङ्घाः सहर्षिभिः । भूतानि च भयं जग्मुस्तेषां पतनशङ्कया ॥१२३॥
ततः क्रुद्धः सहस्राक्षः पर्वतानां शतक्रतुः । पक्षांश्छिच्छेद वज्रेण ततः शतसहस्रशः ॥१२४॥
स मामुपगतः क्रुद्धो वज्रमुद्यम्य देवराट् । ततोऽहं सहसा क्षिप्तः श्वसनेन महात्मना ॥१२५॥
अस्मिँल्लवणतोये च प्रक्षिप्तः प्लवगोत्तम । गुप्तपक्षः समग्रश्च तव पित्राभिरक्षितः ॥१२६॥
ततोऽहं मानयामि त्वां मान्योऽसि मम मारुते । त्वया ममैष सम्बन्धः कपिमुख्य महागुणः ॥१२७॥
अस्मिन्नेवंगते कार्ये सागरस्य ममैव च । प्रीतिं प्रीतमनाः कर्तुं त्वमर्हसि महामते ॥१२८॥
श्रमं मोक्षय पूजां च गृहाण हरिसत्तम । प्रीतिं च मम मान्यस्य प्रीतोऽस्मि तव दर्शनात् ॥१२९॥

"Formerly in a Satya Yuga, O dear one, mountains were endowed with wings Full of speed they too used to range all the (four) quarters (even) like (so many) Garudas (122) Therefore, when they moved with speed (to and fro) hosts of gods with Ṛṣis (seers of Vedic Mantras) and spirits (too) fell a prey to panic, seized as they were with the apprehension of their falling (123) Provoked to anger by their fear, Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existences as a condition precedent for attaining that position) thereupon lopped off with his thunderbolt the wings of mountains in hundreds of thousands. (124) Lifting up his thunderbolt in anger, the aforesaid Indra (the ruler of gods) approached me (too), I (however) was thereupon suddenly tossed (into the air) by the high-souled wind-god and then violently cast into this salty sea. (In this way) my wings were preserved, nay, I was saved with all my being by your father O jewel among mountains! (125-126) Therefore do I esteem you and you are worthy of honour to me, O son of the wind-god! This bond of mine with you (in the shape of your being my benefactor's son) is full of great potentialities, O leader of monkeys! (127) This (long awaited and welcome) opportunity of repaying my debt to your father having thus (fortunately) arrived, you ought

to oblige (the deity presiding over) the ocean as well as myself with a glad heart, O highly talented monkey ! (128) (Therefore, pray) relieve your fatigue and accept my hospitality as well as my affection, O jewel among the monkeys ! I am pleased to see you, worthy of honour (as you are to me)" (129)

एवमुक्तः कपिश्रेष्ठस्त नगोत्तममब्रवीत् । प्रीतोऽस्मि कृतमातिथ्य मन्युरेषोऽपनीयताम् ॥१३०॥
त्वरते कार्यकालो मे अहश्चाप्यतिवर्तते । प्रतिज्ञा च मया दत्ता न स्थातव्यमिहान्तरा ॥१३१॥
इत्युक्त्वा पाणिना शैलमालभ्य हरिपुंगवः । जगामाकाशमाविश्य वीर्यवान् प्रहसन्निव ॥१३२॥
स पर्वतसमुद्राभ्या बहुमानादवेक्षितः । पूजितश्चोपपन्नाभिराशीर्भिरभिनन्दितः ॥१३३॥
अथोर्ध्वं दूरमागत्य हित्वा शैलमहार्णवौ । पितु. पन्थानमासाद्य जगाम विमलेऽम्बरे ॥१३४॥
भूयश्चोर्ध्वं गति प्राप्य गिरि तमवलोकयन् । वायुसूनुर्निरालम्बो जगाम कपिकुञ्जरः ॥१३५॥
तद् द्वितीय हनुमतो दृष्ट्वा कर्म सुदुष्करम् । प्रशशसुः सुराः सर्वे सिद्धाश्च परमर्षयः ॥१३६॥
देवताश्चाभवन हृष्टास्तत्रस्थास्तस्य कर्मणा । काञ्चनस्य सुनाभस्य सहस्राक्षश्च वासवः ॥१३७॥

Spoken to as above (by Maināka), Hanumān (the foremost of monkeys) replied (as follows) to the aforesaid jewel among mountains —"I am pleased (with you) and homage has been done (by you in the form of kind words) Let this sad thought that your hospitality has not been accepted by me be banished (from your mind) (130) The time allotted to my duty (of leaping across the sea and tracing out Sītā) is hastening me The day too is passing Nay, plighted word has been given by me (to my fellow monkeys) to the effect that I should not tarry here midway " (131) Saying so and touching the mountain with his hand (as a token of respect and friendship), nay, rising to the skies, the valiant Hanumān (the foremost of monkeys) sped on, as though heartily laughing (132) He was (on that occasion) regarded with great esteem, adored and cheered with suitable benedictions by the deities presiding over) the mountain and the ocean (both) (133) Then, rising high, (nay) leaving the mountain as well as the ocean far below and reaching the path of the wind (his father), Hanumān coursed through the cloudless sky (134) Rising still higher and looking on the mountain (below), Hanumān (a son of the wind-god), an elephant among the monkeys, moved on unsupported (in the sky). (135) Seeing the aforesaid second achievement of Hanumān, (*viz*, refusal on his part to seize the golden opportunity offered to him by Mount Maināka to rest on its peaks), which was most difficult to accomplish, the gods and the Siddhas as well as the greatest Ṛṣis—all lauded him (136) The gods who happened to be on the mountain (at that time in order to see what the mountain intended to do by rising up), nay, Indra, the thousand-eyed god, too, were pleased with the work (of offering hospitality and foothold to Hanuman) of that golden mountain with beautiful slopes (137)

उवाच वचन धीमान् परितोषात् सगद्गदम् । सुनाभ पर्वतश्रेष्ठ स्वयमेव शचीपतिः ॥१३८॥
हिरण्यनाभ शैलेन्द्र परितुष्टोऽस्मि ते भृशम् । अभय ते प्रयच्छामि गच्छ सौम्य यथासुखम् ॥१३९॥
साह्य कृत ते सुमहद् विश्रान्तस्य हनूमतः । क्रमतो योजनशत निर्भयस्य भये सति ॥१४०॥
रामस्यैष हितायैव याति दाशरथेः कपिः । सत्क्रिया कुर्वता शक्त्या तोषितोऽस्मि दृढ त्वया ॥१४१॥
स तत् प्रहर्षमलभद् विपुल पर्वतोत्तमः । देवताना पतिं दृष्ट्वा परितुष्ट शतक्रतुम् ॥१४२॥
स वै दत्तवरः शैलो बभूवावस्थितस्तदा । हनूमाश्च मुहूर्तेन व्यतिचक्राम सागरम् ॥१४३॥



Escaping from Surasā's Mouth

The sagacious Indra (the spouse of Śachī) of his own initiative addressed the following words in faltering tones through intense gratification to Maināka (the foremost of mountains) distinguished by charming slopes —(138) "I am extremely pleased with you, O lord of mountains with peaks of gold ! I grant you immunity from (all) fear (of being shorn of your wings by me). (Therefore) proceed according to your pleasure, O gentle one ! (139) Exceedingly valuable help has been rendered by you to Hanumān, who is fearlessly attempting to leap over a distance of hundred Yojanas (or eight hundred miles), even though there is (every) risk (of his getting exhausted in the course of his journey and falling down), and who has had the (mental) satisfaction of having rested. (140) This monkey is journeying only for the benefit of Śrī Rāma, son of Daśaratha (And) I have been highly gratified by you through a good turn done (to Hanumān) according to your capacity " (141) Seeing Indra, the ruler of gods, highly gratified, Maināka, the foremost of mountains, derived deep and abundant joy (142) Having been granted (as above by Indra) the boon (of security), the aforesaid mountain then stood rooted as before (below the surface of sea-water), while Hanūmān shortly sped over the sea (143)

ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । अब्रुवन् सूर्यसंकाशां सुरसां नागमातरम् ॥१४४॥
अयं वातात्मजः श्रीमान् प्लवते सागरोपरि । हनूमान् नाम तस्य त्वं मुहूर्तं विघ्नमाचर ॥१४५॥
राक्षसं रूपमास्थाय सुघोरं पर्वतोपमम् । दंष्ट्राकरालं पिङ्गाक्षं वक्त्रं कृत्वा नभःस्पृशम् ॥१४६॥
बलमिच्छामहे ज्ञातुं भूयश्चास्य पराक्रमम् । त्वां विजेष्यत्युपायेन विषादं वा गमिष्यति ॥१४७॥
एवमुक्ता तु सा देवी दैवतैरभिसत्कृता । समुद्रमध्ये सुरसा बिभ्रती राक्षसं वपुः ॥१४८॥
विकृतं च विरूपं च सर्वस्य च भयावहम् । प्लवमानं हनूमन्तमावृत्येदमुवाच ह ॥१४९॥
मम भक्ष्यः प्रदिष्टस्त्वमीश्वरैर्वानरर्षभ । अहं त्वा भक्षयिष्यामि प्रविशेदं ममाननम् ॥१५०॥
वर एष पुरा दत्तो मम धात्रेति सत्वरा । व्यादाय वक्त्रं विपुलं स्थिता सा मारुतेः पुरः ॥१५१॥

Thereupon the gods, Siddhas and the most eminent Ṛsis with Gandharvas (approached and) spoke (as follows) to Surasā, mother of the Nāgas, who shone brightly like the sun —(144) "This glorious son of the wind-god, Hanumān by name, is leaping across the sea. Assuming the exceedingly hideous form of an ogress, gigantic as a mountain, and revealing a head looking fearful with its tusks and red-brown eyes and reaching up to the sky, (pray) interrupt you him awhile (145-146) We seek to ascertain his strength and more so his prowess He will conquer you with expediency or give way to despondency " (147) Assuming in mid sea, when spoken to and honoured by the gods, the form of an ogress, which was deformed and ugly too, nay, inspiring fear to all and encompassing Hanumān, who was leaping forward, Surasā for her part spoke to him, they say, as follows — (148-149) "You have been destined by the lords of the universe to serve as my food, O jewel among the monkeys ! I shall (accordingly) eat you up, (pray) enter for good this mouth of mine (150) A boon to this effect (that I shall be able to catch up and devour whosoever comes up before me) was granted in my favour by the creator (Brahmā) " Opening her vast mouth with these words, she speedily stood up before Hanumān (son of the wind-god). (151)

एवमुक्तः सुरसया प्रहृष्टवदनोऽब्रवीत् ।
रामो दाशरथिर्नाम प्रविष्टो दण्डकावनम् । लक्ष्मणेन सह भ्रात्रा वैदेह्या चापि भार्यया ॥१५२॥
अन्यकार्यविषक्तस्य बद्धवैरस्य राक्षसैः । तस्य सीता हृता भार्या रावणेन यशस्विनी ॥१५३॥
तस्याः सकाशं दूतोऽहं गमिष्ये रामशासनात् । कर्तुमर्हसि रामस्य साह्यं विषयवासिनि ॥१५४॥
अथवा मैथिलीं दृष्ट्वा रामं चाक्लिष्टकारिणम् । आगमिष्यामि ते वक्त्रं सत्यं प्रतिशृणोमि ते ॥१५५॥
एवमुक्ता हनुमता सुरसा कामरूपिणी । अब्रवीन्नातिवर्तेन्मां कश्चिदेष वरो मम ॥१५६॥
तं प्रयान्तं समुद्वीक्ष्य सुरसा वाक्यमब्रवीत् । बलं जिज्ञासमाना सा नागमाता हनूमतः ॥१५७॥
निविश्य वदनं मेऽद्य गन्तव्यं वानरोत्तम । वर एष पुरा दत्तो मम धात्रेति सत्वरा ॥१५८॥
व्यादाय विपुलं वक्त्रं स्थिता सा मारुतेः पुरः । एवमुक्तः सुरसया क्रुद्धो वानरपुंगवः ॥१५९॥
अब्रवीत् कुरु वै वक्त्रं येन मां विषहिष्यसि ।

Accosted thus by Surasā, Hanumān (with his face lit up with excessive joy) replied (as follows) —"A son of Emperor Daśaratha, Śrī Rāma by name, entered deep into the Dandaka forest with his (younger half-) brother, Laksmana, as well as with his consort, Sītā (a princess of the Videha territory) (152) Sītā, the illustrious consort of Śrī Rāma, was carried off by Rāvana while Śrī Rāma was engaged otherwise (in chasing and killing the demon Mārīcha), since the ogres bore deep-rooted enmity to him (153) At the command of Śrī Rāma I am going to seek her presence as his messenger You ought to render assistance to Śrī Rāma, O ogress inhabiting his dominion (which extends over the whole earth) ! (154) Or (if you are bent on devouring me at all costs) I promise to you in good faith· having seen Sītā (a princess of Mithila) as well as Śrī Rāma, who is unwearied in action, I shall seek your mouth " (155) Spoken to as aforesaid, Surasā, who was capable of assuming any form at will, rejoined - "None dare elude me such is the boon granted in my favour " (156) Perceiving him on the journey (nevertheless), that mother of the Nāgas, Surasā, who was keen to ascertain the strength of Hanumān, said —(157) "You must proceed (only) after entering my mouth (for once) today, O jewel among the monkeys ! Such is the boon granted in my favour by the creator (Brahmā) in the past." Saying so and opening her enormous mouth, she hastily stood in front of Hanumān (son of the wind-god) Provoked to anger when spoken to in these words by Surasā, Hanumān (the foremost of monkeys) said, "Extend your mouth so that you may (be able to) sustain me "

इत्युक्त्वा सुरसा क्रुद्धो दशयोजनमायताम् ॥१६०॥
दशयोजनविस्तारो हनूमानभवत् तदा ।
तं दृष्ट्वा मेघसंकाशं दशयोजनमायतम् । चकार सुरसाप्यास्यं विंशद्योजनमायतम् ॥१६१॥
हनूमांस्तु ततः क्रुद्धस्त्रिंशद्योजनमायतः । चकार सुरसा वक्त्रं चत्वारिंशत् तथोच्छ्रितम् ॥१६२॥
बभूव हनुमान् वीरः पञ्चाशद् योजनोच्छ्रितः । चकार सुरसा वक्त्रं षष्टिं योजनमुच्छ्रितम् ॥१६३॥
तदैव हनुमान् वीरः सप्ततिं योजनोच्छ्रितः । चकार सुरसा वक्त्रमशीतिं योजनोच्छ्रितम् ॥१६४॥
हनूमाननलप्रख्यो नवतिं योजनोच्छ्रितः । चकार सुरसा वक्त्रं शतयोजनमायतम् ॥१६५॥
तद् दृष्ट्वा व्यादितं त्वास्यं वायुपुत्रः स बुद्धिमान् । दीर्घजिह्वं सुरसया सुभीमं नरकोपमम् ॥१६६॥
स संक्षिप्यात्मनः कायं जीमूत इव मारुतिः । तस्मिन् मुहूर्ते हनुमान् बभूवाङ्गुष्ठमात्रकः ॥१६७॥

सोऽभिपद्याथ तद्वक्त्रं निष्पत्य च महाबलः । अन्तरिक्षे स्थितः श्रीमानिदं वचनमब्रवीत् ॥१६८॥
प्रविष्टोऽस्मि हि ते वक्त्रं दाक्षायणि नमोऽस्तु ते । गमिष्ये यत्र वैदेही सत्यश्चासीद् वरस्तव ॥१६९॥
तं दृष्ट्वा वदनान्मुक्तं चन्द्रं राहुमुखादिव । अब्रवीत् सुरसा देवी स्वेन रूपेण वानरम् ॥१७०॥
अर्थसिद्ध्यै हरिश्रेष्ठ गच्छ सौम्य यथासुखम् । समानय च वैदेहीं राघवेण महात्मना ॥१७१॥
तत् तृतीयं हनुमतो दृष्ट्वा कर्म सुदुष्करम् । साधु साध्विति भूतानि प्रशशंसुस्तदा हरिम् ॥१७२॥
स सागरमनाधृष्यमभ्येत्य वरुणालयम् । जगामाकाशमाविश्य वेगेन गरुडोपमः ॥१७३॥

Saying so to Surasā, whose mouth was ten Yojanas (or eighty miles) wide, Hanūmān then angrily assumed a height of ten Yojanas. Seeing him ten Yojanas high and resembling a cloud, Surasā too made her mouth twenty Yojanas (or one hundred and sixty miles) wide. (158—161) Enraged at this, Hanūmān for his part became thirty Yojanas (or two hundred and forty miles) high. Surasā likewise made her mouth forty Yojanas (or three hundred and twenty miles) wide. (162) (Thereupon) the gallant Hanumān became fifty Yojanas (or four hundred miles) high, while Surasā made her mouth sixty Yojanas (or four hundred and eighty miles) wide. (163) That very moment the valiant Hanumān became seventy Yojanas (or five hundred and sixty miles) high and Surasā (too) made her mouth eighty Yojanas (or six hundred and forty miles) wide. (164) Hanūmān, who was blazing like fire, (thereupon) became ninety Yojanas (or seven hundred and twenty miles) high and Surasā widened her mouth to a hundred Yojanas (or eight hundred miles). (165)* Seeing the aforesaid mouth opened by Surasā, which with its long tongue was extremely terrible (to look at) and was a replica of hell, and contracting his body like a cloud, Hanumān, son of the wind-god, was reduced to the breadth of a thumb the same moment. (166-167) Having entered her mouth and coming out forthwith, the glorious Hanumān, who was endowed with extraordinary might, spoke (to her) as follows standing in space :—(168) "Indeed I have entered your mouth and the boon granted to you has been honoured. My salutation be to you, O daughter of Dakṣa ! I shall (now) move to the place where Sītā (a princess of the Videha territory) is." (169) Seeing him released from her mouth as the moon gets released from the mouth of the demon Rāhu, and appearing in her native form, the goddess Surasā said to the monkey :—(170) "Move according to your pleasure for accomplishing your mission, O gentle Hanumān, the foremost of monkeys, and unite Sītā (a princess of the Videha territory) with the high-souled Śrī Rāma (a scion of Raghu)." (171) Witnessing this third feat of Hanumān (in the shape of escaping alive from the mouth of Surasā), which was most difficult to accomplish, living beings (who were watching it) applauded the monkey on that occasion, exclaiming "Well done, excellent !" (172) Drawing near the inviolable sea, the abode of Varuṇa (the god of water), and coursing through the air, he moved on with speed like Garuḍa. (173)

सेविते वारिधाराभिः पतगैश्च निषेविते । चरिते कैशिकाचार्यैरैरावतनिषेविते ॥१७४॥
सिंहकुञ्जरशार्दूलपतगोरगवाहनैः । विमानैः सम्पतद्भिश्च विमलैः समलंकृते ॥१७५॥

* Verses 162 to 165 above have been rejected as interpolated by some commentators. The author of the commentary known by the name of "Rāmāyaṇa-Śiromaṇi" has, however, commented on them and we have therefore incorporated them into the text.

वज्राशनिसमस्पर्शैः पावकैरिव शोभिते । कृतपुण्यैर्महाभागैः स्वर्गजिद्भिरधिष्ठिते ॥१७६॥
वहता हव्यमत्यन्तं सेविते चित्रभानुना । ग्रहनक्षत्रचन्द्रार्कतारागणविभूषिते ॥१७७॥
महर्षिगणगन्धर्वनागयक्षसमाकुले । विविक्ते विमले विश्वे विश्वावसुनिषेविते ॥१७८॥
देवराजगजाक्रान्ते चन्द्रसूर्यपथे शिवे । विताने जीवलोकस्य वितते ब्रह्मनिर्मिते ॥१७९॥
बहुशः सेविते वीरैर्विद्याधरगणैर्वृते । जगाम वायुमार्गे च गरुत्मानिव मारुतिः ॥१८०॥

Like Garuda, Hanumān (son of the wind-god) coursed through the path of the wind, which was refreshed by torrents and frequented by birds, was traversed by masters of music and dancing (Tumburu and other Gandharvas) and used by Airāvata (a celestial elephant which carries Indra on its back), and was adorned with stainless fast-moving aerial cars drawn by lions, elephants, tigers, birds and serpents, which was presided over and rendered charming by highly blessed souls who had performed meritorious deeds (in their previous lives) and had (accordingly) won (their residence in) heaven, were hard to the touch like a diamond and thunderbolt and shone like fire, which was inhabited by the god of fire abundantly carrying oblations (to the various gods), and was richly adorned with planets, lunar asterisks, the moon, the sun and groups of stars, which was (ever) thronged with hosts of eminent Ṛsis (the seers of Vedic Mantras), Gandharvas, Nāgas and Yaksas, and was isolated, cloudless and spacious and frequented by Viśwāvasu (the chief of Gandharvas), (nay) which was traversed by elephants (other than Airāvata) belonging to Indra (the ruler of gods), was the peaceful orbit of the sun and the moon, and served as an extensive canopy for the world of living beings, spread by Brahmā (the creator) and which was frequented by numerous heroes (ascending to heaven by virtue of their laying down their life in a righteous cause) and blocked by Vidyādharas (celestial artistes) (174—180)

हनुमान् मेघजालानि प्राकर्षन् मारुतो यथा । कालागुरुसवर्णानि रक्तपीतसितानि च ॥१८१॥
कपिना कृष्यमाणानि महाभ्राणि चकाशिरे । प्रविशन्नभ्रजालानि निष्पतंश्च पुनः पुनः ॥१८२॥
प्रावृषीन्दुरिवाभाति निष्पतन् प्रविशंस्तदा । प्रदृश्यमानः सर्वत्र हनूमान् मारुतात्मजः ॥१८३॥
भेजेऽम्बरं निरालम्बं पक्षयुक्त इवाद्रिराट् । प्लवमानं तु तं दृष्ट्वा सिंहिका नाम राक्षसी ॥१८४॥
मनसा चिन्तयामास प्रवृद्धा कामरूपिणी । अद्य दीर्घस्य कालस्य भविष्याम्यहमाशिता ॥१८५॥
इदं मम महासत्त्वं चिरस्य वशमागतम् । इति संचिन्त्य मनसा च्छायामस्य समाक्षिपत् ॥१८६॥
छायायां गृह्यमाणायां चिन्तयामास वानरः । समाक्षिप्तोऽस्मि सहसा पङ्गूकृतपराक्रमः ॥१८७॥
प्रतिलोमेन वातेन महानौरिव सागरे । तिर्यगूर्ध्वमधश्चैव वीक्षमाणस्तदा कपिः ॥१८८॥
ददर्श स महासत्त्वमुत्थितं लवणाम्भसि । तद् दृष्ट्वा चिन्तयामास मारुतिर्विकृताननाम् ॥१८९॥
कपिराज्ञा यथाख्यातं सत्त्वमद्भुतदर्शनम् । छायाग्राहि महावीर्यं तदिदं नात्र संशयः ॥१९०॥

Like the wind, Hanumān dragged along (with him) masses of clouds of the same colour as Agallocham (the black aloe) as also red, yellow and white (in colour) (181) Drawn by the monkey (Hanumān) the huge clouds looked charming Penetrating the masses of clouds and coming out again and again, he shone forth at that moment like the moon emerging from and entering into the clouds during the monsoon (Eagerly) watched everywhere (by all), Hanūmān, son of the wind-god, sped through the supportless sky like Sumeru (the king of mountains) endowed with wings. Seeing him moving

on, an ogress, Simhikā by name, who was able to change her form at will, and had grown out of all proportion, thought for her part within herself —"Today I shall be sated for a long time (to come) After a long time this huge creature has fallen into my hands" Reflecting thus in her heart, she clutched his shadow (182—186) On his shadow being seized, the monkey thought "Clutched (by someone) all of a sudden, I have been rendered powerless like a big bark retarded in its course by an adverse wind" Looking about sideways as well as (both) upward and below, the said monkey (Hanumān) espied a huge creature risen from the salty sea (below) Seeing that female form with an ugly face, Hanumān (son of the wind-god) reflected —(187—189) "It is the same creature of weird appearance, endowed with extraordinary prowess and capable of securing her prey by means of its shadow, which was depicted in its true colours by Sugrīva (the king of monkeys) there is no doubt about it" (190)

स ता बुद्ध्वार्थतत्त्वेन सिंहिका मतिमान् कपिः । व्यवर्धत महाकायः प्रावृषीव बलाहकः ॥१९१॥
तस्य सा कायमुद्वीक्ष्य वर्धमान महाकपेः । वक्त्र प्रसारयामास पातालाम्बरसन्निभम् ॥१९२॥
घनराजीव गर्जन्ती वानर समभिद्रवत् । स ददर्श ततस्तस्या विकृत सुमहन्मुखम् ॥१९३॥
कायमात्र च मेधावी मर्माणि च महाकपिः । स तस्या विकृते वक्त्रे वज्रसहननः कपि. ॥१९४॥
सक्षिप्य मुहुरात्मान निपपात महाकपिः । आस्ये तस्या निमज्जन्त ददृशुः सिद्धचारणाः ॥१९५॥
ग्रस्यमानं यथा चन्द्र पूर्णं पर्वणि राहुणा । ततस्तस्या नखैस्तीक्ष्णैर्मर्माण्युत्कृत्य वानर. ॥१९६॥
उत्पपाताथ वेगेन मनःसम्पातविक्रमः । ता तु दिष्टया च धृत्या च दाक्षिण्येन निपात्य सः ॥१९७॥
कपिप्रवीरो वेगेन ववृधे पुनरात्मवान् ।
हृतहृत्सा हनुमता पपात विधुराम्भसि । स्वयम्भुवैव हनुमान् सृष्टस्तस्या निपातने ॥१९८॥
ता हता वानरेणाशु पतिता वीक्ष्य सिंहिकाम् । भूतान्याकाशचारीणि तमूचुः प्लवगोत्तमम् ॥१९९॥
भीममद्य कृतं कर्म महत्सत्त्व त्वया हतम् । साधयार्थमभिप्रेतमरिष्ट प्लवता वर ॥२००॥
यस्य त्वेतानि चत्वारि वानरेन्द्र यथा तव । धृतिर्दृष्टिर्मतिर्दाक्ष्य स कर्मसु न सीदति ॥२०१॥

Knowing her from the correctness of the description (given by Sugrīva) to be Simhikā, that sagacious monkey grew out of all proportions to be gigantic in form like a cloud during the rains (191) Observing the body of that huge monkey growing, she distended her mouth, which resembled the space enclosed in Pātāla (the nethermost subterranean region) and, thundering like a mass of clouds, rushed towards the monkey That huge intelligent monkey then noticed her ugly enormous mouth, which was of the same dimensions as his body, as well as her vulnerable parts Contracting his body further, that mighty monkey, Hanumān, who was hard as a diamond, fell into her hideous mouth. Siddhas and Chāraṇas beheld him disappearing into her mouth like the full moon being devoured on a full-moon night by the demon Rāhu Then, tearing out her vulnerable parts with his sharp nails, the monkey forthwith rushed out with the rapidity of thought Having overthrown her with the help of Providence, as well as through firmness and ingenuity, Hanumān, for his part, who was the foremost hero among the monkeys and self-possessed (too), rapidly grew once more in size With her heart (the very seat of her life) torn asunder by Hanumān, she fell down dead into the water Hanumān was created as an instrument for her destruction by the self-born creator himself. (192—198) Perceiving the aforesaid Simhikā killed

in no time by the monkey and fallen, the beings who ranged the skies said to that jewel among the monkeys — (199) 'A terrible deed has been performed (by you) this day in that a mighty creature has been killed by you (Now) accomplish your desired object without hindrance, O jewel among the monkeys ! (200) He in whom the following four virtues, *viz*, firmness, vision, understanding and skill actually exist as in you never fails in his undertakings " (201)

स तैः सम्पूजितः पूज्यः प्रतिपन्नप्रयोजनैः । जगामाकाशमाविश्य पन्नगाशनवत् कपिः ॥२०२॥
प्राप्तभूयिष्ठपारस्तु सर्वतः परिलोकयन् । योजनाना शतस्यान्ते वनराजी ददर्श सः ॥२०३॥
ददर्श च पतन्नेव विविधद्रुमभूषितम् । द्वीप शाखामृगश्रेष्ठो मलयोपवनानि च ॥२०४॥
सागर सागरानूपान् सागरानूपजान् द्रुमान् । सागरस्य च पत्नीना मुखान्यपि विलोकयत् ॥२०५॥
स महामेघपकाश समीक्ष्यात्मानमात्मवान् । निरुन्धन्तमिवाकाश चकार मतिमान् मतिम् ॥२०६॥
कायवृद्धि प्रवेग च मम दृष्ट्वैव राक्षसाः । मयि कौतूहल कुर्युरिति मेने महामतिः ॥२०७॥
ततः शरीर सक्षिप्य तन्महीधरसनिभम् । पुनः प्रकृतिमापेदे वीतमोह इवात्मवान् ॥२०८॥
तद्रूपमतिसक्षिप्य हनूमान् प्रकृतौ स्थितः । त्रीन् क्रमानिव विक्रम्य बलिवीर्यहरो हरिः ॥२०९॥

स चारुनानाविधरूपधारी पर समासाद्य समुद्रतीरम ।
परैरशक्य प्रतिपन्नरूपः समीक्षितात्मा समवेक्षितार्थ. ॥२१०॥
ततः स लम्बस्य गिरेः समृद्धे विचित्रकूटे निपपात कूटे ।
सकेतकोद्दालकनारिकेले महाभ्रकूटप्रतिमो महात्मा ॥२११॥
ततस्तु सम्प्राप्य समुद्रतीर समीक्ष्य लङ्का गिरिवर्यमूर्ध्नि ।
कपिस्तु तस्मिन् निपपात पर्वते विधूय रूप व्यथयन्मृगद्विजान् ॥२१२॥
स सागर दानवपन्नगायुत बलेन विक्रम्य महोर्मिमालिनम् ।
निपत्य तीरे च महोदधेस्तदा ददर्श लङ्काममरावतीमिव ॥२१३॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे प्रथम. सर्ग ॥ १ ॥

Bounding into the air like Garuda (who feeds on serpents), adored with ceremony by those beings, who were now accomplished of purpose (thanks to the gallantry of Hanumān), the aforesaid monkey, who was worthy of adoration (for his exploits), sped on (202) Looking round on all sides when he had well-nigh reached the (opposite) shore at the end of a hundred Yojanas (or eight hundred miles), he espied a row of forest trees (203) While yet in the air, Hanumān (the foremost of monkeys) also beheld an island adorned with trees of various kinds as well as groves on the Malaya mountain (204) He further saw the sea (skirting the island), the watery regions bordering it, the trees growing in those regions and the mouths of rivers (consorts of the ocean) too (205) Gazing on his own person, which closely resembled a big cloud and blocked the sky as it were, the intelligent Hanumān, who was self-possessed (too), began to reflect (206) The highly talented monkey felt convinced that seeing the (extraordinary) growth of his body and his tremendous speed itself the ogres would be inquisitive about him (207) Then, contracting his aforesaid (expanded) body, which closely resembled a mountain, he once more assumed his native form, (even) as he who has mastered his self and is completely free from infatuation realizes his own blissful divine nature (208) Having considerably contracted that form (of his), Hanumān returned to

his natural state even as, having taken three strides (in His Cosmic Form) and (thereby) frustrated the power of Bali (the demon king), Lord Śrī Viṣṇu (descended as the Divine Dwarf) returned to His former state (of a dwarf) (209) Having duly reached the other shore of the sea, which could not be approached (by anyone else), Hanumān, who was capable of assuming various graceful forms, gazed on his own body and, fully considering his mission (of tracing out Sītā), regained his native form (210) Then the high-souled Hanumān, who resembled a huge mass of clouds, descended on a summit of the Lamba mountain, rich in fruit and blossom and covered with Ketaka, Uddālaka and cocoanut trees and consisting of wonderful lower peaks (211) Duly reaching the seashore and perceiving from there Lankā perched on a summit of the Trikūta mountain (the foremost of mountains), the monkey for his part descended on that mountain (Trikūta), abandoning his (assumed colossal) form and agitating the beasts and birds (inhabiting that mountain with his gigantic monkey form) (212) Having leapt by dint of his vigour over the sea infested with demons and reptiles and heaving with series of huge waves, and descending on the shore of the vast sea, Hanumān then saw Lankā standing like Amarāvatī (the city of gods, the capital of Indra) (213)

Thus ends Canto One of the Sundarakānda in the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

द्वितीयः सर्गः

Canto II

Reflecting on the difficulty of penetrating into Lankā, which was strongly guarded by ogres, Hanumān further contracts his body and enters it at moonrise.

स सागरमनाधृष्यमतिक्रम्य महाबलः । त्रिकूटस्य तटे लङ्का स्थितः स्वस्थो ददर्श ह ॥ १ ॥
ततः पादपमुक्तेन पुष्पवर्षेण वीर्यवान् । अभिवृष्टस्ततस्तत्र बभौ पुष्पमयो हरिः ॥ २ ॥
योजनानां शतं श्रीमांस्तीर्त्वाप्युत्तमविक्रमः । अनिःश्वसन् कपिस्तत्र न ग्लानिमधिगच्छति ॥ ३ ॥
शतान्यहं योजनानां क्रमेयं सुबहून्यपि । किं पुनः सागरस्यान्तं संख्यातं शतयोजनम् ॥ ४ ॥
स तु वीर्यवतां श्रेष्ठः प्लवतामपि चोत्तमः । जगाम वेगवाँल्लङ्कां लङ्घयित्वा महोदधिम् ॥ ५ ॥
शाद्वलानि च नीलानि गन्धवन्ति वनानि च । मधुमन्ति च मध्येन जगाम नगवन्ति च ॥ ६ ॥
शैलांश्च तरुसंछन्नान् वनराजीश्च पुष्पिताः । अभिचक्राम तेजस्वी हनूमान् प्लवगर्षभः ॥ ७ ॥

Standing at ease on a slope of the Trikūta mountain on having negotiated the inviolable sea, Hanumān, who was endowed with extraordinary might, surveyed Lankā so the tradition goes (1) Covered all over by a shower of blossoms discharged by the trees on all sides, the powerful monkey looked as if consisting of flowers (only) (2) Even on having covered a hundred Yojanas (eight hundred miles), the glorious monkey, who was endowed with prowess of the first magnitude, did not gasp for breath nor did he experience any fatigue (3) He said to himself, "I am able to journey many hundreds of miles, to say nothing of reaching the opposite shore of a sea,

which has been calculated as being at a distance of a hundred Yojanas (only)" (4) Having negotiated the vast sea, Hanumān, for his part, who was the foremost of powerful beings and a jewel among the monkeys, and was full of energy, reached Lankā (5) He passed through dark-green meadows and groves full of fragrance, nay, full of trees and full of honey too (6) The glorious Hanumān, the foremost of monkeys, further coursed through mountains covered with trees and groves laden with blossom (7)

स तस्मिन्नचले तिष्ठन् वनान्युपवनानि च । स नगाग्रे स्थितां लङ्कां ददर्श पवनात्मजः ॥ ८ ॥
सरलान् कर्णिकाराश्च खर्जूराश्च सुपुष्पितान् । प्रियालान् मुचुलिन्दाश्च कुटजान् केतकानपि ॥ ९ ॥
प्रियङ्गून् गन्धपूर्णांश्च नीपान् सप्तच्छदांस्तथा । असनान् कोविदारांश्च करवीरांश्च पुष्पितान् ॥ १० ॥
पुष्पभारनिबद्धांश्च तथा मुकुलितानपि । पादपान् विहगाकीर्णान् पवनाधूतमस्तकान् ॥ ११ ॥
हंसकारण्डवाकीर्णा वापीः पद्मोत्पलावृताः । आक्रीडान् विविधान् रम्यान् विविधांश्च जलाशयान् ॥
सन्ततान् विविधैर्वृक्षैः सर्वर्तुफलपुष्पितैः । उद्यानानि च रम्याणि ददर्श कपिकुञ्जरः ॥ १३ ॥

Stationed on that mountain, he saw forests and groves That son of the wind-god (also) beheld Lankā perched on the top of the mountain (8) Hanumān (an elephant among the monkeys) further saw Saralas (a species of pine trees), and Karnikāras, as also date-palms in full blossom, Priyālas and Muchulindas (a species of oranges), Kutajas, also Ketakas and fragrant Priyangus (trees yielding long pepper as their fruit), Nīpas (a species of Kadamba trees) as well as Saptachhadas, Asanas, Kovidāras and Karavīras in blossom as also trees adorned with a load of flowers as well as those bearing buds (only), and which were crowded with birds and whose crests were being shaken by the wind, ponds abounding in swans and Kārandavas (a species of duck) and carpeted with lotuses and water-lilies, lovely pleasure-groves of every description and lovely ponds of various kinds overspread by trees of every species bearing fruit and flower in all seasons as also delightful gardens (9—13)

समासाद्य च लक्ष्मीवाँल्लङ्कां रावणपालिताम् । परिखाभिः सपद्माभिः सोत्पलाभिरलङ्कृताम् ॥ १४ ॥
सीतापहरणात् तेन रावणेन सुरक्षिताम् । समन्ताद् विचरद्भिश्च राक्षसैरुग्रधन्वभिः ॥ १५ ॥
काञ्चनेनावृतां रम्यां प्राकारेण महापुरीम् । गृहैश्च गिरिसंकाशैः शारदाम्बुदसंनिभैः ॥ १६ ॥
पाण्डुराभिः प्रतोलीभिरुच्चाभिरभिसंवृताम् । अट्टालकशताकीर्णां पताकाध्वजशोभिताम् ॥ १७ ॥
तोरणैः काञ्चनैर्दिव्यैर्लतापङ्क्तिविराजितैः । ददर्श हनुमाँल्लङ्कां देवो देवपुरीमिव ॥ १८ ॥
गिरिमूर्ध्नि स्थितां लङ्कां पाण्डुरैर्भवनैः शुभैः । ददर्श स कपिः श्रीमान् पुरीमाकाशगामिव ॥ १९ ॥
पालितां राक्षसेन्द्रेण निर्मितां विश्वकर्मणा । प्लवमानामिवाकाशे ददर्श हनुमान् कपिः ॥ २० ॥
वप्रप्राकारजघनां विपुलाम्बुवनाम्बराम् । शतघ्नीशूलकेशान्तामट्टालकावतंसकाम् ॥ २१ ॥
मनसेव कृतां लङ्कां निर्मितां विश्वकर्मणा ।

Duly arriving at the great and lovely city of Lankā, which was protected by Rāvana, (nay) was fringed with moats full of lotuses and water-lilies and was strongly guarded, ever since Sītā had been abducted (and placed there), by the selfsame Rāvana, as well as by (other) ogres armed with formidable bows ranging on every side, which was enclosed with a golden boundary wall and crowded with buildings lofty as mountains and resembling autumnal clouds, which was hemmed in with white-plastered and elevated roads, was

crowded with hundreds of mansions and decorated with flags and pennons and was distinguished by wonderful golden archways adorned with rows of climber,- the glorious Hanumān surveyed Lankā (even) as a god would look on the city of gods (14—18) That illustrious monkey saw Lankā perched on the summit of a mountain and distinguished by its sparkling white mansions as though it were a city moving in the air (19) (Nay) the monkey, Hanumān, beheld the city constructed by Viśwakarmā (the architect of gods) and protected by Rāvana (the king of the ogres) as though it was sailing in the air (20) He (further) conceived Lankā, the city built by Viśwakarmā, as a woman evolved with his mind, with its buttress and enclosure as her hip and loins, the vast sea and the woods encircling the city for her raiment, the Śataghnīs* and Śūlas (spikes) for her locks and the mansions for her ear-rings

द्वारमुत्तरमासाद्य चिन्तयामास वानरः ॥ २२ ॥
कैलासनिलयप्रख्यमालिखन्तमिवाम्बरम् । ध्रियमाणमिवाकाशमुच्छ्रितैर्भवनोत्तमैः ॥ २३ ॥
सम्पूर्णां राक्षसैर्घोरैर्नागैर्भोगवतीमिव । अचिन्त्यां सुकृतां स्पष्टां कुबेराध्युषितां पुरा ॥ २४ ॥
दंष्ट्रिभिर्बहुभिः शूरैः शूलपट्टिशपाणिभिः । रक्षितां राक्षसैर्घोरैर्गुहामाशीविषैरिव ॥ २५ ॥
तस्याश्च महतीं गुप्तिं सागरं च निरीक्ष्य सः । रावणं च रिपुं घोरं चिन्तयामास वानरः ॥ २६ ॥

Reaching the northern gate, which looked like the gateway of the city of Alakā (the capital of Kubera, the god of riches) perched on Mount Kailāsa, (the abode of Lord Śiva), which scraped the sky as it were by means of its tall mansions and supported the firmament as it were (on its house-tops), the monkey fell a brooding (21—23) Observing the city,—which was overfull with fierce ogres as Bhogavatī (the capital of Pātāla) with Nāgas,—was beyond conception and well-constructed, was clearly visible and had been occupied by Kubera in the past and was guarded by numerous gallant and terrible ogres distinguished by tusks and carrying spikes and Pattiśas (a kind of sharp-edged spear) in their hands, (even) as a cavern by venomous serpents,—as well as its mighty defences, as also the sea (encircling it) and thinking the formidable adversary in the form of Rāvana, the monkey reflected (as follows)—(24—26)

आगत्यापीह हरयो भविष्यन्ति निरर्थकाः । नहि युद्धेन वै लङ्का शक्या जेतुं सुरैरपि ॥ २७ ॥
इमां त्वविषमां लङ्कां दुर्गां रावणपालिताम् । प्राप्यापि सुमहाबाहुः किं करिष्यति राघवः ॥ २८ ॥
अवकाशो न साम्नस्तु राक्षसेष्वभिगम्यते । न दानस्य न भेदस्य नैव युद्धस्य दृश्यते ॥ २९ ॥
चतुर्णामेव हि गतिर्वानराणां तरस्विनाम् । वालिपुत्रस्य नीलस्य मम राज्ञश्च धीमतः ॥ ३० ॥
यावज्जानामि वैदेहीं यदि जीवति वा न वा । तत्रैव चिन्तयिष्यामि दृष्ट्वा तां जनकात्मजाम् ॥ ३१ ॥
ततः स चिन्तयामास मुहूर्तं कपिकुञ्जरः । गिरेः शृङ्गे स्थितस्तस्मिन् रामस्याभ्युदयं ततः ॥ ३२ ॥
अनेन रूपेण मया न शक्या रक्षसां पुरी । प्रवेष्टुं राक्षसैर्गुप्ता क्रूरैर्बलसमन्वितैः ॥ ३३ ॥

* A kind of weapon used as a missile (and described as a huge stone studded with iron spikes and four Tālas or palmyra trees in length)

शतघ्नी च चतुस्ताला लोहकण्टकसंचिता ।

or

अयःकण्टकसंछन्ना शतघ्नी महती शिला ॥

महौजसो महावीर्या बलवन्तश्च राक्षसाः । वञ्चनीया मया सर्वे जानकीं परिमार्गता ॥ ३४ ॥
लक्ष्यालक्ष्येण रूपेण रात्रौ लङ्कापुरी मया । प्राप्तकाल प्रवेष्टु मे कृत्य साधयितु महत् ॥ ३५ ॥

"The monkeys will prove of no avail even on coming here, for Lankā cannot be conquered in any case through warfare even by the gods (27) What will Śrī Rāma (a scion of Raghu) of very mighty arms do even on actually reaching this Lankā, which is surpassingly rugged and difficult of access and is protected by Rāvana? (28) No possibility at all is perceived of winning over ogres through persuasion or gift nor of bringing them to their knees by sowing dissension among them nor again of reducing them to submission through warfare (29) Only four agile monkeys can actually reach this place, *viz*, Angada (the son of Vāli), Nīla, the sagacious king (Sugrīva) and myself (30) Meanwhile I shall find out whether Sītā (a princess of the Videha territory) is alive or not Having seen that daughter of King Janaka, I shall consider other points only then" (31) Stationed on that mountain peak, that elephant among the monkeys, pondered for a while the means of discovering Sītā (in which lay the welfare of Śrī Rāma) (32) (He said to Himself) "Lankā (the city of ogres), guarded as it is by ferocious and mighty ogres, cannot be entered by me in this form (33) All the ogres, who are endowed with extraordinary energy and extraordinary prowess and are full of might, must be blindfolded by me while I continue to look about for Sītā (the daughter of Janaka) (34) In order to accomplish this great task it is advisable for me to enter the city of Lankā during the night in a form which cannot be directly perceived but whose existence could be inferred (by its exploits)." (35)

ता पुरीं तादृशीं दृष्ट्वा दुराधर्षां सुरासुरैः । हनूमाश्चिन्तयामास विनिःश्वस्य मुहुर्मुहुः ॥ ३६ ॥
केनोपायेन पश्येय मैथिलीं जनकात्मजाम् । अदृष्टो राक्षसेन्द्रेण रावणेन दुरात्मना ॥ ३७ ॥
न विनश्येत् कथ कार्यं रामस्य विदितात्मनः । एकामेकस्तु पश्येय रहिते जनकात्मजाम् ॥ ३८ ॥
भूताश्चार्था विनश्यन्ति देशकालविरोधिताः । विक्लव दूतमासाद्य तमः सूर्योदये यथा ॥ ३९ ॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते । घातयन्तीह कार्याणि दूताः पण्डितमानिनः ॥ ४० ॥
न विनश्येत् कथ कार्यं वैक्लव्य न कथ भवेत् । लङ्घन च समुद्रस्य कथ नु न भवेद् वृथा ॥ ४१ ॥
मयि दृष्टे तु रक्षोभी रामस्य विदितात्मनः । भवेद् व्यर्थमिद कार्यं रावणानर्थमिच्छतः ॥ ४२ ॥
नहि शक्य क्वचित् स्थातुमविज्ञातेन राक्षसैः । अपि राक्षसरूपेण किमुतान्येन केनचित् ॥ ४३ ॥
वायुरप्यत्र नाज्ञातश्चरेदिति मतिर्मम । नह्यत्राविदित किंचिद् रक्षसा भीमकर्मणाम् ॥ ४४ ॥
इहाह यदि तिष्ठामि स्वेन रूपेण सवृतः । विनाशमुपयास्यामि भर्तुरर्थश्च हास्यति ॥ ४५ ॥
तदह स्वेन रूपेण रजन्या ह्रस्वता गतः । लङ्कामभिपतिष्यामि राघवस्यार्थसिद्धये ॥ ४६ ॥
रावणस्य पुरीं रात्रौ प्रविश्य सुदुरासदाम् । प्रविश्य भवन सर्वं द्रक्ष्यामि जनकात्मजाम् ॥ ४७ ॥

Beholding that city to be of the kind mentioned above and difficult to overcome even for gods and demons, and sighing again and again, Hanumān reflected (as follows)—(36) "Through what device shall I (be able to) behold Sītā (daughter of King Janaka and) a princess of Mithila, (myself) remaining unperceived by the evil-minded Rāvana, (the ruler of the ogres)? (37) How shall I (be able to) see the daughter of Janaka alone in secret with none else beside me so that the cause of Śrī Rāma, the knower of the Self, may not be altogether lost? (38) (Nay, even) as darkness disappears at

sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place (39) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger) Messengers fancying themselves clever (but really not so) bring to nought all undertakings on such occasions (40) How should I act to ensure that the purpose may not be frustrated ? How should I guard against thoughtlessness ? And how, I wonder, should I ensure that my leaping across the sea does not go in vain ? (41) If I am detected by the ogres, this project (in the shape of my being sent to Lankā) of Śrī Rāma, who is a knower of the Self, and who seeks the overthrow of Rāvana, will miscarry. (42) It is not possible at this place for anyone to remain anywhere unknown by the ogres even in the disguise of an ogre, much less by anyone else (43) My belief is that even the wind cannot circulate here undetected Certainly nothing here is unknown to the ogres of terrible deeds. (44) If I remain here clothed with my native form, I shall (certainly) meet with destruction and the cause of my master will suffer (45) Therefore, reduced to a small size, I shall penetrate into Lankā by night in my own form for carrying through the purpose of my master (46) Entering by night the capital of Rāvana, which is most difficult of access, and penetrating through every dwelling I shall find out Janaka's daughter " (47)

इति निश्चित्य हनुमान् सूर्यस्यास्तमयं कपिः । आचकाङ्क्षे तदा वीरो वैदेह्या दर्शनोत्सुकः ॥ ४८ ॥
सूर्ये चास्तं गते रात्रौ देहं संक्षिप्य मारुतिः । वृषदंशकमात्रोऽथ बभूवाद्भुतदर्शनः ॥ ४९ ॥
प्रदोषकाले हनुमांस्तूर्णमुत्पत्य वीर्यवान् । प्रविवेश पुरीं रम्यां प्रविभक्तमहापथाम् ॥ ५० ॥
प्रासादमालावितता स्तम्भैः काञ्चनसंनिभैः । शातकुम्भनिभैर्जालैर्गन्धर्वनगरोपमाम् ॥ ५१ ॥
सप्तभौमाष्टभौमैश्च स ददर्श महापुरीम् । तलैः स्फटिकसंकीर्णैः कार्तस्वरविभूषितैः ॥ ५२ ॥
वैदूर्यमणिचित्रैश्च मुक्ताजालविभूषितैः । तैस्तैः शुशुभिरे तानि भवनान्यत्र रक्षसाम् ॥ ५३ ॥
काञ्चनानि विचित्राणि तोरणानि च रक्षसाम् । लङ्कामुद्योतयामासुः सर्वतः समलंकृताम् ॥ ५४ ॥
अचिन्त्यामद्भुताकारां दृष्ट्वा लङ्कां महाकपिः । आसीद् विषण्णो हृष्टश्च वैदेह्या दर्शनोत्सुकः ॥ ५५ ॥

स पाण्डुराविद्धविमानमालिनीं महार्हजाम्बूनदजालतोरणाम् ।
यशस्विनीं रावणबाहुपालितां क्षपाचरैर्भीमबलैः सुपालिताम् ॥ ५६ ॥
चन्द्रोऽपि साचिव्यमिवास्य कुर्वंस्तारागणैर्मध्यगतो विराजन् ।
ज्योत्स्नावितानेन वितत्य लोकानुत्तिष्ठतेऽनेकसहस्ररश्मिः ॥ ५७ ॥
शङ्खप्रभं क्षीरमृणालवर्णमुद्गच्छमानं व्यवभासमानम् ।
ददर्श चन्द्रं स कपिप्रवीरः पोप्लूयमानं सरसीव हंसम् ॥ ५८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वितीयः सर्गः ॥ २ ॥

Having resolved thus, Hanumān, the heroic monkey, who was eager to discover Sītā (a princess of the Videha territory), then longed for the sunset (48) Nay, contracting his body at night, when the sun had actually set, the son of the wind-god assumed the size of a cat, strange to behold (49) Springing up quickly at eventide, the powerful Hanumān proceeded to penetrate deep into the lovely city, whose highways had been symmetrically

aligned, which was filled with rows of mansions, and with its golden pillars and golden lattice windows looked like the city of the Gandharvas (50-51) He saw the great city (from where he stood) as distinguished by seven-storeyed and eight-storeyed mansions Those dwellings of the ogres in this city shone brightly with their respective floors inlaid with crystal and gold, nay, studded with cat's-eye gems and decorated with strings of pearls (52-53) Wonderful archways of gold, erected by the ogres, also illumined Lankā, decorated on all sides (54) Beholding Lankā, which was beyond (all) imagination and strange to look at, Hanumān (the great monkey) felt despondent and delighted (too at the prospect of finding out Sītā), eager as he was to see Sītā (a princess of the Videha territory) (55) (Presently) he entered the glorious city, which was arrayed with rows of white interlaced seven-storeyed mansions, and conspicuous with gold latticed archways of great value, (nay) which was protected by Rāvana and fully guarded by ogres of terrible might (56) Rendering aid as it were to him and shining brightly with hosts of stars in their midst, nay, overspreading the worlds with the canopy of its light, the moon with its myriad rays made its appearance on the horizon (57) That great hero among the monkeys gazed on the rising moon white as milk or a lotus-fibre, which was shining brightly with the splendour of a conch-shell and resembled a swan swimming in a lake (58)

Thus ends Canto Two in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic



तृतीयः सर्गः

Canto III

Appearing in person before Hanuman, while he was making his way into Lankā at night, the mighty ogress presiding over the city stops him, striking him with the palm of her hand. Getting unnerved, even though gently smitten with his left fist, she permits the monkey to enter, repeating the words of Brahmā (the creator) that the destruction of Lankā should be concluded as imminent when she is overpowered by a monkey.

स लम्बशिखरे लम्बे लम्बतोयदसंनिभे । सत्त्वमास्थाय मेधावी हनुमान् मारुतात्मजः ॥ १ ॥
निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः । रम्यकाननतोयाढ्यां पुरीं रावणपालिताम् ॥ २ ॥
शारदाम्बुधरप्रख्यैर्भवनैरुपशोभिताम् । सागरोपमनिर्घोषां सागरानिलसेविताम् ॥ ३ ॥
सुपुष्टबलसम्पुष्टां यथैव विटपावतीम् । चारुतोरणनिर्यूहां पाण्डुरद्वारतोरणाम् ॥ ४ ॥
भुजगाचरितां गुप्तां शुभां भोगवतीमिव । तां सविद्युद्घनाकीर्णां ज्योतिर्गणनिषेविताम् ॥ ५ ॥
चण्डमारुतनिर्ह्रादां यथा चाप्यमरावतीम् । शातकुम्भेन महता प्राकारेणाभिसंवृताम् ॥ ६ ॥
किङ्किणीजालघोषाभिः पताकाभिरलंकृताम् । आसाद्य सहसा हृष्टः प्राकारमभिपेदिवान् ॥ ७ ॥
विस्मयाविष्टहृदयः पुरीमालोक्य सर्वतः ।

Standing on a towering peak of the Lamba mountain (a synonym of Trikūta), which looked much like a high cloud, and relying on his own virility, the intelligent Hanumān, son of the wind-god, who was full of great courage and was an elephant among the monkeys, entered by night the city of Lankā, which was protected by Rāvana, and was rich in lovely forests and water, which was adorned with mansions white as autumnal clouds, which (unceasingly) emitted a sound like the roaring of the sea and was fanned by breezes from the sea, (nay) which had been rendered sufficiently strong by well-fed forces even like Vitapāvatī (a synonym of Alakāpurī, the capital of Kubera's realm), had elephants in rut stationed at its charming outer gates and was provided with white gates and archways and which was frequented by serpents and guarded (by them) like the splendid Bhogavatī (the city of serpents, the capital of Pātāla, the nethermost subterranean region) Delighted to reach the city,—which was (ever) overcast with clouds illumined with (flashes of) lightning, and served by hosts of luminaries (the planets and stars) and which (ever) resounded with the thunder-like sound of violent blasts even like Amarāvatī (the city of gods, the capital of heaven), (nay) which was enclosed with a defensive wall of gold and was decorated with pennons fluttering with the jingling of tiny bells attached to them,—Hanumān leapt up the wall (1—7) When he had surveyed the city on all sides, his heart was filled with wonder

जाम्बूनदमयैर्द्वारैर्वैदूर्यकृतवेदिकैः ॥ ८ ॥
वज्रस्फटिकमुक्ताभिर्मणिकुट्टिमभूषितैः । तप्तहाटकनिर्यूहै राजतामलपाण्डुरैः ॥ ९ ॥
वैदूर्यकृतसोपानैः स्फाटिकान्तरपांसुभिः । चारुसजवनोपेतैः खमिवोत्पतितैः शुभैः ॥ १० ॥
क्रौञ्चबर्हिणसंघुष्टै राजहंसनिषेवितैः । तूर्याभरणनिर्घोषैः सर्वतः परिनादिताम् ॥ ११ ॥
वस्वोकसारप्रतिमां समीक्ष्य नगरीं ततः । खमिवोत्पतितां लङ्कां जहर्ष हनुमान् कपिः ॥ १२ ॥
तां समीक्ष्य पुरीं लङ्कां राक्षसाधिपतेः शुभाम् । अनुत्तमामृद्धिमतीं चिन्तयामास वीर्यवान् ॥ १३ ॥
नेयमन्येन नगरी शक्या धर्षयितुं बलात् । रक्षिता रावणबलैरुद्यतायुधपाणिभिः ॥ १४ ॥
कुमुदाङ्गदयोर्वापि सुषेणस्य महाकपेः । प्रसिद्धेयं भवेद् भूमिर्मैन्दद्विविदयोरपि ॥ १५ ॥
विवस्वतस्तनूजस्य हरेश्च कुशपर्वणः । ऋक्षस्य कपिमुख्यस्य मम चैव गतिर्भवेत् ॥ १६ ॥
समीक्ष्य च महाबाहो राघवस्य पराक्रमम् । लक्ष्मणस्य च विक्रान्तमभवत् प्रीतिमान् कपिः ॥ १७ ॥
तां रत्नवसनोपेतां गोष्ठागारावतंसिकाम् । यन्त्रागारस्तनीमृद्धां प्रमदामिव भूषिताम् ॥ १८ ॥
तां नष्टतिमिरां दीपैर्भास्वरैश्च महागृहैः । नगरीं राक्षसेन्द्रस्य स ददर्श महाकपिः ॥ १९ ॥

The monkey, Hanumān, rejoiced to gaze on Lankā, which was distinguished by charming golden entrances with platforms of cat's-eye (on both sides of the gates inside) as well as with those inlaid with diamonds, crystals and pearls,—entrances which were embellished with floors of gems and graced with elephants of refined gold and were crowned with spotless white vaults of silver, entrances accessible by means of stairs of cat's-eye and with their inside walls made of crystal and free from dust and provided with lovely and charming assembly halls, entrances which appeared to have risen to the skies (due to their height), and were rendered noisy by herons and frequented by swans—and which (Lankā) was resonant on all sides with the sound of clarionets and the tinkling of ornaments, was a replica of Vaswokasārā (another name of the city

of Alakā) and appeared as though risen to the skies (on account of its lofty mansions) (8—12) Gazing on Lankā, that splendid city of the suzerain lord of ogres, which was unsurpassed (in beauty) and was full of opulence, the valiant Hanumān reflected (as follows)—(13) "Guarded by the forces of Rāvana with weapons uplifted in their hands, this city is incapable of being subdued by another by force (14) This land is accessible only to Kumuda and Angada or to the great monkey Susena as also to Mainda and Dwivida (15) Again access to it may be had by Sugrīva (sprung from the loins of the sun-god), the monkey Kuśaparvā, Jāmbavān (the bear), the foremost of the monkey hordes, and even by myself " (16) Fully considering, however, the prowess of the mighty-armed Śrī Rāma (a scion of Raghu) as also the valour of Laksmana, the monkey (Hanumān) felt satisfied (17) That mighty monkey looked upon that celebrated and flourishing city of Rāvana (the lord of ogres),—whose darkness had been dispelled by lights as well as by the major planets full of radiance,—as if it were a young woman adorned with ornaments, (nay) having the bejewelled defensive wall for her raiment, the cow-pens (including stables etc) as well as other houses for her ear-rings and the armouries for her breasts. (18-19)

अथ- सा हरिशार्दूल प्रविशन्त महाकपिम् । नगरी स्वेन रूपेण ददर्श पवनात्मजम् ॥ २० ॥
मा त हरिवर दृष्ट्वा लङ्का रावणपालिता । स्वयमेवोत्थिता तत्र विकृताननदर्शना ॥ २१ ॥
पुरस्तात् तस्य वीरस्य वायुसूनोरतिष्ठत । मुञ्चमाना महानादमब्रवीत् पवनात्मजम् ॥ २२ ॥
कस्त्व केन च कार्येण इह प्राप्तो वनालय । कथयस्वेह यत् तत्त्व यावत् प्राणा धरन्ति ते ॥ २३ ॥
न शक्य खल्विय लङ्का प्रवेष्टु वानर त्वया । रक्षिता रावणबलैरभिगुप्ता समन्ततः ॥ २४ ॥
अथ तामब्रवीद् वीरो हनुमानग्रतः स्थिताम् । कथयिष्यामि तत् तत्त्व यन्मा त्व परिपृच्छसे ॥ २५ ॥
का त्व विरूपनयना पुरद्वारेऽवतिष्ठसे । किमर्थं चापि मा क्रोधान्निर्भर्त्सयसि दारुणे ॥ २६ ॥

Appearing in her personal form, the city now beheld the great monkey, Hanumān (sprung from the loins of the wind-god), a tiger among the monkeys, entering the city unchecked (20) Seeing that jewel among the monkeys, the aforesaid Lankā, protected by Rāvana, rose up of her own initiative on that spot showing her ugly features (21) She stood before that heroic offspring of the wind-god Emitting a loud cry she spoke (as follows) to Hanumān (sprung from the loins of the wind-god)—(22) "Who are you and for what purpose have you come hither, O dweller of the forest ? Speak out what the truth is so long as life has its hold on you (23) Protected by the forces of Rāvana and strongly guarded on all sides, this Lankā can never be penetrated by you, O monkey !" (24) The valiant Hanumān then replied to the ogress standing before him —"I shall (presently) give out that truth which you have (just) questioned me about (25) Who are you with hideous eyes standing at the city gate ? And what for do you angrily threaten me, O cruel one !" (26)

हनुमद्वचनं श्रुत्वा लङ्का सा कामरूपिणी । उवाच वचन क्रुद्धा परुष पवनात्मजम् ॥ २७ ॥
अह राक्षसराजस्य रावणस्य महात्मनः । आज्ञाप्रतीक्षा दुर्धर्षा रक्षामि नगरीमिमाम् ॥ २८ ॥
न शक्य मामवज्ञाय प्रवेष्टु नगरीमिमाम् । अद्य प्राणैः परित्यक्तः स्वप्स्यसे निहतो मया ॥ २९ ॥
अह हि नगरी लङ्का स्वयमेव प्लवगम । सर्वतः परिरक्षामि अतस्ते कथित मया ॥ ३० ॥

लङ्काया वचन श्रुत्वा हनूमान् मारुतात्मजः । यत्नवान् स हरिश्रेष्ठः स्थितः शैल इवापरः ॥ ३१ ॥
स ता स्त्रीरूपविकृता दृष्ट्वा वानरपुगवः । आबभाषेऽथ मेधावी सत्त्ववान् प्लवगर्षभः ॥ ३२॥

Irritated to hear the (counter-) question of Hanumān, the aforesaid Lankā, who was able to change her form at will, spoke harshly (as follows) to the offspring of the wind-god —(27) "(Always) remaining at the beck and call of the high-souled Rāvana, -the ruler of ogres,—and difficult to overpower, I guard this city (28) It is not possible to make one's way into this city disregarding me Overthrown by me and deprived of your life-breath, you will lie down (in eternal sleep) today (29) In truth I am the city of Lankā in person, O monkey, and guard it on all sides, hence such (harsh) words have been spoken to you by me " (30) Hearing the words of Lankā, that jewel among the monkeys, Hanumān, sprung from the loins of the wind-god, stood like another mountain (standing on the Trikūta mountain), full of agility (to give her a sound thrashing if she dared to assail him) (31) Seeing that monster in the form of a woman, that bull among the monkeys, a (veritable) jewel among monkeys, who was full of intelligence and courage, then spoke to her (as follows) —(32)

द्रक्ष्यामि नगरी लङ्का साट्टप्राकारतोरणाम् । इत्यर्थमिह सम्प्राप्तः पर कौतूहल हि मे ॥ ३३ ॥
वनान्युपवनानीह लङ्कायाः काननानि च । सर्वतो गृहमुख्यानि द्रष्टुमागमन हि मे ॥ ३४ ॥
तस्य तद् वचन श्रुत्वा लङ्का सा कामरूपिणी । भूय एव पुनर्वाक्य बभाषे परुषाक्षरम् ॥ ३५ ॥
मामनिर्जित्य दुर्बुद्धे राक्षसेश्वरपालिताम् । न शक्य ह्यद्य ते द्रष्टु पुरीय वानराधम ॥ ३६ ॥
ततः स हरिशार्दूलस्तामुवाच निशाचरीम् । दृष्ट्वा पुरीमिमा भद्रे पुनर्यास्ये यथागतम् ॥ ३७ ॥
ततः कृत्वा महानाद सा वै लङ्का भयकरम् । तलेन वानरश्रेष्ठ ताडयामास वेगिता ॥ ३८ ॥
ततः स हरिशार्दूलो लङ्कया ताडितो भृशम् । ननाद सुमहानाद वीर्यवान् मारुतात्मजः ॥ ३९ ॥
ततः सवर्तयामास वामहस्तस्य सोऽङ्गुलीः । मुष्टिनाभिजघानैना हनुमान् क्रोधमूर्च्छितः ॥ ४० ॥
स्त्री चेति मन्यमानेन नातिक्रोधः स्वय कृतः ।
सा तु तेन प्रहारेण विह्वलाङ्गी निशाचरी । पपात सहसा भूमौ विकृताननदर्शना ॥ ४१ ॥
ततस्तु हनुमान् वीरस्ता दृष्ट्वा विनिपातिताम् । कृपा चकार तेजस्वी मन्यमानः स्त्रिय च ताम् ॥ ४२ ॥

"I should like to see the city of Lankā with its palaces, defensive wall and archways I have come here for this (very) purpose, for great is my curiosity (in this behalf) (33) Indeed my visit to this place is purposed to explore the forests, gardens and groves of Lankā and to see the foremost of its mansions on all sides " (34) Hearing the aforesaid reply of Hanumān, the notorious Lankā, who was able to take any form at will, once more uttered the following harsh words —(35) "Without overcoming me, protected (as I am) by Rāvana (the ruler of ogres), O monkey of perverted mind, it is surely not possible for you to see the city today, O the lowest of monkeys !" (36) Thereupon that tiger among the monkeys, said to that ogress, "Having seen this city, O good woman, I shall go back as I came " (37) Raising a loud and frightful cry, Lankā then actually struck with impetuosity that jewel among the monkeys with the palm of her hand. (38) Smitten violently by Lankā, that valiant offspring of the wind-god, a (veritable) tiger among the monkeys, thereupon uttered a very high-pitched roar (39) Overcome with anger, the aforesaid Hanumān then closed the fingers of his left hand and smote her with his

fist. (40) No violent anger, however, was exhibited by him of his own accord, inasmuch as he looked upon her as a woman Her limbs having been overpowered by that blow, that ogress fell precipitately to the ground, displaying her ugly features. (41) Seeing her prostrated, the heroic and noble Hanumān showed compassion to her, considering her to be a woman (one belonging to the weaker sex) (42)

ततो वै भृशमुद्विग्ना लङ्का सा गद्गदाक्षरम् । उवाचागर्वितं वाक्यं हनुमन्तं प्लवगमम् ॥ ४३ ॥
प्रसीद सुमहाबाहो त्रायस्व हरिसत्तम । समये सौम्य तिष्ठन्ति सत्त्ववन्तो महाबलाः ॥ ४४ ॥
अहं तु नगरी लङ्का स्वयमेव प्लवगम । निर्जिताहं त्वया वीर विक्रमेण महाबल ॥ ४५ ॥
इदं च तथ्यं शृणु मे ब्रुवन्त्या वै हरीश्वर । स्वयं स्वयम्भुवा दत्तं वरदानं यथा मम ॥ ४६ ॥
यदा त्वां वानरः कश्चिद् विक्रमाद् वशमानयेत् । तदा त्वया हि विज्ञेयं रक्षसां भयमागतम् ॥ ४७ ॥
स हि मे समयः सौम्य प्राप्तोऽद्य तव दर्शनात् । स्वयम्भूविहितः सत्यो न तस्यास्ति व्यतिक्रमः ॥ ४८ ॥
सीतानिमित्तं राज्ञस्तु रावणस्य दुरात्मनः । रक्षसां चैव सर्वेषां विनाशः समुपागतः ॥ ४९ ॥
तत् प्रविश्य हरिश्रेष्ठ पुरीं रावणपालिताम् । विधत्स्व सर्वकार्याणि यानि यानीह वाञ्छसि ॥ ५० ॥
प्रविश्य शापोपहतां हरीश्वर पुरीं शुभां राक्षसमुख्यपालिताम् ।
यदृच्छया त्वं जनकात्मजां सतीं विमार्ग सर्वत्र गतो यथासुखम् ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे तृतीयः सर्गः ॥ ३ ॥

Greatly alarmed at this (turn of events), the aforesaid Lankā actually addressed the following words, which were shorn of pride, to the monkey, Hanumān, in a faltering tone—(43) "Get propitiated, O exceedingly mighty-armed one! Spare me, O jewel among the monkeys! Those endowed with courage and extraordinary might honour the code of chivalry (that a woman ought not to be killed), O gentle one! (44) I am the city of Lankā incarnate I have actually been vanquished by you by dint of your prowess, O heroic monkey of extraordinary might! (45) And duly hear this truth from me even as I speak, O lord of monkeys! The following prophecy was uttered in my presence by Brahmā (the self-born creator) himself—(46) "Surely at the time when some monkey subdues you by dint of his prowess, destruction of the ogres should be concluded by you to be imminent (47) From your sight, O gentle one, it is concluded by me that the aforesaid time has now come The fact has been ordained by Brahmā (the self-born creator) and no reversal of it is possible (48) The time of destruction of King Rāvana of perverted mind as well as of all the ogres has duly arrived on account of (the abduction of) Sītā (49) Therefore, penetrating deep into this city protected by Rāvana, accomplish all objects whichever you seek to accomplish. (50) Entering deep into the charming city protected by Rāvana (the foremost of ogres), which has been consigned to destruction by an imprecation (uttered by Nandikeśwara, the divine bull who carries Lord Śiva on his back and remains posted at the entrance of His Abode), O lord of monkeys, and, having easily found access to every place, carefully look at will for the virtuous daughter of Janaka" (51)

Thus ends Canto Three in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

चतुर्थः सर्गः

Canto IV

Entering Lankā and hearing the music of various instruments being played upon inside, and also observing the enemy's forces armed with various weapons, Hanumān finds his way into the royal gynaeceum.

स निर्जित्य पुरीं लङ्कां श्रेष्ठां तां कामरूपिणीम् । विक्रमेण महातेजा हनूमान् कपिसत्तमः ॥ १ ॥
अद्वारेण महावीर्यः प्राकारमवपुप्लुवे । निशि लङ्कां महासत्त्वो विवेश कपिकुञ्जरः ॥ २ ॥
प्रविश्य नगरीं लङ्कां कपिराजहितकरः । चक्रेऽथ पादं सव्यं च शत्रूणां स तु मूर्धनि ॥ ३ ॥
प्रविष्टः सत्त्वसम्पन्नो निशायां मारुतात्मजः । स महापथमास्थाय मुक्तपुष्पविराजितम् ॥ ४ ॥
ततस्तु तां पुरीं लङ्कां रम्यामभिययौ कपिः । हसितोत्कृष्टनिनदैस्तूर्यघोषपुरस्कृतैः ॥ ५ ॥
वज्राङ्कुशनिकाशैश्च वज्रजालविभूषितैः । गृहमेधैः पुरी रम्या बभासे द्यौरिवाम्बुदैः ॥ ६ ॥
प्रजज्वाल तदा लङ्का रक्षोगणगृहैः शुभैः । सिताभ्रसदृशैश्चित्रैः पद्मस्वस्तिकसंस्थितैः ॥ ७ ॥
वर्धमानगृहैश्चापि सर्वतः सुविभूषितैः ।

Having subdued by dint of his (superior) prowess Lankā, the ogress presiding over that most excellent city, able to take any form at will, the jewel among the monkeys, Hanumān, who was endowed with extraordinary energy and great virility, leapt over the defensive wall without passing through the gate*, and the elephant-like monkey, endowed as he was with exceptional courage, entered Lankā by night (1-2) Nay, having penetrated deep into the city of Lankā, Hanumān, who was in the habit of doing acts of service to Sugrīva (the king of monkeys), thereby actually placed his left foot (as it were) on the head of his foes (3) Taking the main road, which looked bright with flowers strewn along it, now that he had definitely made good his entry (into the city) by night, the said monkey, for his part, who was an offspring of the wind-god and was full of courage, then headed towards that lovely city of Lankā The delightful city looked charming with its excellent houses,—which resounded with exquisite peals of laughter preceded by the sound of musical instruments, were marked with figures of thunderbolts and goads and adorned with lattice-windows of diamonds,—(even) as the sky looks charming with clouds (4—6) Lankā shone brightly at that time with the magnificent and wonderful mansions belonging to the hosts of ogres, and resembling white clouds and of designs known by the name of Padma† and Swastika and also of the pattern called Vardhamāna, all of which were profusely decorated on all sides

* Works on Hindu military science recommend entry into a hostile city without passing through the gate, to ensure the overthrow of the enemy

† We read the following description of these patterns of buildings in the Samhitā of Varāhamihira —

चतुश्शालं चतुर्द्वारं सर्वतोभद्रसंज्ञितम् । पश्चिमद्वाररहितं नन्द्यावर्ताह्वयं तु तत् ॥
दक्षिणद्वाररहितं वर्धमानं धनप्रदम् । प्राग्द्वाररहितं स्वस्तिकाख्यं पुत्रधनप्रदम् ॥

"A house with four rooms (one in each quarter) with an equal number of exits is known by the name of Sarvatobhadra A house (with only three gates) having no opening in the west is called by the name of Nandyāvarta A house without any opening in the south is known as Vardhamāna and bestows riches (on the owner or the occupant), while that which has no entrance in the east is called Swastika and bestows sons and riches (both).

ता चित्रमाल्याभरणा कपिराजहितकरः ॥ ८ ॥
राघवार्थे चरञ्श्रीमान् ददर्श च ननन्द च । भवनाद् भवन गच्छन् ददर्श कपिकुञ्जरः ॥ ९ ॥
विविधाकृतिरूपाणि भवनानि ततस्ततः । शुश्राव रुचिर गीत त्रिस्थानस्वरभूषितम् ॥ १० ॥
स्त्रीणा मदनविद्धाना दिवि चाप्सरसामिव । शुश्राव काञ्चीनिनद नूपुराणा च निःस्वनम् ॥ ११ ॥
सोपाननिनदाश्चापि भवनेषु महात्मनाम् । आस्फोटितनिनादाश्च क्ष्वेडिताश्च ततस्ततः ॥ १२ ॥
शुश्राव जपता तत्र मन्त्रान् रक्षोगृहेषु वै । स्वाध्यायनिरताश्चैव यातुधानान् ददर्श सः ॥ १३ ॥
रावणस्तवसयुक्तान् गर्जतो राक्षसानपि । राजमार्गं समावृत्य स्थित रक्षोगण महत् ॥ १४ ॥

Ranging in the interest of Śrī Rāma (a scion of Raghu), Hanumān (the glorious one), who was wont to do a good turn to Sugrīva (the ruler of monkeys), surveyed that city decorated with wonderful wreaths and jewels and rejoiced Going from house to house, the elephant-like monkey beheld on every side buildings of various shapes and forms and heard melodious songs embellished by notes of higher, medium and lower pitches (uttered from the three different centres, *viz*, the cerebrum, the throat and the heart respectively) (7—10) He also heard the tinkling of ornaments (with tiny bells) worn round the waist as well as the jingling sound of anklets of women stung with love, who vied with celestial nymphs, as also the footfalls of those going upstairs and downstairs in the houses of high-minded ogres, nay, the sound of clapping of arms (by way of challenge on the eve of a wrestling bout) and the roar of heroes competing in a duel everywhere. (11-12) He actually heard there the sound of those muttering sacred formulas in the dwellings of the ogres and also observed Yātudhānas (a class of ogres) engaged in the study of the Vedas (13) He further saw ogres united for the purpose of glorifying Rāvana and roaring, and a large crowd of ogres which stood blocking the road on all sides (14)

ददर्श मध्यमे गुल्मे राक्षसस्य चरान् बहून् । दीक्षिताञ्जटिलान् मुण्डान् गोजिनाम्बरवाससः ॥ १५ ॥
दर्भमुष्टिप्रहरणानग्निकुण्डायुधास्तथा । कूटमुद्गरपाणींश्च दण्डायुधधरानपि ॥ १६ ॥
एकाक्षानेकवर्णांश्च लम्बोदरपयोधरान् । करालान् भुग्नवक्त्राश्च विकटान् वामनास्तथा ॥ १७ ॥
धन्विनः खड्गिनश्चैव शतघ्नीमुसलायुधान् । परिघोत्तमहस्ताश्च विचित्रकवचोज्ज्वलान् ॥ १८ ॥
नातिस्थूलान् नातिकृशान् नातिदीर्घातिह्रस्वकान् । नातिगौरान् नातिकृष्णान्नातिकुब्जान्न वामनान् ॥ १९ ॥
विरूपान् बहुरूपाश्च सुरूपाश्च सुवर्चसः । ध्वजिनः पताकिनश्चैव ददर्श विविधायुधान् ॥ २० ॥
शक्तिवृक्षायुधाश्चैव पट्टिशाशनिधारिणः । क्षेपणीपाशहस्ताश्च ददर्श स महाकपिः ॥ २१ ॥
स्रग्विणस्त्वनुलिप्ताश्च वराभरणभूषितान् । नानावेषसमायुक्तान् यथास्वैरचरान् बहून् ॥ २२ ॥
तीक्ष्णशूलधराश्चैव वज्रिणश्च महाबलान् । शतसाहस्रमव्यग्रमारक्ष मध्यम कपिः ॥ २३ ॥
रक्षोऽधिपतिनिर्दिष्ट ददर्शान्तःपुराग्रतः ।

In the central zone (of the city) he perceived numerous spies of the ogre (Rāvana), some of whom were disguised as householders initiated into yogic practices, others as anchorites (wearing matted locks on their head), still others as recluses (with shaven heads) and others as ascetics wearing the hide of cows or deerskin or stark naked (having no covering other than space) (15) He saw them carrying a handful of the sacred Kuśa grass as a weapon (to ward off evil spirits), or a fire-vessel (for pouring oblations into it to invoke

malevolent spirits) also as a weapon (for protection against enemies), or bearing hammers and clubs and also holding staffs as weapons (16) He beheld spies who were one-eyed or had a multi-coloured complexion, were pot-bellied or with pendent breasts, were hideous with crooked faces, fierce or dwarfish (17) He saw them armed with a bow or sword, Śataghnī or pestle, carrying an excellent Parigha (a club tipped with iron) or effulgent in curious armour (18) He found some of them neither very stout nor too lean, neither very tall nor very short-statured, neither very fair nor very dark-complexioned, neither very humpbacked nor dwarfish (19) He also found them ugly or able to assume many forms, with a comely form or endowed with great brilliance, carrying banners or pennons or bearing every kind of weapon (20) That great monkey (Hanumān) saw them carrying a javelin or a tree for a weapon or bearing a Paṭṭiśa (a kind of spear with a sharp edge) or thunderbolt and holding a sling or a noose in their hand (21) He (also) saw many wearing a garland and smeared with sandal-paste, adorned with excellent jewels and dressed in various garbs and ranging about at will (22) He (further) saw them carrying a sharp-edged pike, armed with a thunderbolt and endowed with extraordinary might The monkey (also) saw the central garrison, one hundred thousand strong, lodged (in a huge building) in front of the royal gynaeceum as directed by Rāvana (the suzerain lord of ogres)

स तदा तद् गृहं दृष्ट्वा महाहाटकतोरणम् ॥ २४ ॥
राक्षसेन्द्रस्य विख्यातमद्रिमूर्ध्नि प्रतिष्ठितम् । पुण्डरीकावतंसाभिः परिखाभिः समावृतम् ॥ २५ ॥
प्राकारावृतमत्यन्तं ददर्श स महाकपिः । त्रिविष्टपनिभं दिव्यं दिव्यनादविनादितम् ॥ २६ ॥
वाजिह्रेषितसंघुष्टं नादितं भूषणैस्तथा । रथैर्यानैर्विमानैश्च तथा हयगजैः शुभैः ॥ २७ ॥
वारणैश्च चतुर्दन्तैः श्वेताभ्रनिचयोपमैः । भूषितं रुचिरद्वारं मत्तैश्च मृगपक्षिभिः ॥ २८ ॥
रक्षितं सुमहावीर्यैर्यातुधानैः सहस्रशः । राक्षसाधिपतेर्गुप्तमाविवेश गृहं कपिः ॥ २९ ॥
स हेमजाम्बूनदचक्रवालं महार्हमुक्तामणिभूषितान्तम् ।
परार्घ्यकालागुरुचन्दनार्हं स रावणान्तःपुरमाविवेश ॥ ३० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्थः सर्गः ॥ ४ ॥

Having seen on that occasion the aforesaid building (in which the garrison was housed) with large golden archways, that mighty monkey (Hanumān) beheld the well-known palace of Rāvana (the lord of ogres), erected on the summit of Mount Trikūṭa, girded by (a number of) moats adorned with white lotuses The monkey approached the wonderful and well-protected gynaeceum of Rāvana (the suzerain lord of ogres), which resembled paradise and was resonant with marvellous sounds, which was rendered noisy with the neighing of horses and the tinkling of ornaments, whose portals looked charming with (the presence of) chariots and other conveyances (such as palanquins) as well as with aerial cars (such as Puṣpaka), as also with beautiful horses and elephants, nay, with four-tusked elephants decked with jewels and resembling masses of white clouds as well as with birds and deer in heat, and which was guarded by thousands of exceptionally powerful Yātudhānas (23—29) The celebrated Hanumān (finally) entered the gynaeceum of Rāvana, which was encircled with walls of refined gold and pure gold (so called because it was found in the olden days in the bed of the Jambū river, now

known by the name of Jammu), whose inside was embellished with pearls and gems of great value and which was (daily) sprinkled with water containing superb Agallochum and sandalwood (30)

Thus ends Canto Four in the Sundarakānda of the glorious Rāmāyana of Vālmiki, the work of a Ṛṣi and the oldest epic

पञ्चमः सर्गः

Canto V

Even though seeing ogres and ogresses of various grades and orders while the moon was ascending the heavens, Hanumān gives way to anxiety on his not being able to find Sītā.

ततः स मध्यगतमंशुमन्तं ज्योत्स्नावितानं मुहुरुद्वमन्तम् ।
ददर्श धीमान् भुवि भानुमन्तं गोष्ठे वृषं मत्तमिव भ्रमन्तम् ॥ १ ॥
लोकस्य पापानि विनाशयन्तं महोदधिं चापि समेधयन्तम् ।
भूतानि सर्वाणि विराजयन्तं ददर्श शीतांशुमथाभियान्तम् ॥ २ ॥
या भाति लक्ष्मीर्भुवि मन्दरस्था यथा प्रदोषेषु च सागरस्था ।
तथैव तोयेषु च पुष्करस्था रराज सा चारुनिशाकरस्था ॥ ३ ॥
हंसो यथा राजतपञ्जरस्थः सिंहो यथा मन्दरकन्दरस्थः ।
वीरो यथा गर्वितकुञ्जरस्थश्चन्द्रोऽपि बभ्राज तथाम्बरस्थः ॥ ४ ॥
स्थितः ककुद्मानिव तीक्ष्णशृङ्गो महाचलः श्वेत इवोर्ध्वशृङ्गः ।
हस्तीव जाम्बूनदबद्धशृङ्गो विभाति चन्द्रः परिपूर्णशृङ्गः ॥ ५ ॥
विनष्टशीताम्बुतुषारपङ्को महाग्रहग्राहविनष्टपङ्कः ।
प्रकाशलक्ष्म्याश्रयनिर्मलाङ्को रराज चन्द्रो भगवाञ्शशाङ्कः ॥ ६ ॥
शिलातलं प्राप्य यथा मृगेन्द्रो महारणं प्राप्य यथा गजेन्द्रः ।
राज्यं समासाद्य यथा नरेन्द्रस्तथा प्रकाशो विरराज चन्द्रः ॥ ७ ॥
प्रकाशचन्द्रोदयनष्टदोषः प्रवृद्धरक्षःपिशिताशदोषः ।
रामाभिरामेरितचित्तदोषः स्वर्गप्रकाशो भगवान् प्रदोषः ॥ ८ ॥
तन्त्रीस्वराः कर्णसुखाः प्रवृत्ताः स्वपन्ति नार्यः पतिभिः सुवृत्ताः ।
नक्तंचराश्चापि तथा प्रवृत्ता विहर्तुमत्यद्भुतरौद्रवृत्ताः ॥ ९ ॥

Thereupon the wise Hanumān beheld the moon arrived at the meridian and repeatedly spreading out the canopy of its light over the earth like the sun, and resembling a bull in rut ranging in a cow-pen. (1) He forthwith saw the moon dispelling the sins (and the resultant afflictions) of the world (by shedding light everywhere and thereby minimizing the chances of sins being committed by the people), (nay) swelling (by drawing up tides in) the ocean and giving light to (all) created beings while advancing (in the heavens). (2) The same splendour which is visible on Mount Mandara on earth, which plays during evenings on the sea and which rests on a lotus in the waters shone forth in the delightful moon (3) The moon shone forth in the heavens

much in the same way as a swan displays its charm in a silvery cage, as a lion in a cave of Mount Mandara and as a hero mounted on a proud elephant (4) The (full) moon with its horn-like spot fully developed looked exceptionally charming like a bull with pointed horns, like the great white mountain (Himālaya, so called because of its remaining clothed with ice) with its lofty peaks and like an elephant with gold-plated tusks (5) The glorious moon (bearing the earth's shadow in the form of a hare-like figure in the bosom of its orb),—whose stain in the form of cold water and frost (which are supposed to have their origin in the moon, the storehouse of cold) had been washed away (due to proximity to the equator), (nay) by whom stain in the form of darkness had been wiped away through the reflection of the rays of the sun (the big star) and whose spot had turned resplendent through the wealth of its effulgence,—shone brightly (6) The radiant moon looked exceptionally splendid in the same way as the king of beasts on ascending the level surface of a rock, as a lordly elephant on penetrating deep into a large forest and a ruler of men on duly reaching his (own) kingdom (7) The glorious evening, the evil attaching to which (in the form of darkness, which gives an incentive to the commission of dark deeds) has been dispelled by the appearance of the bright moon, (nay) whose (other) blost in the form of flesh-eating by ogres has been intensified, and in which the bitterness of mind (caused by unrequited love) of young women and their lovers is wiped away, scattered bliss (8) The strains of the lute, delightful to the ear, have started Women of good moral character are sleeping with their husbands Nay, rangers of the night too of very strange and violent behaviour have likewise started disporting themselves (9)

मत्तप्रमत्तानि समाकुलानि रथाश्वभद्रासनसंकुलानि ।
वीरश्रिया चापि समाकुलानि ददर्श धीमान् स कपिः कुलानि ॥ १० ॥
परस्पर चाधिकमाक्षिपन्ति भुजाश्च पीनानधिविक्षिपन्ति ।
मत्तप्रलापानधिविक्षिपन्ति मत्तानि चान्योन्यमधिक्षिपन्ति ॥ ११ ॥
रक्षासि वक्षासि च विक्षिपन्ति गात्राणि कान्तासु च विक्षिपन्ति ।
रूपाणि चित्राणि च विक्षिपन्ति दृढानि चापानि च विक्षिपन्ति ॥ १२ ॥
ददर्श कान्ताश्च समालभन्त्यस्तथापरास्तत्र पुनः स्वपन्त्यः ।
सुरूपवक्त्राश्च तथा हसन्त्यः क्रुद्धाः पराश्चापि विनि.श्वसन्त्यः ॥ १३ ॥
महागजैश्चापि तथा नदद्भिः सुपूजितैश्चापि तथा सुसद्भिः ।
रराज वीरैश्च विनिःश्वसद्भिर्ह्रदा भुजगैरिव नि.श्वसद्भि. ॥ १४ ॥
बुद्धिप्रधानान् रुचिराभिधानान् संश्रद्दधानाञ्जगतः प्रधानान् ।
नानाविधानान् रुचिराभिधानान् ददर्श तस्या पुरि यातुधानान् ॥ १५ ॥
ननन्द दृष्ट्वा स च तान् सुरूपान् नानागुणानात्मगुणानुरूपान् ।
विद्योतमानान् स च तान् सुरूपान् ददर्श कांश्चिच्च पुनर्विरूपान् ॥ १६ ॥

The sagacious monkey, Hanumān, beheld (there) mansions of arrogant and intoxicated ogres connected together, (nay) crowded with chariots, horses and seats of gold and also full of fortune enjoyed by heroes (10) The proud ogres railed at one another in profusion and (even) threw about

their stout arms too (in a bellicose spirit), uttered wild and incoherent words and insulted one another (11) Nay, the ogres smote their breasts (as a form of exercise) and (lovingly) placed their (hands and other) limbs on (the person of) their beloved ones They also put on various garbs (to please their wives) and drew their strong bows (by way of practice) (12) Hanumān further observed that lovely women were applying sandal-paste on their bodies, while others in those mansions were lying asleep Some with a lovely exterior and countenance were laughing whereas still others, who had been angered (through love) were hissing (like an angry serpent) (13) Nay, with its trumpeting huge elephants, and likewise with its highly virtuous souls (like Vibhīsana) greatly adored as well as with its hissing heroes, the city (of Lankā) looked charming like lakes infested (*inter alia*) with hissing serpents (14) The monkey beheld in that city Yātudhānas who were predominantly intellectual, who were sweet of expression, fully devout and pre-eminent in the world, (nay) who were dressed in various garbs and were called by charming names (15) He rejoiced to see the latter, who were comely of form and endowed with many virtues and who behaved in consonance with their virtues Nay, he found those who were comely of form and some others, even though they were misshapen, shining brightly (16)

ततो वरार्हाः सुविशुद्धभावास्तेषां स्त्रियस्तत्र महानुभावाः ।
प्रियेषु पानेषु च सक्तभावा ददर्श तारा इव सुस्वभावाः ॥ १७ ॥
स्त्रियो ज्वलन्तीस्त्रपयोपगूढा निशीथकाले रमणोपगूढाः ।
ददर्श काश्चित् प्रमदोपगूढा यथा विहगा विहगोपगूढाः ॥ १८ ॥
अन्याः पुनर्हर्म्यतलोपविष्टास्तत्र प्रियाङ्केषु सुखोपविष्टाः ।
भर्तुः परा धर्मपरा निविष्टा ददर्श धीमान् मदनोपविष्टाः ॥ १९ ॥
अप्रावृताः काञ्चनराजिवर्णाः काश्चित्परार्ध्यास्तपनीयवर्णाः ।
पुनश्च काश्चिच्छशलक्ष्मवर्णाः कान्तप्रहीणा रुचिराङ्गवर्णाः ॥ २० ॥
ततः प्रियान् प्राप्य मनोऽभिरामान् सुप्रीतियुक्ताः सुमनोऽभिरामाः ।
गृहेषु हृष्टाः परमाभिरामा हरिप्रवीरः स ददर्श रामाः ॥ २१ ॥
चन्द्रप्रकाशाश्च हि वक्त्रमाला वक्राः सुपक्ष्माश्च सुनेत्रमालाः ।
विभूषणानां च ददर्श मालाः शतह्रदानामिव चारुमालाः ॥ २२ ॥

He then saw their womenfolk, who were deserving of excellent attire and ornaments, were exceedingly pure-hearted and dignified, whose mind was enamoured of their beloved ones as well as of beverages, who shone like stars and were of excellent disposition (17) He (further) beheld some women who shone brightly (with their wealth of beauty and character) and were adorned with bashfulness, who were embraced at dead of night by their husbands like female birds by their mates and were filled with excessive joy (18) The wise Hanumân saw (still) other women—who were highly esteemed in the eyes of their husbands, were devoted to their duty (towards their husbands) and had been lawfully married (to them) and were possessed by love—perched on the roof of their mansions and seated most comfortably in the lap of their beloved ones. (19) (Again) there were some women possessing the hue of a golden streak and shorn of their outer garment, while some other highly excellent women possessed the hue of

refined gold Some more, who had been disunited from their husbands, were pale as the moon, though possessed of a lovely complexion (20) The said Hanumān (the foremost hero among the monkeys) then saw most charming young women happy in their homes and filled with great delight to meet their beloved ones, —who were highly pleasing to their mind,— and lovely with flowers (on their person) (21) He also observed rows of faces shining as the moon, nay, rows of shapely oblique eyes with beautiful lashes and (even so) rows of ornaments resembling charming flashes of lightning (22)

न त्वेव सीता परमाभिजाता पथि स्थिते राजकुले प्रजाताम् ।
लता प्रफुल्लामिव साधुजाता ददर्श तन्वी मनसाभिजाताम् ॥ २३ ॥
सनातने वर्त्मनि संनिविष्टां रामेक्षणीं तां मदनाभिविष्टाम् ।
भर्तुर्मनः श्रीमदनुप्रविष्टां स्त्रीभ्यः पराभ्यश्च सदा विशिष्टाम् ॥ २४ ॥
उष्णार्दितां सानुसृतास्रकण्ठीं पुरा वरार्होत्तमनिष्ककण्ठीम् ।
सुजातपक्ष्मामभिरक्तकण्ठीं वने प्रनृत्तामिव नीलकण्ठीम् ॥ २५ ॥
अव्यक्तरेखामिव चन्द्रलेखां पांसुप्रदिग्धामिव हेमरेखाम् ।
क्षतप्ररूढामिव वर्णरेखां वायुप्रभग्नामिव मेघरेखाम् ॥ २६ ॥
सीतामपश्यन्मनुजेश्वरस्य रामस्य पत्नीं वदतां वरस्य ।
बभूव दुःखोपहतश्चिरस्य प्लवंगमो मन्द इवाचिरस्य ॥ २७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चमः सर्गः ॥ ५ ॥

He, however, did not find anywhere the frail Sītā, sprung from the mind of the creator and supremely high-born,—descended as she was in a royal house (the House of Nimi) fixed in the path of virtue,—and resembling a lovely climber in full blossom (23) The monkey (Hanumān) at once turned languid (as it were), afflicted as he was with sorrow, on not finding, even after (striving for) a long time, the celebrated Sītā, the consort of Śrī Rāma—a ruler of men, the best of speakers,—who was firmly established in the eternal path (of devotion to one's husband), who had her eyes fixed on Śrī Rāma (alone), who was possessed by love (for Śrī Rāma), who had penetrated deep into the dignified mind of her spouse and was ever exalted above all other women, who was tormented with anguish (born of separation from her consort), whose throat was choked with tears incessantly flowing (from her eyes), whose neck was heretofore adorned with an excellent gold ornament worthy of the foremost, who was distinguished by beautiful eyelashes, who had a charming throat and (when united with her spouse) resembled a pea-hen merrily dancing in a forest, who (in her soiled clothes and unclean person in her captivity) shone like the crescent with its outline blurred (due to its being screened by a cloud) or a streak of gold soiled with dust, was prominent like a scar left by a wound (serving as a reminder of the injury sustained by Śrī Rāma in the shape of her abduction) and who (while being transported to Laṅkā) shone like the streak of a cloud swept by the wind (24—27)

Thus ends Canto Five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic



षष्ठः सर्गः

Canto VI

Reaching the palace of Rāvaṇa, which served as an adornment to Lankā, and having looked for Sītā in the adjoining mansions of Prahasta and others, Hanumān now enters the palace of Rāvaṇa.

स निकाम विमानेषु विचरन् कामरूपधृक् । विचचार कपिर्लङ्कां लाघवेन समन्वितः ॥ १ ॥
आससाद च लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् । प्राकारेणार्कवर्णेन भास्वरेणाभिसंवृतम् ॥ २ ॥
रक्षितं राक्षसैर्भीमैः सिंहैरिव महद् वनम् । समीक्षमाणो भवनं चकाशे कपिकुञ्जरः ॥ ३ ॥
रूप्यकोपहितैश्चित्रैस्तोरणैर्हेमभूषणैः । विचित्राभिश्च कक्ष्याभिर्द्वारैश्च रुचिरैर्वृतम् ॥ ४ ॥
गजास्थितैर्महामात्रैः शूरैश्च विगतश्रमैः । उपस्थितमसंहार्यैर्हयैः स्यन्दनयायिभिः ॥ ५ ॥
सिंहव्याघ्रतनुत्राणैर्दान्तकाञ्चनराजतैः । घोषवद्भिर्विचित्रैश्च सदा विचरितं रथैः ॥ ६ ॥
बहुरत्नसमाकीर्णं परार्ध्यासनभूषितम् । महारथसमावापं महारथमहासनम् ॥ ७ ॥
दृश्यैश्च परमोदारैस्तैस्तैश्च मृगपक्षिभिः । विविधैर्बहुसाहस्रैः परिपूर्णं समन्ततः ॥ ८ ॥
विनीतैरन्तपालैश्च रक्षोभिश्च सुरक्षितम् । मुख्याभिश्च वरस्त्रीभिः परिपूर्णं समन्ततः ॥ ९ ॥

Wandering in the midst of seven-storeyed mansions, that monkey, who was full of riches (in the form of strength and valour), who was able to assume any form he chose and was endowed with (tremendous) speed, ranged over Lankā at will and reached the palace of Rāvana (the lord of ogres), enclosed with a wall dazzling like the sun, nay, guarded by terrible ogres as a huge forest by lions. Hanumān (an elephant among the monkeys) felt happy (with the prospect of finding out Sītā) while keenly observing the palace, which was surrounded with figures drawn in (molten) silver, archways decked with ornaments of gold, beautiful concentric enclosures and charming gateways, which was waited upon by drivers of elephants mounted on them, unwearied heroes and horses which could not be killed and which drew chariots, which was ever frequented by marvellous chariots protected with armours of lion-skins and tiger-skins, bearing images of ivory, gold and silver and accompanied by a musical sound (produced by tiny bells fastened round them), which was filled with many precious stones, embellished with most excellent seats and provided with sheds in which big chariots could be made to stand and with spacious quarters for lodging great car-warriors, which was crowded on all sides with well-known beasts and birds of every species, most charming and worth seeing and numbering many thousands, nay, which was scrupulously protected by disciplined soldiers guarding the boundaries as well as by other ogres and was thronged on every side with pre-eminent belles (1–9)

मुदितप्रमदारत्नं राक्षसेन्द्रनिवेशनम् । वराभरणसंह्रादैः समुद्रस्वननिःस्वनम् ॥ १० ॥
तद् राजगुणसम्पन्नं मुख्यैश्च वरचन्दनैः । महाजनसमाकीर्णं सिंहैरिव महद् वनम् ॥ ११ ॥
भेरीमृदङ्गाभिरुतं शङ्खघोषविनादितम् । नित्यार्चितं पर्वसुतं पूजितं राक्षसैः सदा ॥ १२ ॥
समुद्रमिव गम्भीरं समुद्रसमनिःस्वनम् । महात्मनो महद् वेश्म महारत्नपरिच्छदम् ॥ १३ ॥
महारत्नसमाकीर्णं ददर्श स महाकपिः । विराजमानं वपुषा गजाश्वरथसंकुलम् ॥ १४ ॥

That great monkey beheld the spacious palace of Rāvana (the lord of ogres), full of joyous belles, which on account of the tinkling of excellent jewels produced a sound that resembled the roaring of a sea, (nay) which was equipped with royal appurtenances, was rendered fragrant with the foremost varieties of sandalwood and remained thronged with eminent personages as a large forest infested with lions, which was resonant with the sound of kettledrums and clay tomtoms and was rendered noisy by the blowing of conches, which was ever respected and kept tidy and clean by the ogres and in which the Soma juice was extracted (during sacrificial performances) at every change of the moon (*viz*, on the eighth and fourteenth days of each half month and the days of the full moon and no moon), which was inscrutable like the sea and noisy as the sea and was full of ornaments made of precious jewels, (nay) which abounded with precious jewels and looked most charming due to the person of that mighty soul (Rāvana) and was crowded with elephants, horses and chariots. (10–14)

लङ्काभरणमित्येव सोऽमन्यत महाकपिः । चचार हनुमांस्तत्र रावणस्य समीपतः ॥ १५ ॥
गृहाद् गृहं राक्षसानामुद्यानानि च सर्वशः । वीक्षमाणोऽप्यसंत्रस्तः प्रासादांश्च चचार सः ॥ १६ ॥
अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् । ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् ॥ १७ ॥
अथ मेघप्रतीकाशं कुम्भकर्णनिवेशनम् । विभीषणस्य च तथा पुप्लुवे स महाकपिः ॥ १८ ॥
महोदरस्य च तथा विरूपाक्षस्य चैव हि । विद्युज्जिह्वस्य भवनं विद्युन्मालेस्तथैव च ॥ १९ ॥
वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः । शुकस्य च महावेगः सारणस्य च धीमतः ॥ २० ॥
तथा चेन्द्रजितो वेश्म जगाम हरियूथपः । जम्बुमालेः सुमालेश्च जगाम हरिसत्तमः ॥ २१ ॥
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च । वज्रकायस्य च तथा पुप्लुवे स महाकपिः ॥ २२ ॥

That mighty monkey, Hanumān, reckoned the palace to be the very ornament of Lankā and wandered about the abode of Rāvana at that time. (15) Moving from house to house belonging to the ogres and even observing all the gardens as well as the palaces, he ranged undaunted everywhere (16) Leaping down into the mansion of Prahasta, the powerful Hanumān, who was endowed with extraordinary vehemence, sprang from that house to another, which belonged to Mahāpārśwa (17) That mighty monkey, Hanumān, then bounded into the palace of Kumbhakarna, which resembled a cloud, and (thence) into that of Vibhīsana (18) He further leapt into the house of Mahodara and likewise into that of Virūpāksa as well and similarly into those of Vidyujjihva and Vidyunmāli (19) That great monkey, who was possessed of extraordinary speed, similarly bounded into the house of Vajradamstra as also into the houses of Śuka and the wise Sārana (20) Hanumān (the commander of monkey forces) likewise passed on to the palace of Indrajit (Rāvana's eldest son) and (then) that jewel among the monkeys went into the dwellings of Jambumāli and Sumāli (21) That great monkey also leapt into the abode of Raśmiketu, and likewise into that of Sūryaśatru, and similarly into that of Vajrakāya (22)

धूम्राक्षस्याथ सम्पातेर्भवनं मारुतात्मजः । विद्युद्रूपस्य भीमस्य घनस्य विघनस्य च ॥ २३ ॥
शुकनाभस्य चक्रस्य शठस्य कपटस्य च । ह्रस्वकर्णस्य दंष्ट्रस्य लोमशस्य च रक्षसः ॥ २४ ॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य सादिनः । विद्युज्जिह्वद्विजिह्वानां तथा हस्तिमुखस्य च ॥ २५ ॥
करालस्य पिशाचस्य शोणिताक्षस्य चैव हि । प्लवमानः क्रमेणैव हनुमान् मारुतात्मजः ॥ २६ ॥

तेषु तेषु महार्हेषु भवनेषु महायशाः । तेषामृद्धिमतामृद्धिं ददर्श स महाकपिः ॥ २७ ॥
सर्वेषां समतिक्रम्य भवनानि समन्ततः । आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ २८ ॥
रावणस्योपशायिन्यो ददर्श हरिसत्तमः । विचरन् हरिशार्दूलो राक्षसीर्विकृतेक्षणाः ॥ २९ ॥
शूलमुद्गरहस्ताश्च शक्तितोमरधारिणः । ददर्श विविधान् गुल्मांस्तस्य रक्षःपतेर्गृहे ॥ ३० ॥
राक्षसांश्च महाकायान् नानाप्रहरणोद्यतान् । रक्तान्श्वेतान् सितांश्चापि हरींश्चापि महाजवान् ॥ ३१ ॥
कुलीनान् रूपसम्पन्नान् गजान् परगजारुजान् । शिक्षितान् गजशिक्षायामैरावतसमान् युधि ॥ ३२ ॥
निहन्तॄन् परसैन्यानां गृहे तस्मिन् ददर्श सः । क्षरतश्च यथा मेघान् स्रवतश्च यथा गिरीन् ॥ ३३ ॥
मेघस्तनितनिर्घोषान् दुर्धर्षान् समरे परैः ।

The son of the wind-god then visited the habitations of Dhūmrāksa, Sampāti, Vidyudrūpa, Bhīma, Ghana and Vighana, Śukanābha, Chakra, Śatha and Kapata, Hraswakarna, Damstra and the ogre Lomaśa, Yuddhonmatta, Matta, Dhwajagrīva, Sādi, (another) Vidyujjihva and Dwijihva and likewise those of Hastimukha, Karāla, Piśācha and also of Śonitāksa Leaping one after another into the various mansions of great value, that mighty and highly illustrious monkey, Hanumān, son of the wind-god, marked the affluence of those wealthy ogres (23—27) Passing clearly beyond the residences of all (the aforesaid principal ogres) on every side, Hanumān (endowed with riches in the form of virility) once more reached the palace of Rāvana (the ruler of ogres) (28) While wandering (about the palace of Rāvana), Hanumān (a tiger among the monkeys), the foremost of monkeys, beheld (a number of) ogresses with hideous eyes guarding the bed-chamber of Rāvana (29) He also saw in the abode of that lord of ogres various troops of ogres bearing darts and clubs in their hands and carrying javelins and lances (30) He further observed gigantic ogres with uplifted weapons of every description and also found tethered (in the stables) red as well as white steeds of exceeding speed (31) He observed in that palace elephants of superior breed vanquishers of hostile tuskers and destroyers of hostile forces, which were endowed with grace and had been trained in the methods of warfare carried on with elephants, which were equal in combat to Airāvata (the elephant who carries on his back Indra, the ruler of paradise) and discharged fluid from their temples like raining clouds and mountains sending forth rills and springs etc, (nay) whose trumpeting resembled the thundering of clouds and which were hard to assail for the foes

सहस्रं वाहिनीस्तत्र जाम्बूनदपरिष्कृताः ॥ ३४ ॥
हेमजालैरविच्छिन्नास्तरुणादित्यसंनिभाः । ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने ॥ ३५ ॥
शिबिका विविधाकाराः स कपिर्मारुतात्मजः । लतागृहाणि चित्राणि चित्रशालागृहाणि च ॥ ३६ ॥
क्रीडागृहाणि चान्यानि दारुपर्वतकानि च । कामस्य गृहकं रम्यं दिवागृहकमेव च ॥ ३७ ॥
ददर्श राक्षसेन्द्रस्य रावणस्य निवेशने । स मन्दरसमप्रख्यं मयूरस्थानसंकुलम् ॥ ३८ ॥
ध्वजयष्टिभिराकीर्णं ददर्श भवनोत्तमम् ।
अनन्तरत्ननिचयं निधिजालं समन्ततः । धीरनिष्ठितकर्माङ्गं गृहं भूतपतेरिव ॥ ३९ ॥
अर्चिर्भिश्चापि रत्नानां तेजसा रावणस्य च । विरराज च तद् वेश्म रश्मिवानिव रश्मिभिः ॥ ४० ॥
जाम्बूनदमयान्येव शयनान्यासनानि च । भाजनानि च शुभ्राणि ददर्श हरियूथपः ॥ ४१ ॥
मध्वासवकृतक्लेदं मणिभाजनसंकुलम् । मनोरममसम्बाधं कुबेरभवनं यथा ॥ ४२ ॥

नूपुराणां च घोषेण काञ्चीनां निःस्वनेन च । मृदङ्गतलनिर्घोषैर्घोषवद्भिर्विनादितम् ॥ ४३ ॥
प्रासादसंघातयुतं स्त्रीरत्नशतसंकुलम् । सुव्यूढकक्ष्यं हनुमान् प्रविवेश महागृहम् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्ठः सर्गः ॥ ६ ॥

Hanumān (also) beheld in the abode of Rāvana, the ruler of ogres, thousands of garrisons adorned with jewels of pure gold (found in the bed of the Jammu river), (nay) fully protected with armours of gold and (therefore) shining brightly like the morning sun (32—35) The aforesaid monkey, son of the wind-god, (further) observed in the palace of Rāvana (the lord of ogres) palanquins of various shapes, wonderful bowers and buildings with picture galleries (duly provided in them) as also other pleasure-houses with wooden mountains, a lovely house for sexual delights and a diurnal pleasure house as well He found the excellent palace having an appearance like that of Mount Mandara and crowded with pens for peacocks, thickly set with flagstaffs, and enriched with heaps of endless precious stones and collections of treasures on all sides Sacrifices forming part of the ritual were performed there (for the preservation of those treasures) by fearless and resolute priests, so that the palace looked like the mansion of Kubera (the ruler of spirits) (36—39) Due to the rays of its precious stones and the splendour of Rāvana, the aforesaid palace shone brightly like the sun encircled by its (myriad) rays (40) Hanumān (a leader of monkey hordes) beheld (in that palace) couches and seats and glittering vessels (all) made of gold (41) Hanumān penetrated deep into the huge, beautiful and commodious edifice, whose floors remained wet with wines and liquors (spilt now and then), which was full of vessels made of gems and looked like the mansion of Kubera, (nay) which was resonant with the tinkling of anklets, the jingling of girdles, the sound of clapping and the crash of wooden tomtoms and other deep-sounding musical instruments of percussion, which consisted of multitudes of lofty mansions, was crowded with hundreds of excellent women and encircled by (a number of) spacious concentric enclosures (42—44)

Thus ends Canto Six in the Sundarakānda of the glorious Rāmayana of Vālmīki, the work of a Ṛṣi and the oldest epic



सप्तमः सर्गः

Canto VII

The poet incidentally draws a pen-picture of Rāvaṇa's palace and his aerial car known by the name of Puṣpaka.

स वेश्मजालं बलवान् ददर्श व्यासक्तवैदूर्यसुवर्णजालम् ।
यथा महत्प्रावृषि मेघजालं विद्युत्पिनद्धं सविहङ्गजालम् ॥ १ ॥
निवेशनानां विविधाश्च शालाः प्रधानशङ्खायुधचापशालाः ।
मनोहराश्चापि पुनर्विशाला ददर्श वेश्माद्रिषु चन्द्रशालाः ॥ २ ॥

गृहाणि नानावसुराजितानि देवासुरैश्चापि सुपूजितानि ।
सर्वैश्च दोषैः परिवर्जितानि कपिर्ददर्श स्वबलार्जितानि ॥ ३ ॥
तानि प्रयत्नाभिसमाहितानि मयेन साक्षादिव निर्मितानि ।
महीतले सर्वगुणोत्तराणि ददर्श लङ्काधिपतेर्गृहाणि ॥ ४ ॥
ततो ददर्शोच्छ्रितमेघरूप मनोहर काञ्चनचारुरूपम् ।
रक्षोऽधिपस्यात्मबलानुरूप गृहोत्तम ह्यप्रतिरूपरूपम् ॥ ५ ॥
महीतले स्वर्गमिव प्रकीर्ण श्रिया ज्वलन्त बहुरत्नकीर्णम् ।
नानातरूणा कुसुमावकीर्ण गिरेरिवाग्र रजसावकीर्णम् ॥ ६ ॥
नारीप्रवेकैरिव दीप्यमान तडिद्भिरम्भोधरमर्च्यमानम् ।
हसप्रवेकैरिव वाह्यमान श्रिया युत खे सुकृत विमानम् ॥ ७ ॥

The mighty Hanumān beheld the collection of buildings (comprising the palace of Rāvana), to which were fitted lattices of gold inlaid with cat's-eyes, which was full of flocks of birds and looked like a huge mass of clouds pierced by lightning in the rainy season and surrounded by flocks of birds (1) He also observed various apartments forming part of the buildings and stored with excellent conches, bows and other weapons and further saw soul-captivating and commodious attics on tops of the mountain-like mansions (2) The monkey (also) beheld mansions enriched with treasures of various kinds and held in great veneration even by gods and demons, which were completely divorced from all sorts of flaws and which had been acquired (from the possession of Kubera) by dint of might (3) He saw those mansions of Rāvana (the suzerain lord of Lankā), which had been disposed with great effort and had been constructed as it were by Maya (the architect of the demons, noted for his magical skill), himself and which were superior on the earth's surface in point of all excellences (4) He then beheld the excellent and soul-captivating palace of Rāvana (the suzerain ruler of ogres) of incomparable loveliness, (nay) having the appearance of a towering cloud and possessing the effulgence of gold and worthy of his own (extraordinary) might, which was heaven as it were fallen on earth and was blazing with splendour, which was full of numerous precious stones and strewn with the flowers of various trees, which looked like the summit of a mountain covered with pollen, (nay) which was lit up by jewel-like women as a cloud adorned with flashes of lightning and looked like a beautifully made aerial car full of splendour and being drawn in the skies by excellent swans (5—7)

यथा नगाग्रं बहुधातुचित्र यथा नभश्च ग्रहचन्द्रचित्रम् ।
ददर्श युक्तीकृतचारुमेघचित्र विमान बहुरत्नचित्रम् ॥ ८ ॥
मही कृता पर्वतराजिपूर्णा शैलाः कृता वृक्षवितानपूर्णाः ।
वृक्षाः कृताः पुष्पवितानपूर्णाः पुष्प कृत केसरपत्रपूर्णम् ॥ ९ ॥
कृतानि वेश्मानि च पाण्डुराणि तथा सुपुष्पाण्यपि पुष्कराणि ।
पुनश्च पद्मानि सकेसराणि वनानि चित्राणि सरोवराणि ॥ १० ॥
पुष्पाह्वय नाम विराजमान रत्नप्रभाभिश्च विघूर्णमानम् ।
वेश्मोत्तमानामपि चोच्चमानं महाकपिस्तत्र महाविमानम् ॥ ११ ॥

कृताश्च वैदूर्यमया विहङ्गा रूप्यप्रवालैश्च तथा विहङ्गाः ।
चित्राश्च नानावसुभिर्भुजगा जात्यानुरूपास्तुरगा शुभाङ्गाः ॥ १२ ॥
प्रवालजाम्बूनदपुष्पपक्षाः सलीलमावर्जितजिह्मपक्षाः ।
कामस्य साक्षादिव भान्ति पक्षाः कृता विहङ्गाः सुमुखाः सुपक्षाः ॥ १३ ॥
नियुज्यमानाश्च गजाः सुहस्ताः सकेसराश्चोत्पलपत्रहस्ताः ।
बभूव देवी च कृता सुहस्ता लक्ष्मीस्तथा पद्मिनि पद्महस्ता ॥ १४ ॥

Hanumān (also) beheld (in that palace) an aerial car decked with numerous precious stones and charming like a beautiful cloud endowed with many hues (by the rays of the sun), which resembled a mountain-peak, looking picturesque with numerous minerals, and the firmament illumined by planets including the moon (8) The ground (on which those intending to board the aerial car stood) had been provided with rows of (artificial) hills (of gems, gold etc), the latter (in their turn) were covered with clusters of trees (also artificial), the trees were clothed with bunches of (artificial) flowers, while the flowers were made full with filaments and petals (9) White mansions had been erected (in it) and likewise pools, with lovely flowers, again, lotuses with filaments had been planted and charming groves grown and lakes (too) had been constructed (10) (Thus) Hanumān (the great monkey) saw there the vast aerial car bearing the name of Puspaka, derived from the word 'Puspa' (a flower), capable of travelling long distances and shining brightly with the rays of precious stones, (nay) enjoying an exalted rank among the foremost of aerial cars (serving as the residence of gods) (11) Birds of cat's-eye gems as well as those fashioned of silver and corals, nay, lovely serpents made of various jewels and also horses of beautiful limbs resembling steeds of a noble breed figured there (12) Birds of charming beaks and lovely wings had been made carved, which bore on their wings flowers of corals and sterling gold, which had playfully contracted their slanting wings and which looked like allies of Cupid himself (13) In a lotus-pool (within the Puspaka) could be seen (artificial) elephants with shapely trunks and covered with filaments (of lotuses) engaged in offering worship to Goddess Laksmī (the goddess of fortune and Consort of Lord Visnu) with lotus-petals held in their trunks, and an image of Goddess Laksmī too had been fashioned with (four) graceful hands and holding a lotus in Her hand (14)

इतीव तद्गृहमभिगम्य शोभनं सविस्मयो नगमिव चारुकन्दरम् ।
पुनश्च तत्परमसुगन्धि सुन्दरं हिमात्यये नगमिव चारुकन्दरम् ॥ १५ ॥
ततः स तां कपिरभिपत्य पूजितां चरन् पुरीं दशमुखबाहुपालिताम् ।
अदृश्य तां जनकसुतां सुपूजितां सुदुःखितां पतिगुणवेगनिर्जिताम् ॥ १६ ॥
ततस्तदा बहुविधभावितात्मनः कृतात्मनो जनकसुतां सुवर्त्मनः ।
अपश्यतोऽभवदतिदुःखितं मनः सचक्षुषः प्रविचरतो महात्मनः ॥ १७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तमः सर्गः ॥ ७ ॥

Hanumān was thus filled with wonder on visiting that splendid and beautiful aerial car, resembling a mountain with lovely caverns and further looking like a tree with charming hollows and supremely fragrant

during the spring-time (lit, the close of winter) (15) Reaching that honoured city, protected by the arms of Rāvana (the ten-headed monster) and not finding (anywhere), even though moving about (freely), that daughter of King Janaka, highly respected and sore afflicted and conquered by the force of her consort's virtues, the aforesaid monkey presently felt very miserable (16) The mind of the highsouled monkey, who had contemplated on the Supreme Spirit in many ways and disciplined his self, (nay) who (always) followed the right path and who kept his eyes open, thereupon became sore distressed when he did not perceive Sītā on that occasion, though ranging wide. (17)

Thus ends Canto Seven in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛṣi and the oldest epic.

अष्टमः सर्गः

Canto VIII

A further description of the aerial car Puṣpaka

स तस्य मध्ये भवनस्य सस्थितो महद्विमानं मणिरत्नचित्रितम् ।
प्रतप्तजाम्बूनदजालकृत्रिम ददर्श धीमान् पवनात्मजः कपिः ॥ १ ॥
तदप्रमेयप्रतिकारकृत्रिम कृत स्वय साध्विति विश्वकर्मणा ।
दिव गते वायुपथे प्रतिष्ठित व्यराजतादित्यपथस्य लक्ष्म तत् ॥ २ ॥
न तत्र किंचिन्न कृत प्रयत्नतो न तत्र किंचिन्न महार्घरत्नवत् ।
न ते विशेषा नियताः सुरेष्वपि न तत्र किंचिन्न महाविशेषवत् ॥ ३ ॥

Stationed in the centre of the aforesaid palace, that intelligent monkey sprung from the loins of the wind-god beheld a vast aerial car, rendered picturesque by gems and jewels and distinguished by the structure of lattice windows of highly refined gold (1) The aerial car was embellished with images etc. of immeasurable beauty and made by Viśwakarmā (the artisan of gods) himself as an excellent achievement Placed on the aerial path lying in the heavens it shone brightly as a beacon-light in the orbit of the sun (2) There was nothing in that structure which had not been executed with special effort and there was no part of it which was not inlaid with precious stones of great value The specialities which were incorporated into it were not to be found even in the abodes of gods and there was nothing in it which was not marked with some great speciality (3)

तपस्समाधानपराक्रमार्जित मनस्समाधानविचारचारिणम् ।
अनेकसस्थानविशेषनिर्मित ततस्ततस्तुल्यविशेषनिर्मितम् ॥ ४ ॥
मनः समाधाय तु शीघ्रगामिन दुरासद मारुततुल्यगामिनम् ।
महात्मना पुण्यकृता महर्द्धिना यशस्विनामग्र्यमुदामिवालयम् ॥ ५ ॥
विशेषमालम्ब्य विशेषसस्थित विचित्रकूटं बहुकूटमण्डितम् ।
मनोऽभिराम शरदिन्दुनिर्मल विचित्रकूट शिखर गिरेर्यथा ॥ ६ ॥
वहन्ति यत्कुण्डलशोभितानना महाशना व्योमचरा निशाचराः ।
विवृत्तविध्वस्तविशाललोचना महाजवा भूतगणाः सहस्रशः ॥ ७ ॥

वसन्तपुष्पोत्करचारुदर्शनं वसन्तमासादपि चारुदर्शनम् ।
स पुष्पकं तत्र विमानमुत्तमं ददर्श तद् वानरवीरसत्तमः ॥ ८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टमः सर्गः ॥ ८ ॥

That prince among monkey heroes saw in that palace the excellent aerial car, Puṣpaka, which had been secured (by Rāvaṇa) by dint of prowess acquired through askesis and concentration of thought (on Lord Śiva), which went wherever the thought of its master directed it after concentration of mind, (nay) which had been constructed according to specific models and prepared with special appropriate materials collected from various places, which moved swiftly following the mind of its master and was difficult to approach (for the sinful), (nay) which sped as swiftly as the wind and could be occupied only by exalted souls who had performed meritorious deeds and acquired enormous wealth of askesis, were illustrious and enjoyed the foremost happiness, which having partaken of a peculiarity (of its own), had been shaped in a peculiar fashion, which was a (veritable) collection of curios and was adorned with numerous apartments, which was soul-captivating and bright as the autumnal moon and looked like a mountain-peak with (a number of) lovely (smaller) pinnacles, which was borne by hosts of genii, thousands in number, whose faces were adorned with ear-rings, who were voracious eaters and had large rolling and unwinking eyes, were endowed with tremendous speed, (nay) who travelled through space and ranged at night, and which with its bunches of vernal flowers was charming to look at and was lovelier even than the vernal month. (4—8)

Thus ends Canto Eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

---

नवमः सर्गः

Canto IX

Leaping up the Puṣpaka in the course of his quest for Sītā in the palace of Rāvaṇa, Hanumān gazes from that vantage-ground on the hosts of women lying asleep in the women's apartments in diverse states.

तस्यालयवरिष्ठस्य मध्ये विमलमायतम् । ददर्श भवनश्रेष्ठं हनुमान् मारुतात्मजः ॥ १ ॥
अर्धयोजनविस्तीर्णमायतं योजनं महत् । भवनं राक्षसेन्द्रस्य बहुप्रासादसंकुलम् ॥ २ ॥
मार्गमाणस्तु वैदेहीं सीतामायतलोचनाम् । सर्वतः परिचक्राम हनूमानरिसूदनः ॥ ३ ॥
उत्तमं राक्षसावासं हनुमानवलोकयन् । आससादाथ लक्ष्मीवान् राक्षसेन्द्रनिवेशनम् ॥ ४ ॥
चतुर्विषाणैर्द्विरदैस्त्रिविषाणैस्तथैव च । परिक्षिप्तमसम्बाधं रक्ष्यमाणमुदायुधैः ॥ ५ ॥
राक्षसीभिश्च पत्नीभी रावणस्य निवेशनम् । आहृताभिश्च विक्रम्य राजकन्याभिरावृतम् ॥ ६ ॥
तन्नक्रमकराकीर्णं तिमिंगिलझषाकुलम् । वायुवेगसमाधूतं पन्नगैरिव सागरम् ॥ ७ ॥

In the centre of that palace, the most excellent of all edifices, Hanumān, sprung from the loins of the wind-god, espied the huge, spotless and spacious mansion of Rāvana (the lord of ogres), the foremost of (all) buildings, half a Yojana (or four miles) wide and a Yojana (or eight miles) long and crowded with numerous edifices (1-2) Looking about for the large-eyed Sītā, a princess of the Videha territory, Hanūmān, the slayer of his foes, ranged all over (in that palace) (3) Gazing on the excellent abode of the ogres, Hanumān, who was full of riches (in the form of strength and valour), presently approached the mansion of Rāvana (the ruler of ogres) (4) The commodious edifice was surrounded by elephants with four, two and three tusks respectively and was being guarded by ogres with uplifted weapons (5) The mansion was thronged with ogresses, who were wives of Rāvana as well as by princesses who had been brought away by him after showing valour (6) It looked like a sea infested with crocodiles and alligators, crowded with whales and (other) fishes, tossed by the force of winds and teeming with serpents. (7)

या हि वैश्रवणे लक्ष्मीर्या चन्द्रे हरिवाहने । सा रावणगृहे रम्या नित्यमेवानपायिनी ॥ ८ ॥
या च राज्ञः कुबेरस्य यमस्य वरुणस्य च । तादृशी तद्विशिष्टा वा ऋद्धी रक्षोगृहेष्विह ॥ ९ ॥
तस्य हर्म्यस्य मध्यस्थवेश्म चान्यत् सुनिर्मितम् । बहुनिर्यूहसंयुक्त ददर्श पवनात्मजः ॥ १० ॥
ब्रह्मणोऽर्थे कृत दिव्य दिवि यद् विश्वकर्मणा । विमान पुष्पकं नाम सर्वरत्नविभूषितम् ॥ ११ ॥
परेण तपसा लेभे यत् कुबेरः पितामहात् । कुबेरमोजसा जित्वा लेभे तद् राक्षसेश्वरः ॥ १२ ॥

The *lovely splendour that hangs* about Kubera (son of Sage Viśravā), the moon and Indra (who has a greenish mount) ever existed in the abode of Rāvana and never departed (from it) (8) In the dwellings of the ogres at Lankā was found the same type of prosperity or (even) greater than that which reigned in the residences of King Kubera (the ruler of Yaksas and other demigods), Yama (the god of retribution) and Varuna (the god of waters) (9) Hanumān (sprung from the loins of the wind-god) beheld another edifice in the centre of the aforesaid mansion, which was *beautifully constructed* and marked with the presence of numerous elephants in rut (10) Conquering Kubera by dint of his (superior) physical strength, Rāvana (the lord of ogres) had won (as a booty) that heavenly aerial car, Puspaka by name, which had been constructed in heaven for Brahmā (the creator) by Viśwakarmā (the architect of gods) and was embellished with all kinds of precious stones, and which Kubera had secured by virtue of the severest asceticism from Brahmā (the grandfather of the entire creation, which was brought forth by his mind-born sons, the Prajāpatis) (11-12)

ईहामृगसमायुक्तैः कार्तस्वरहिरण्मयैः । सुकृतैराचितं स्तम्भैः प्रदीप्तमिव च श्रिया ॥ १३ ॥
मेरुमन्दरसकाशैरुल्लिखद्भिरिवाम्बरम् । कूटागारैः शुभागारैः सर्वतः समलकृतम् ॥ १४ ॥
ज्वलनार्कप्रतीकाशैः सुकृतं विश्वकर्मणा । हेमसोपानयुक्तं च चारुप्रवरवेदिकम ॥ १५ ॥
जालवातायनैर्युक्त काञ्चनैः स्फाटिकैरपि । इन्द्रनीलमहानीलमणिप्रवरवेदिकम् ॥ १६ ॥
विद्रुमेण विचित्रेण मणिभिश्च महाधनैः । निस्तुलाभिश्च मुक्ताभिस्तलेनाभिविराजितम् ॥ १७ ॥
चन्दनेन च रक्तेन तपनीयनिभेन च । सुपुण्यगन्धिना युक्तमादित्यतरुणोपमम् ॥ १८ ॥
विमानं पुष्पक दिव्यमारुरोह महाकपिः । तत्रस्थः सर्वतो गन्धं पानभक्ष्यान्नसम्भवम ॥ १९ ॥

दिव्य सम्मूर्च्छित जिघ्रन रूपवन्तमिवानिलम् । स गन्धस्त महासत्त्व बन्धुर्बन्धुमिवोत्तमम् ॥ २० ॥
इत एहीत्युवाचेव तत्र यत्र स रावणः ।

Hanumān (the mighty monkey) leapt up the heavenly aerial car, Puṣpaka, which was supported by well-fashioned pillars of gold and silver, embellished with images of wolves, and which was ablaze as it were with splendour, which was graced on all sides with secret cells and pleasure-houses, resembling Meru and Mandara mountains, brilliant as fire and the sun and scraping the heavens as it were, which had been constructed well by Viśwakarmā (the architect of gods), had stairways of gold and charming and excellent platforms radiant with sapphires and emeralds, was provided with lattice windows of gold as well as of crystal, was embellished on all sides with floors inlaid with lovely coral and precious gems and matchless pearls and which shone like the rising sun painted as it was with red sandal bright as heated gold and emitting a pure odour Standing there he smelt the heavenly odour coming from drinks and foods including cooked rice and diffused on all sides—odour which impinged on him as though it were solid air That odour called as it were Hanumān, who was endowed with extraordinary vitality, (even) as a relation would call an esteemed relative, to the place where Rāvana was, saying 'Come hither'

ततस्ता प्रस्थितः शाला ददर्श महतीं शिवाम् ॥ २१ ॥
रावणस्य महाकान्ता कान्तामिव वरस्त्रियम् । मणिसोपानविकृता हेमजालविराजिताम् ॥ २२ ॥
स्फाटिकैरावृततला दन्तान्तरितरूपिकाम् । मुक्तावज्रप्रवालैश्च रूप्यचामीकरैरपि ॥ २३ ॥
विभूषिता मणिस्तम्भैः सुबहुस्तम्भभूषिताम् । समैर्ऋजुभिरत्युच्चैः समन्तात् सुविभूषितैः ॥ २४ ॥
स्तम्भैः पक्षैरिवात्युच्चैर्दिवं सम्प्रस्थितामिव । महत्या कुथयाऽऽस्तीर्णा पृथिवीलक्षणाङ्कया ॥ २५ ॥
पृथिवीमिव विस्तीर्णा सराष्ट्रगृहशालिनीम् । नादिता मत्तविहगैर्दिव्यगन्धाधिवासिताम् ॥ २६ ॥
परार्ध्यास्तरणोपेता रक्षोऽधिपनिषेविताम् । धूम्रामगुरुधूपेन विमला हंसपाण्डुराम् ॥ २७ ॥
पत्रपुष्पोपहारेण कल्माषीमिव सुप्रभाम् । मनसो मोदजननीं वर्णस्यापि प्रसाधिनीम् ॥ २८ ॥
ता शोकनाशिनीं दिव्या श्रियः सजननीमिव ।

Set out from there he beheld that well-known, wonderful, spacious and cosy hall which was the most beloved of Rāvana as a loved belle, had stairways of gems constructed with extra care and was adorned with lattice windows of gold, whose floors were covered with slabs of crystal inlaid with figures of ivory, pearls, diamonds and corals as well as of silver and gold, which was embellished with pillars of gems, uniform, straight and very tall and highly ornamented as well as with numerous other pillars, which, supported as it was on very lofty pillars looking like (so many) wings, had duly set out as it were on its flight to heaven, whose floor was covered with a large carpet with designs of mountains, trees and rivers etc (the features of the earth's surface) executed on it, which was extensive like the earth and looked charming with mural representations of (various) countries and dwellings, which was rendered noisy by birds in heat and (ever) remained scented with celestial odours, which was hung with excellent tapestries and was inhabited by Rāvana (the suzerain ruler of ogres), which remained smoky with fumes of incense made of Agallochum, though spotless and white as a swan, (nay)

which with its offerings of leaves and flowers looked variegated as it were, was full of great effulgence and soul-ravishing and served as an adornment even to splendour, which banished (all) grief and gave birth to prosperity as it were

इन्द्रियाणीन्द्रियार्थैस्तु पञ्च पञ्चभिरुत्तमैः ॥ २९ ॥
तर्पयामास मातेव तदा रावणपालिता ।
स्वर्गोऽयं देवलोकोऽयमिन्द्रस्यापि पुरी भवेत् । सिद्धिर्वेयं परा हि स्यादित्यमन्यत मारुतिः ॥ ३० ॥
प्रध्यायत इवापश्यत् प्रदीपांस्तत्र काञ्चनान् । धूर्तानिव महाधूर्तैर्देवनेन पराजितान् ॥ ३१ ॥
दीपानां च प्रकाशेन तेजसा रावणस्य च । अर्चिर्भिर्भूषणानां च प्रदीप्तेत्यभ्यमन्यत ॥ ३२ ॥
ततोऽपश्यत् कुथासीनं नानावर्णाम्बरस्रजम् । सहस्रं वरनारीणां नानावेषविभूषितम् ॥ ३३ ॥
परिवृत्तेऽर्धरात्रे तु पाननिद्रावशंगतम् । क्रीडित्वोपरतं रात्रौ प्रसुप्तं बलवत् तदा ॥ ३४ ॥
तत् प्रसुप्तं विरुरुचे निःशब्दान्तरभूषितम् । निःशब्दहंसभ्रमरं यथा पद्मवनं महत् ॥ ३५ ॥

Like a mother, the chamber protected by Rāvana gratified on that occasion (all) the five senses (of Hanumān) with the excellent five objects of those senses. Hanumān (son of the wind-god) speculated that the place where he stood might indeed be paradise or that it might be the realm of (the principal) gods, the city of Indra (the ruler of gods) or that it might be the realm of Brahmā (the attainment of which constitutes the highest achievement on the material plane) (13–30) Hanumān found the lights burning (steadily) inside lamps of gold (mounted on lamp-posts also of gold and bedimmed as it were by the splendour of Rāvana) in that chamber as though they were in deep contemplation like gamblers worsted in gambling by expert gamblers (31) He thought that the chamber was ablaze with the brilliance of the lights and the glory of Rāvana as also with the splendour of the ornaments (32) Next he found lying on the carpet at that moment thousands of belles wearing clothes and garlands of diverse hues and clad in various attires, nay, fallen dead asleep at night under the influence of drink and slumber, having retired after sport, half of the night having (already) passed (33-34) Fast asleep and adorned with jewels (such as girdle and anklets) which did not make their peculiar tinkling sound, that bevy shone brightly like a large bed of lotuses with the swans and bees sitting calm and quiet (without any noise) (35)

तासां संवृतदन्तानि मीलिताक्षीणि मारुतिः । अपश्यत् पद्मगन्धीनि वदनानि सुयोषिताम् ॥ ३६ ॥
प्रबुद्धानीव पद्मानि तासां भूत्वा क्षपाक्षये । पुनः संवृतपत्राणि रात्राविव बभुस्तदा ॥ ३७ ॥
इमानि मुखपद्मानि नियतं मत्तषट्पदाः । अम्बुजानीव फुल्लानि प्रार्थयन्ति पुनः पुनः ॥ ३८ ॥
इति वामन्यत श्रीमानुपपत्त्या महाकपिः । मेने हि गुणतस्तानि समानि सलिलोद्भवैः ॥ ३९ ॥
सा तस्य शुशुभे शाला ताभिः स्त्रीभिर्विराजिता । शरदीव प्रसन्ना द्यौस्ताराभिरभिशोभिता ॥ ४० ॥
स च ताभिः परिवृतः शुशुभे राक्षसाधिपः । यथा ह्युडुपतिः श्रीमांस्ताराभिरिव संवृतः ॥ ४१ ॥
याश्च्यवन्तेऽम्बरात् ताराः पुण्यशेषसमावृताः । इमास्ताः सगताः कृत्स्ना इति मेने हरिस्तदा ॥ ४२ ॥
ताराणामिव सुव्यक्तं महतीनां शुभार्चिषाम् । प्रभावर्णप्रसादाश्च विरेजुस्तत्र योषिताम् ॥ ४३ ॥

Hanumān (son of the wind-god) saw the faces of those belles with their teeth concealed by their (sealed) lips and their eyes closed and emitting a fragrance akin to that of a lotus (36) Assuming the shape of full-blown lotuses at the close of night, their faces again looked at that time like lotuses with their petals closed at night (37) By recourse to reason the glorious and

mighty monkey (Hanumān) presumed that the drunken bees must be repeatedly invoking the hospitality of these lotus-like faces as they do in the case of expanded lotuses, for he regarded the former akin to lotuses (lit , flowers sprung from water). (38-39) Irradiated by those women that chamber of Rāvana shone like the cloudless sky spangled on all sides with stars in autumn (40) And, surrounded by them, Rāvana (the suzerain lord of ogres) actually shone like the glorious moon (lit , the lord of stars) encircled by stars (41) The monkey (Hanumān) thought at that time that all those meteors that fell from the heavens, wrapped up in the residue of their (exhausted stock of) merit had been (re-) united there (42) Nay, the lustre, complexion and grace of the women lying there very vividly resembled the brilliance, charm and clearness of big stars radiating bright lustre (43)

व्यावृत्तकचपीनस्रक्प्रकीर्णवरभूषणाः । पानव्यायामकालेषु निद्रोपहतचेतसः ॥ ४४ ॥
व्यावृत्ततिलकाः काश्चित् काश्चिदुद्भ्रान्तनूपुराः । पार्श्वे गलितहाराश्च काश्चित् परमयोषितः ॥ ४५ ॥
मुक्ताहारवृताश्चान्याः काश्चित् प्रस्रस्तवाससः । व्याविद्धरशनादामाः किशोर्य इव वाहिताः ॥ ४६ ॥
अकुण्डलधराश्चान्या विच्छिन्नमृदितस्रजः । गजेन्द्रमृदिताः फुल्ला लता इव महावने ॥ ४७ ॥
चन्द्रांशुकिरणाभाश्च हाराः कासाञ्चिदुद्गताः । हंसा इव बभुः सुप्ताः स्तनमध्येषु योषिताम् ॥ ४८ ॥
अपरासां च वैदूर्याः कादम्बा इव पक्षिणः । हेमसूत्राणि चान्यासां चक्रवाका इवाभवन् ॥ ४९ ॥
हंसकारण्डवोपेताश्चक्रवाकोपशोभिताः । आपगा इव ता रेजुर्जघनैः पुलिनैरिव ॥ ५० ॥
किङ्किणीजालसंकोशास्ता हेमविपुलाम्बुजाः । भावग्राहा यशस्तीराः सुप्ता नद्य इवाबभुः ॥ ५१ ॥
मृदुष्वङ्गेषु कासाञ्चित् कुचाग्रेषु च संस्थिताः । बभूवुर्भूषणानीव शुभा भूषणराजयः ॥ ५२ ॥
अंशुकान्ताश्च कासाञ्चिन्मुखमारुतकम्पिताः । उपर्युपरि वक्त्राणां व्याधूयन्ते पुनः पुनः ॥ ५३ ॥
ताः पताका इवोद्धूताः पत्नीनां रुचिरप्रभाः । नानावर्णसुवर्णानां वक्त्रमूलेषु रेजिरे ॥ ५४ ॥
ववल्गुश्चात्र कासांचित् कुण्डलानि शुभार्चिषाम् । मुखमारुतसंकम्पैर्मन्दं मन्दं च योषिताम् ॥ ५५ ॥

Their looks and thick garlands thrown into disorder and their excellent jewels scattered at the time of drinking a d dancing etc, they had fallen unconscious under the influence of slumber (44) Some (of them) had the sacred marks on their forehead wiped off, others had their anklets thrown off (their ankles), while (still) other belles had their necklaces fallen off by their side (45) Some lay covered by their (broken) necklaces, while others had their raiment slipped off, while (yet) others, who had the strings of their girdles snapped, lay like young mares which had been made to carry loads (and fallen asleep under a spell of exertion) (46) Some did not have any ear-rings (which had obviously dropped in the course of their dancing etc), while others had their garlands broken and crushed and looked like blossomed creepers lying crushed by a lordly elephant in a large forest (47) Again, the pearl necklaces of some women, which had come out and shone like the rays of the moon and the sun, appeared like swans lying asleep in the space between their breasts. (48) N·cklaces of cat's-eye gems on the breasts of some ladies looked like Kādamba birds (a species of geese with d ırk grey wings), while chains of gold on the breasts of others appeared like Chakrawāka birds (49) With their thighs for banks they looked like rivers characterized by swans and ducks and graced by Chakrawākas. (50) With the tiny bells forming part of their girdles for buds, the gold

ornaments for big lotuses, the amorous gestures appearing on their person in their dream for alligators and their splendour for banks the women while asleep looked like (so many) streams (51) The charming marks of ornaments imprinted on their tender limbs as well as on the nipples of some women looked like (so many) ornaments. (52) Shaken by the breaths of their mouths, the ends of the upper garments drawn over the faces of some women fluttered again and again. (53) Those pieces of cloth drawn over the lower parts of the faces of Rāvana's consorts of diverse lovely complexions waved like streamers of agreeable splendour (54) The ear-rings of some women of charming splendour gently vibrated due to the movements of the breaths escaping from their mouths. (55)

शर्करासवगन्धः स प्रकृत्या सुरभिः सुखः । तासा वदननिःश्वासः सिषेवे रावण तदा ॥ ५६ ॥
रावणाननशङ्काश्च काश्चिद् रावणयोषितः । मुखानि च सपत्नीनामुपाजिघ्रन् पुनः पुनः ॥ ५७ ॥
अत्यर्थं सक्तमनसो रावणे ता वरस्त्रियः । अस्वतन्त्राः सपत्नीना प्रियमेवाचरस्तदा ॥ ५८ ॥
बाहूनुपनिधायान्याः पारिहार्यविभूषितान् । अशुकानि च रम्याणि प्रमदास्तत्र शिश्यिरे ॥ ५९ ॥
अन्या वक्षसि चान्यस्यास्तस्याः काचित् पुनर्भुजम् । अपरा त्वङ्कमन्यस्यास्तस्याश्चाप्यपरा कुचौ ॥ ६० ॥
ऊरुपार्श्वकटीपृष्ठमन्योन्यस्य समाश्रिताः । परस्परनिविष्टाङ्ग्यो मदस्नेहवशानुगाः ॥ ६१ ॥
अन्योन्यस्याङ्गसंस्पर्शात् प्रीयमाणाः सुमध्यमाः । एकीकृतभुजाः सर्वाः सुषुपुस्तत्र योषितः ॥ ६२ ॥
अन्योन्यभुजसूत्रेण स्त्रीमाला ग्रथिता हि सा । मालेव ग्रथिता सूत्रे शुशुभे मत्तषट्पदा ॥ ६३ ॥
लताना माधवे मासि फुल्लानां वायुसेवनात् । अन्योन्यमालाग्रथित ससक्तकुसुमोच्चयम् ॥ ६४ ॥
प्रतिवेष्टितसुस्कन्धमन्योन्यभ्रमराकुलम् । आसीद् वनमिवोद्धूतं स्त्रीवन रावणस्य तत् ॥ ६५ ॥
उचितेष्वपि सुव्यक्तं न तासां योषिता तदा । विवेकः शक्य आधातु भूषणाङ्गाम्बरस्रजाम् ॥ ६६ ॥
रावणे सुखसविष्टे ताः स्त्रियो विविधप्रभाः । ज्वलन्तः काञ्चना दीपाः प्रेक्षन्तोऽनिमिषा इव ॥ ६७ ॥

Emitting the odour of spirituous liquor extracted from sugar, the well-known breath escaping from their mouth, which was naturally fragrant and delightful, was refreshing Rāvana at that time. (56) Nay, some consorts of Rāvana smelt again and again the mouths of their co-wives, suspecting them to be Rāvana's (due to infatuation caused by intoxication and sleep) (57) No longer masters of themselves, their mind being excessively attached to Rāvana, the aforesaid belles (thereby) brought delight only at that time to their co-wives (who too in their turn smelt the mouths of their co-wives, mistaking them to be Rāvana's) (58) Some young women lay there placing their arms adorned with bracelets (under their heads by way of a pillow), while others did so placing their lovely garments under their head (59) A certain woman lay (with her head resting) on another's bosom, while another lay using the latter's arm as a pillow Yet another for her part lay converting the lap of another into a pillow, while a third lay turning the latter's breasts into a pillow. (60) Yielding to the influence of intoxication and love, they rested (their heads) on the thighs, sides, waist and backs of one another, their limbs placed on one another's limbs (61) Feeling delighted with the touch of one another's limbs, their arms intertwined, all the women, who were distinguished by their slender waist, were lying asleep there. (62) Strung on the arms of one another intertwined as one string, drunken black bees in heat resting over it (in the form of hair and nipples etc.), the aforesaid garland of

women looked really charming like a wreath of flowers strung on a thread. (63) Shaken by the breaths from their mouths (in the shape of their covering), that gathering of the consorts of Rāvana, strung together in the form of a garland, with their bunches of flowers joined with one another, their boughs (in the form of shoulders) interlocked and the black bees (in the form of hair) promiscuously mixed, looked like a cluster of creepers blossomed in the (vernal) month of Vaiśākha (corresponding to April) due to the caress of the (southern) breeze. (64-65) It was not possible to distinguish at that moment the jewels, the limbs, the raiment and the garlands of those women (lying intertwined as they were), even though the jewels etc. very vividly figured in their customary places. (66) While Rāvaṇa lay comfortably asleep, (the deities presiding over) the lights burning on lampposts of gold gazed with unwinking eyes as it were on those women of varying splendour (whom they dared not look on for fear of Rāvaṇa so long as he was awake). (67)

राजर्षिविप्रदैत्यानां गन्धर्वाणा च योषितः । रक्षसा चाभवन् कन्यास्तस्य कामवशगताः ॥ ६८ ॥
युद्धकामेन ताः सर्वा रावणेन हृताः स्त्रियः । समदा मदनेनैव मोहिताः काश्चिदागताः ॥ ६९ ॥
न तत्र काश्चित् प्रमदाः प्रसह्य वीर्योपपन्नेन गुणेन लब्धाः ।
न चान्यकामापि न चान्यपूर्वा विना वराहाँ जनकात्मजा तु ॥ ७० ॥
न चाकुलीना न च हीनरूपा नादक्षिणा नानुपचारयुक्ता ।
भार्याभवत् तस्य न हीनसत्त्वा न चापि कान्तस्य न कामनीया ॥ ७१ ॥
बभूव बुद्धिस्तु हरीश्वरस्य यदीदृशी राघवधमपत्नी ।
इमा महाराक्षसराजभार्याः सुजातमस्येति हि साधुबुद्धेः ॥ ७२ ॥
पुनश्च सोऽचिन्तयदात्तरूपो ध्रुवं विशिष्टा गुणतो हि सीता ।
अथायमस्यां कृतवान् महात्मा लङ्केश्वरः कष्टमनार्यकर्म ॥ ७३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे नवमः सर्गः ॥ ९ ॥

Fallen a prey to lust, unmarried daughters of royal sages, Brahmans and demons, as well as of Gandharvas (celestial musicians) and ogres had (chosen to) become his wives. (68) Many other women had been borne away by him because he was fond of war (since he thought that their relatives would offer resistance), while (yet) others, who were drunk with passion, had come (of their own accord), infatuated as they were through love (69) Even though he was full of prowess, no women among them, excepting of course the daughter of Janaka, who was worthy of being adored (even) by the best, had been forcibly carried off by him, they had been won through eminence (in valour, power, prowess, comeliness etc.). Nor was there any who longed for another nor anyone who had belonged to another in the past. (70) Again, no consort of his was low-born, nor devoid of beauty nor clumsy nor unadorned nor feeble nor repulsive to her husband. (71) The following thought actually entered the mind of the pious-minded Hanumān (the leader of monkeys) that if Sītā, the lawful wife of Śrī Rāma had been allowed (by Rāvana) to remain as happy (with her husband) as those consorts of the mighty Rāvana (the ruler of ogres) were, the birth of Rāvana would indeed have been blessed. (72) Nay, Hanumān thought a second time that surely Sītá was superior (to all these) in point of excellences

that having assumed a deceptive form, this mighty ruler of Lankā perpetrated a difficult and ignoble deed (in the shape of her abduction) with reference to her. (73)

Thus ends Canto Nine in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

दशमः सर्गः

Canto X

Hanumān catches sight of Rāvaṇa reposing on an excellent couch decked with various ornaments, himself adorned with jewels of every description. Perceiving Mandodarī graced with bright jewels and lying asleep on a wonderful couch not far from her husband in the midst of dancing girls lying in a disorderly state with diverse musical instruments clasped to their bosom, and taking her to be Sītā, Hanumān gets enraptured and exhibits his joy through various simian gestures such as kissing the end of his tail.

तत्र दिव्योपम मुख्य स्फाटिक रत्नभूषितम् । अवेक्षमाणो हनुमान् ददर्श शयनासनम् ॥ १ ॥
दान्तकाञ्चनचित्राङ्गैर्वैदूर्यैश्च वरासनैः । महार्हास्तरणोपेतैरुपपन्न महाधनैः ॥ २ ॥
तस्य चैकतमे देशे दिव्यमालोपशोभितम् । ददर्श पाण्डुर छत्रं ताराधिपतिसनिभम् ॥ ३ ॥
जातरूपपरिक्षिप्त चित्रभानोः समप्रभम् । अशोकमालावितत ददर्श परमासनम् ॥ ४ ॥
वालव्यजनहस्ताभिर्वीज्यमानं समन्ततः । गन्धैश्च विविधैर्जुष्ट वरधूपेन धूपितम् ॥ ५ ॥
परमास्तरणास्तीर्णमाविकाजिनसवृतम् । दामभिर्वरमाल्याना समन्तादुपशोभितम् ॥ ६ ॥
तस्मिञ्जीमूतसकाश प्रदीप्तोज्ज्वलकुण्डलम् । लोहिताक्ष महाबाहु महारजतवाससम् ॥ ७ ॥
लोहितेनानुलिप्ताङ्गं चन्दनेन सुगन्धिना । संध्यारक्तमिवाकाशे तोयद सतडिद्गुणम् ॥ ८ ॥
वृतमाभरणैर्दिव्यैः सुरूपं कामरूपिणम् । सवृक्षवनगुल्माढ्य प्रसुप्तमिव मन्दरम् ॥ ९ ॥
क्रीडित्वोपरत रात्रौ वराभरणभूषितम् । प्रिय राक्षसकन्याना राक्षसाना सुखावहम् ॥ १० ॥
पीत्वाप्युपरत चापि ददर्श स महाकपिः । भास्वरे शयने वीरं प्रसुप्त राक्षसाधिपम् ॥ ११ ॥

Looking round, Hanumān observed in that chamber a prominent dais made of crystal and decked with precious stones and appearing like a celestial structure, with a couch placed on it (1) It was furnished with excellent couches of great value, made of cat's-eye gems and fitted with component parts made of ivory and gold and with various figures painted on them and covered with precious beds (2) In a portion of the dais Hanumān further beheld a white canopy decked with heavenly wreaths and shining brightly like the moon (the lord of stars) (3) He (also) saw exceptionally excellent couch overlaid with gold, refulgent as fire and overhung with wreaths of Aśoka flowers (4) It was being fanned on all sides by women bearing chowries in their hands, was refreshed with perfumes of various kinds and fumigated with excellent incense (5) It was overspread with an excellent bed, upholstered with

sheepskin and decked on every side with wreaths of excellent flowers (6) Hanumān, the great monkey, saw the gallant and mighty-armed Rāvana (the suzerain lord of ogres) of a comely exterior with reddened eyes, and closely resembling a cloud (in complexion), who was adorned with bright and flashing ear-rings and clad in robes of golden texture, was smeared all over with fragrant red sandal-paste presented the appearance of a cloud reddened at sunset and illumined with flashes of lightning in the sky, who was adorned with celestial ornaments and was able to change his form at will and who (with his twenty arms etc) looked like Mount Mandara covered with clusters of trees and ... in shrubs, and lying fast asleep, who had retired after dalliance at night and was decked with excellent jewels, was beloved of Rākṣasa (ogre) maids and the delight of ogres and, having ceased from drinking, was lying fast asleep on that magnificent couch (7—11)

निःश्वसन्तं यथा नागं रावणं वानरोत्तमः । आसाद्य परमोद्विग्नः सोपासर्पत् सुभीतवत् ॥ १२ ॥
अथारोहणमासाद्य वेदिकान्तरमाश्रितः । क्षीबं राक्षसशार्दूलं प्रेक्षते स्म महाकपिः ॥ १३ ॥
शुशुभे राक्षसेन्द्रस्य स्वपतः शयनं शुभम् । गन्धहस्तिनि संविष्टे यथा प्रस्रवणं महत् ॥ १४ ॥

Extremely disgusted (at the sight of that sinful monster) on approaching Rāvana, who was snoring like an elephant, Hanumān (the foremost of monkeys) shrank back like one terribly afraid (12) Then, going down the stairway and stationed on a landing of the stairway (at some distance from the dais on which Rāvana lay), the mighty monkey began to look intently on the drunken Rāvana (a tiger among the ogres) (13) As Rāvana (the ruler of ogres) lay sleeping, the magnificent couch (on which he lay) looked like the lofty Prasravana, a mountain with a scent-elephant* (an elephant of the best kind, whose scent alone drives away hostile elephants) lying on it (14)

काञ्चनाङ्गदसंनद्धौ ददर्श स महात्मनः । विक्षिप्तौ राक्षसेन्द्रस्य भुजाविन्द्रध्वजोपमौ ॥ १५ ॥
ऐरावतविषाणाग्रैरापीडनकृतव्रणौ । वज्रोल्लिखितपीनांसौ विष्णुचक्रपरिक्षतौ ॥ १६ ॥
पीनौ समसुजातांसौ संगतौ बलसंयुतौ । सुलक्षणनखाङ्गुष्ठौ स्वङ्गुलीतललक्षितौ ॥ १७ ॥
संहतौ परिघाकारौ वृत्तौ करिकरोपमौ । विक्षिप्तौ शयने शुभ्रे पञ्चशीर्षाविवोरगौ ॥ १८ ॥
शशक्षतजकल्पेन सुशीतेन सुगन्धिना । चन्दनेन परार्ध्येन स्वनुलिप्तौ स्वलंकृतौ ॥ १९ ॥
उत्तमस्त्रीविमृदितौ गन्धोत्तमनिषेवितौ । यक्षपन्नगगन्धर्वदेवदानवराविणौ ॥ २० ॥
ददर्श स कपिस्तस्य बाहू शयनसंस्थितौ । मन्दरस्यान्तरे सुप्तौ महाही रुषिताविव ॥ २१ ॥
ताभ्यां स परिपूर्णाभ्यामुभाभ्यां राक्षसेश्वरः । शुशुभेऽचलसंकाशः शृङ्गाभ्यामिव मन्दरः ॥ २२ ॥

He (also) observed the two outstretched arms of the gigantic lord of ogres, which were adorned with armlets of gold and resembled a pair of flags raised in honour of Indra (on the 12th day of the bright half of Bhādrapada), which bore scars of wounds sustained in combat with the ends of the tusks of Airāvata (the carrier of Indra), (nay) whose fleshy shoulders had been lacerated by the thunderbolt (of Indra) and which had been injured by the discus of Lord Visnu which were fleshy and culminated in uniform and well formed shoulders, were tough-jointed and powerful, bore auspicious marks on their nails and thumbs and were characterized by shapely fingers and palms,

* यस्य गन्धं समाघ्राय न तिष्ठन्ति प्रतिद्विपाः । स वै गन्धगजो नाम नृपतेर्विजयावहः ॥

which were compact and rounded, resembled a pair of iron clubs and were shaped like the (tapering) proboscis of an elephant and which, while outstretched on the white bed, looked like a pair of five-hooded serpents, which had been artistically smeared with exceptionally excellent, very cool and fragrant sandal-paste of the colour of a hare's blood and profusely adorned, which were strenuously kneaded by belles and had been anointed with excellent perfumes and which made Yaksas, Nāgas, Gandharvas, god sand demons cry (in terror when they dared to oppose him) (15—20) The monkey Hanumān gazed on his two arms placed on the couch as though they were two large angry serpents lying asleep in a cave of Mount Mandara (21) With both those fully developed arms, Rāvana (the lord of ogres), who closely resembled a mountain, looked charming like Mount Mandara with two* peaks (22)

चूतपुनागसुरभिर्बकुलोत्तमसयुतः । मृष्टान्नरससयुक्तः पानगन्धपुरस्सरः ॥ २३ ॥
तस्य राक्षसराजस्य निश्चक्राम महामुखात् । शयानस्य विनिःश्वासः पूरयन्निव तद् गृहम् ॥ २४ ॥

Pervading as it were (the whole of) that chamber, issued from the huge mouth of the aforesaid ruler of ogres, (even) as he lay asleep, breaths carrying the fragrance of the mango and the nutmeg and united with the odour of excellent Bakula flowers, nay, scented with the fragrance of excellent dishes and preceded by the odour of drinks. (23-24)

मुक्तामणिविचित्रेण काञ्चनेन विराजता । मुकुटेनापवृत्तेन कुण्डलोज्ज्वलिताननम् ॥ २५ ॥
रक्तचन्दनदिग्धेन तथा हारेण शोभिना । पीनायतविशालेन वक्षसाभिविराजता ॥ २६ ॥
पाण्डुरेणापविद्धेन क्षौमेण क्षतजेक्षणम् । महार्हेण सुसवीतं पीतेनोत्तरवाससा ॥ २७ ॥
माषराशिप्रतीकाशं निःश्वसन्तं भुजङ्गवत् । गाङ्गे महति तोयान्ते प्रसुप्तमिव कुञ्जरम् ॥ २८ ॥
चतुर्भिः काञ्चनैर्दीपैर्दीप्यमानं चतुर्दिशम् । प्रकाशीकृतसर्वाङ्गं मेघं विद्युद्गणैरिव ॥ २९ ॥
पादमूलगताश्चापि ददर्श सुमहात्मनः । पत्नीः स प्रियभार्यस्य तस्य रक्षःपतेर्गृहे ॥ ३० ॥
शशिप्रकाशवदना वरकुण्डलभूषणाः । अम्लानमाल्याभरणा ददर्श हरियूथपः ॥ ३१ ॥
नृत्यवादित्रकुशला राक्षसेन्द्रभुजाङ्कगाः । वराभरणधारिण्यो निषण्णा ददृशे कपिः ॥ ३२ ॥
वज्रवैदूर्यगर्भाणि श्रवणान्तेषु योषिताम् । ददर्श तापनीयानि कुण्डलान्यङ्गदानि च ॥ ३३ ॥
तासां चन्द्रोपमैर्वक्त्रैः शुभैर्ललितकुण्डलैः । विरराज विमान तन्नभस्तारागणैरिव ॥ ३४ ॥

In the palace of that gigantic lord of ogres, the lover of his wives, Hanumān saw Rāvana,—whose face was lit up with ear-rings and who was adorned with a diadem of gold, which was rendered picturesque by pearls and was shining brightly though it had receded (a bit) from its position, who was distinguished by his fleshy, large and broad chest, which was smeared with red sandal-paste and shone brightly with a charming string of pearls, who had blood-red eyes and was covered (below the loins) with a white silken loin-cloth, which had been dislodged from its position, and was properly covered with a costly yellow upper garment, who resembled a heap of black beans, was hissing like a serpent and looked like an elephant lying fast asleep in a large stream of the (holy) Gangā, who was being illumined on all the

* In these verses Rāvaṇa has been spoken of as having only one head and two arms. This shows that in ordinary circumstances he was endowed with only one head and two arms and that in conflicts only he voluntarily assumed as many as ten heads and twenty arms

four sides by four lights set on golden pillars and (accordingly) had all his limbs lit up even as a cloud is irradiated by flashes of lightning,—and also looked on his wives lying at his soles (25—30) Hanumān (a leader of monkey hordes) found them with their faces resplendent as the moon, (nay) adorned with excellent ear rings and graced with unwithered (celestial) garlands (31) The monkey (Hanumān) saw lying (there) women who were skilled in dancing and playing on musical instruments, (nay) who found a place in the arms and lap of Rāvana (the ruler of ogres) and who wore excellent jewels (32) He beheld on the lobes of the ears of those women ear-rings of gold set with diamonds and cat's-eye gems, as well as armlets (about their arms) (33) That chamber, which was shaped like an aerial car, shone brightly with their faces, bright as the moon and graced with lovely ear-rings, (even) as the firmament with hosts of stars. (34)

मदव्यायामखिन्नास्ता राक्षसेन्द्रस्य योषितः । तेषु तेष्ववकाशेषु प्रसुप्तास्तनुमध्यमाः ॥ ३५ ॥
अङ्गहारैस्तथैवान्या कोमलैर्नृत्यशालिनी । विन्यस्तशुभसर्वाङ्गी प्रसुप्ता वरवर्णिनी ॥ ३६ ॥
काचिद् वीणां परिष्वज्य प्रसुप्ता सम्प्रकाशते । महानदीप्रकीर्णेव नलिनी पोतमाश्रिता ॥ ३७ ॥
अन्या कक्षगतेनैव मड्डुकेनासितेक्षणा । प्रसुप्ता भामिनी भाति बालपुत्रेव वत्सला ॥ ३८ ॥
पटहं चारुसर्वाङ्गी न्यस्य शेते शुभस्तनी । चिरस्य रमणं लब्ध्वा परिष्वज्येव कामिनी ॥ ३९ ॥
काचिद् वीणां परिष्वज्य सुप्ता कमललोचना । वरं प्रियतमं गृह्य सकामेव हि कामिनी ॥ ४० ॥
विपञ्चीं परिगृह्यान्या नियता नृत्यशालिनी । निद्रावशमनुप्राप्ता सहकान्तेव भामिनी ॥ ४१ ॥
अन्या कनककम्काशैर्मृदुपीनैर्मनोरमैः । मृदङ्गं परिविद्ध्याङ्गैः प्रसुप्ता मत्तलोचना ॥ ४२ ॥
भुजपाशान्तरस्थेन कक्षगेन कृशोदरी । पणवेन सहानिन्द्या सुप्ता मदकृतश्रमा ॥ ४३ ॥
डिण्डिमं परिगृह्यान्या तथैवासक्तडिण्डिमा । प्रसुप्ता तरुणं वत्समुपगुह्येव भामिनी ॥ ४४ ॥
काचिदाडम्बरं नारी भुजसम्भोगपीडितम् । कृत्वा कमलपत्राक्षी प्रसुप्ता मदमोहिता ॥ ४५ ॥
कलशीमपविद्ध्यान्या प्रसुप्ता भाति भामिनी । वसन्ते पुष्पशबला मालेव परिमार्जिता ॥ ४६ ॥
पाणिभ्यां च कुचौ काचित् सुवर्णकलशोपमौ । उपगुह्याबला सुप्ता निद्राबलपराजिता ॥ ४७ ॥
अन्या कमलपत्राक्षी पूर्णेन्दुसदृशानना । अन्यामालिङ्ग्य सुश्रोणीं प्रसुप्ता मदविह्वला ॥ ४८ ॥
आतोद्यानि विचित्राणि परिष्वज्य वरस्त्रियः । निपीड्य च कुचैः सुप्ताः कामिन्यः कामुकानिव ॥ ४९ ॥

Languid with intoxication and amorous dalliance, the (aforesaid) consorts of Rāvana (the ruler of ogres) with slender waists had fallen asleep during the varying spells of respite (35) Though fast asleep, a certain woman with an excellent complexion, all whose limbs had been specially endowed with beauty, likewise appeared graceful in a dancing mood (due to habit) with delicate motions of her limbs (36) Fallen fast asleep hugging her vina, (of six strings) another woman looked exceptionally charming like a lotus plant, thrown about in a large river, having clung to a boat (37) Another dark-eyed lovely woman, who had lain fast asleep with a Madduka (a kind of small drum) placed in one of her arm-pits looked like a loving matron with her infant (in her lap) (38) Another woman with lovely breasts and graceful of every limb lay hugging a tambourine as though a passionate woman lay embracing her lover on securing him after a long time (39) Yet another woman with lotus-like eyes lay asleep pressing a vina (of six strings) to her bosom as though a passionate woman lay clasping her most beloved husband with passion.

(40) Another self-possessed lovely woman, who looked graceful in a dancing mood, had fallen asleep clasping a vina with seven strings as though she lay with her beloved one. (41) Another woman with intoxicated eyes lay fast asleep pressing a wooden tomtom to her bosom with her golden, soft, fleshy and soul-ravishing limbs (42) Another woman with a slender waist and irreproachable (in point of beauty), who had been worn out through drunkenness, was lying asleep with a tabor pressed to her bosom (lit, the space between the two arms) and inserted in one of her arm-pits. (43) Another lovely woman lay fast asleep hugging a drum and with another drum slung likewise on her back as though she lay embracing her young husband as also her child (44) Another woman with eyes resembling the petals of a lotus and infatuated through inebriety lay fast asleep pressing an Ādambara (a kind of musical instrument) in the compass of her arms (45) Lying fast asleep having (unconsciously) upturned a jug of water (and getting wetted thereby) another lovely woman, lay like a wreath of varied flowers sprinkled with water in spring (to keep it green). (46) Overcome by pressure of sleep, still another woman lay asleep pressing with her hands her breasts resembling two golden pitchers (47) Overpowered by drunkenness, a woman with eyes resembling the petals of a lotus and a face resembling the full moon lay fast asleep embracing another woman of lovely hips (48) Hugging musical instruments of various kinds and pressing them with their breasts as passionate women embrace their lovers, a number of belles could be seen lying there (49)

तासामेकान्तविन्यस्ते शयानां शयने शुभे । ददर्श रूपसम्पन्नामथ ता स कपिः स्त्रियम् ॥ ५० ॥
मुक्तामणिसमायुक्तैर्भूषणैः सुविभूषिताम् । विभूषयन्तीमिव च स्वश्रिया भवनोत्तमम् ॥ ५१ ॥
गौरीं कनकवर्णाभामिष्टामन्तःपुरेश्वरीम् । कपिर्मन्दोदरीं तत्र शयाना चारुरूपिणीम् ॥ ५२ ॥
स ता दृष्ट्वा महाबाहुर्भूषिता मारुतात्मजः ।
तर्कयामास सीतेति रूपयौवनसम्पदा । हर्षेण महता युक्तो ननन्द हरियूथपः ॥ ५३ ॥
आस्फोटयामास चुचुम्ब पुच्छं ननन्द चिक्रीड जगौ जगाम ।
स्तम्भानरोहन्निपपात भूमौ निदर्शयन् स्वा प्रकृति कपीनाम् ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे दशमः सर्गः ॥ १० ॥

That monkey, Hanumān, then saw, lying asleep there on a magnificent couch set apart from those of the aforesaid women a celebrated fair-complexioned lady, shedding a golden lustre, Mandodarī (by name), beloved of Rāvana and the mistress of the women of the gynaeceum, who was rich in comeliness and endowed with a charming exterior, (nay) who was profusely adorned with ornaments set with pearls and gems and who was illumining the excellent edifice with her splendour as it were. Seeing her lying adorned and endowed with wealth of beauty and exuberance of youth, the mighty-armed Hanumān (sprung from the loins of the wind-god) inferred her to be Sitā, filled with great delight, that leader of monkey hordes felt transported with joy (50-53) Demonstrating his simian nature, he clapped his arms and kissed his tail, rejoiced, frolicked, sang and paced, climbed up the pillars and dropped (back) on the ground. (54)

Thus ends Canto Ten in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकादशः सर्गः

Canto XI

Banishing by recourse to reason the thought that the lady whom he had seen was Sītā, Hanuman searches for Sītā once more in the gynaeceum as well as in the banqueting hall and sees there a number of women lying in various states, as well as drinking vessels. He is seized with fear of having incurred the sin of gazing on others' wives; but the thought that he had looked on them with a lust-free mind eases his conscience.

अवधूय च तां बुद्धिं बभूवावस्थितस्तदा । जगाम चापरां चिन्तां सीतां प्रति महाकपिः ॥ १ ॥
न रामेण वियुक्ता सा स्वप्तुमर्हति भामिनी । न भोक्तुं नाप्यलंकर्तुं न पानमुपसेवितुम् ॥ २ ॥
नान्यं नरमुपस्थातुं सुराणामपि चेश्वरम् । न हि रामसमः कश्चिद् विद्यते त्रिदशेष्वपि ॥ ३ ॥
अन्येयमिति निश्चित्य भूयस्तत्र चचार सः । पानभूमौ हरिश्रेष्ठः सीतासंदर्शनोत्सुकः ॥ ४ ॥

Having dismissed that thought, Hanumān (the great monkey) became normal again. Then he indulged in further reflection concerning Sītā as follows:—(1) "Separated from Rāma the aforesaid belle should not be able to sleep nor to eat nor again to adorn herself, much less to enjoy drink. (2) Nor would she consort with another male, be he the lord of celestials himself, for there is none equal to Śrī Rāma even among the gods (who have only three stages in life, *viz.*, childhood, adolescence and youth, the fourth, *viz.*, old age, being absent in them)." (3) Concluding that she must be someone other (than Sītā), Hanumān, the foremost of monkeys, began to move about in the banqueting hall once more, keen as he was to discover Sītā. (4)

क्रीडितेनापराः क्लान्ता गीतेन च तथापराः । नृत्येन चापराः क्लान्ताः पानविप्रहतास्तथा ॥ ५ ॥
मुरजेषु मृदङ्गेषु चेलिकासु च संस्थिताः । तथाऽऽस्तरणमुख्येषु संविष्टाश्चापराः स्त्रियः ॥ ६ ॥
अङ्गनानां सहस्रेण भूषितेन विभूषणैः । रूपसंलापशीलेन युक्तगीतार्थभाषिणा ॥ ७ ॥
देशकालाभियुक्तेन युक्तवाक्याभिधायिना । रताभिरतसंसुप्तां ददर्श हरियूथपः ॥ ८ ॥
अन्यत्रापि वरस्त्रीणां रूपसंलापशायिनाम् । सहस्रं युवतीनां तु प्रसुप्तं स ददर्श ह ॥ ९ ॥
देशकालाभियुक्तं तु युक्तवाक्याभिधायि तत् । रताभिरतसंसुप्तं ददर्श हरियूथपः ॥ १० ॥
तासां मध्ये महाबाहुः शुशुभे राक्षसेश्वरः । गोष्ठे महति मुख्यानां गवां मध्ये यथा वृषः ॥ ११ ॥
स राक्षसेन्द्रः शुशुभे ताभिः परिवृतः स्वयम् । करेणुभिर्यथारण्ये परिकीर्णो महाद्विपः ॥ १२ ॥

Some had been worn out through gambling, while others had likewise got fatigued through singing. Still others had been exhausted through dancing while others had been overpowered by drink. (5) Nay, some had reclined on tabors, wooden tomtoms and Chelikās (a kind of musical instrument), while other women had likewise lain asleep on excellent beds. (6) Hanumān (a commander of monkey hordes) saw the banqueting hall full of thousands of belles adorned with excellent jewels, who indulged in talking of one another's

charms and discussing the apposite meaning of songs, were skilled in discerning time and place and capable of using appropriate expressions and excessively addicted to pleasure (7-8) Elsewhere too he actually saw lying fast asleep thousands of young belles who were wont to lie down talking of one another's charms so the tradition goes. (9) Hanumān (a leader of monkey hordes) found these latter capable of discerning what was called for at a particular time and place and wont to use proper expression and lying fast asleep after ceaselessly indulging in sexual delights (10) In their midst the mighty-armed Rāvana (the lord of ogres) looked charming like a bull lying in the midst of excellent cows in a big cow-pen (11) Surrounded by them, the aforesaid lord of ogres himself looked charming like a lordly elephant encircled by female elephants in a forest (12)

सर्वकामैरुपेतां च पानभूमिं महात्मनः । ददर्श कपिशार्दूलस्तस्य रक्षःपतेर्गृहे ॥ १३ ॥
मृगाणां महिषाणां च वराहाणां च भागशः । तत्र न्यस्तानि मांसानि पानभूमौ ददर्श सः ॥ १४ ॥
रौक्मेषु च विशालेषु भाजनेष्वप्यभक्षितान् । ददर्श कपिशार्दूलो मयूरान् कुक्कुटांस्तथा ॥ १५ ॥
वराहवाध्रीणसकान् दधिसौवर्चलायुतान् । शल्यान् मृगमयूरांश्च हनुमानन्ववैक्षत ॥ १६ ॥
क्रकलान् विविधांश्छागाञ्छशकानर्धभक्षितान् । महिषानेकशल्यांश्च मेषांश्च कृतनिष्ठितान् ॥ १७ ॥
लेह्यानुच्चावचान् पेयान् भोज्यान्युच्चावचानि च । तथाम्ललवणोत्तंसैर्विविधै रागखाण्डवैः ॥ १८ ॥

Hanumān (a tiger among monkeys) once more ransacked the banqueting hall in the palace of the aforesaid lord of ogres of gigantic proportions, which was furnished with all desired objects (13) He saw the meats of deer and buffaloes as well as of boars separately arranged in that banqueting hall (14) Hanuman (a tiger among monkeys) further beheld placed in big vessels of gold the meats of peacocks and fowl, that had not (yet) been tasted (by anyone). (15) Hanumān (also) perceived (there) the meats of boars, rhinoceroses, porcupines, deer and peacocks preserved in curds and sochal salt, as also the meats of birds known by the name of Krkala, goats of various kinds, hares, half-consumed buffaloes, also Ekasalyas (a kind of fish), and the dressed meat of rams as well as chutneys and drinks of various kinds as also dishes of different kinds that could be easily gulped, along with Ragas* and Khāndavas of every description seasoned with sour and salty sauces. (16—18)

महानूपुरकेयूरैरपविद्धैर्महाधनैः । पानभाजनविक्षिप्तैः फलैश्च विविधैरपि ॥ १९ ॥
कृतपुष्पोपहारा भूरधिकं पुष्यति श्रियम् । तत्र तत्र च विन्यस्तैः सुश्लिष्टशयनासनैः ॥ २० ॥
पानभूमिर्विना वह्निं प्रदीप्तेवोपलक्ष्यते ।

With large anklets and armlets of great value thrown away and drinking vessels scattered about, as also with fruits of various kinds scattered (here and there), the floor (of the banqueting hall), on which flowers had been offered (to gods), spread its charm profusely Nay, with couches and seats set (of gold and precious stones) arranged in order at various places close to one another appeared inflamed as it were even without fire

* The juice of grapes and pomegranates sweetened with sugar-candy, honey etc is known by the name of Raga in the fluid state and is called Khaṇḍava when thickened—

सितामध्वादिमधुरो द्राक्षादाडिमजो रसः । विरलश्चेत्कृतो रागः सान्द्रश्चेत् खाण्डवः स्मृतः ॥

बहुप्रकारैर्विविधैर्वरसंस्कारसंस्कृतैः ॥ २१ ॥
मांसैः कुशलसंयुक्तैः पानभूमिगतैः पृथक् । दिव्याः प्रसन्ना विविधाः सुराः कृतसुरा अपि ॥ २२ ॥
शर्करासवमाध्वीकाः पुष्पासवफलासवाः । वासचूर्णैश्च विविधैर्मृष्टास्तैस्तैः पृथक् पृथक् ॥ २३ ॥
संतता शुशुभे भूमिर्माल्यैश्च बहुसंस्थितैः । हिरण्मयैश्च कलशैर्भाजनैः स्फाटिकैरपि ॥ २४ ॥
जाम्बूनदमयैश्चान्यैः करकैरभिसंवृता । राजतेषु च कुम्भेषु जाम्बूनदमयेषु च ॥ २५ ॥
पानश्रेष्ठां तथा भूमिं कपिस्तत्र ददर्श सः । सोऽपश्यच्छातकुम्भानि सीधोर्मणिमयानि च ॥ २६ ॥
तानि तानि च पूर्णानि भाजनानि महाकपिः । क्वचिदर्धावशेषाणि क्वचित् पीतान्यशेषतः ॥ २७ ॥
क्वचिन्नैव प्रपीतानि पानानि स ददर्श ह । क्वचिद् भक्ष्यांश्च विविधान् क्वचित् पानानि भागशः॥ २८ ॥
क्वचिदर्धावशेषाणि पश्यन् वै विचचार ह ।

Transparent beverages of various kinds that had trickled down from Kadamba and other trees as well as artificial liquors lying separately on the floor of the banqueting hall alongside of meats of various kinds and different tastes, dressed by expert cooks and flavoured with diverse excellent ingredients, as also beverages distilled from sugar, honey, flowers and fruits (such as vine and date-palms) and impregnated with aromatic powders of various kinds separately were seen by Hanumān. (19—23) Strewn with flowers collected at various places and covered with pitchers of gold, also vessels of crystal and pots of gold and other substances with two outlets, the floor of the banqueting hall looked charming The aforesaid monkey (Hanumān) likewise saw the floor of that hall with excellent beverages collected in pitchers of silver as well as of gold That great monkey also beheld different vessels of gold as well as of gems, full of wine. Here he saw wine jars which were half-full, and there he saw them wholly drained, while elsewhere he found them quite full so the tradition goes Hanumān, they say, roamed about beholding at one place foods of various kinds requiring mastication and beverages kept separately elsewhere, and drinks half exhausted at a third place

शयनान्यत्र नारीणां शून्यानि बहुधा पुनः । परस्परं समाश्लिष्य काश्चित् सुप्ता वराङ्गनाः ॥ २९ ॥
काचिच्च वस्त्रमन्यस्या अपहृत्योपगुह्य च । उपगम्याबला सुप्ता निद्राबलपराजिता ॥ ३० ॥
तासामुच्छ्वासवातेन वस्त्रं माल्यं च गात्रजम् । नात्यर्थं स्पन्दते चित्रं प्राप्य मन्दमिवानिलम् ॥ ३१ ॥
चन्दनस्य च शीतस्य सीधोर्मधुरसस्य च । विविधस्य च माल्यस्य पुष्पस्य विविधस्य च ॥ ३२ ॥
बहुधा मारुतस्तस्य गन्धं विविधमुद्वहन् । स्नानानां चन्दनानां च धूपानां चैव मूर्च्छितः ॥ ३३ ॥
प्रववौ सुरभिर्गन्धो विमाने पुष्पके तदा । श्यामावदातास्तत्रान्याः काश्चित् कृष्णा वराङ्गनाः॥ ३४ ॥
काश्चित् काञ्चनवर्णाङ्ग्यः प्रमदा राक्षसालये । तासां निद्रावशत्वाच्च मदनेन विमूर्च्छितम् ॥ ३५ ॥
पद्मिनीनां प्रसुप्तानां रूपमासीद् यथैव हि ।
एवं सर्वमशेषेण रावणान्तःपुरं कपिः । ददर्श स महातेजा न ददर्श च जानकीम् ॥ ३६ ॥

Here the beds of many women were lying unoccupied, while elsewhere some belles lay asleep embracing one another. (24—29) Moving to (the bed of) another, snatching away her covering and wrapping herself in it, a certain woman, who had been overpowered by pressure of slumber, lay asleep embracing her (30) Due to their outgoing breaths the excellent covering and garland on their body shook gently as on facing a gentle breeze. (31) Nay, wafting the varied scent of cool sandal-paste, sweet-tasting wine as well as of the

diverse floral wreaths and various flowers as also of sandal-paste fit to be used for bath and of incenses burning in that edifice, the wind blew hard in many ways at that time and its fragrance spread over the aerial car, Puspaka (standing outside) In the abode of that ogre (Rāvana) some belles were of a dark-brown complexion while others were fair-complexioned Some were dark-complexioned, while other young women were of a golden complexion. Withered (partly) due to the influence of sleep and partly due to (excessive) indulgence in sexual delights, the elegance of those women precisely resembled the grace of closed lotus flower indeed In this way Hanumān (the exceptionally glorious monkey) thoroughly searched the entire gynaeceum of Rāvana, but he did not find Sītā (Janaka's daughter) (32—36)

निरीक्षमाणश्च ततस्ताः स्त्रियः स महाकपिः । जगाम महतीं शङ्कां धर्मसाध्वसशङ्कितः ॥ ३७ ॥
परदारावरोधस्य प्रसुप्तस्य निरीक्षणम् । इदं खलु ममात्यर्थं धर्मलोपं करिष्यति ॥ ३८ ॥
न हि मे परदाराणां दृष्टिर्विषयवर्तिनी । अयं चात्र मया दृष्टः परदारपरिग्रहः ॥ ३९ ॥
तस्य प्रादुरभूच्चिन्ता पुनरन्या मनस्विनः । निश्चितैकान्तचित्तस्य कार्यनिश्चयदर्शिनी ॥ ४० ॥
कामं दृष्टा मया सर्वा विश्वस्ता रावणस्त्रियः । न तु मे मनसा किंचिद् वैकृत्यमुपपद्यते ॥ ४१ ॥
मनो हि हेतुः सर्वेषामिन्द्रियाणां प्रवर्तने । शुभाशुभास्ववस्थासु तच्च मे सुव्यवस्थितम् ॥ ४२ ॥
नान्यत्र हि मया शक्या वैदेही परिमार्गितुम् । स्त्रियो हि स्त्रीषु दृश्यन्ते सदा सम्परिमार्गणे ॥ ४३ ॥
यस्य सत्त्वस्य या योनिस्तस्यां तत् परिमार्गते । न शक्यं प्रमदा नष्टा मृगीषु परिमार्गितुम् ॥ ४४ ॥
तदिदं मार्गितं तावच्छुद्धेन मनसा मया । रावणान्तःपुरं सर्वं दृश्यते न च जानकी ॥ ४५ ॥

While gazing on those women, that great monkey fell a victim to grave misgiving, seized as he was with apprehension regarding the infringement of the moral code (on his part) (37) (He said to himself) "Gazing on a group of others' wives lying fast asleep (and therefore in dishabille) is not good Indeed it will utterly neutralize my virtue. (38) My gaze never fell on the wives of others heretofore. (Nay) this fellow (Rāvana), who had taken the consorts of others to wife, has also been seen by me (which in itself is sinful)." (39) Another thought then cropped up in the mind of the high-minded Hanumān, whose mind was definitely devoted to a single purpose,—a thought which showed to him the way of determining his duty (40) (He said to himself) "True, all the consorts of Rāvana were seen by me lying unsuspicious (of my presence), yet no foulness (of purpose) entered my mind. (41) The mind is undoubtedly instrumental in impelling all the sense-organs to good and evil actions, and that mind of mine is firmly established in righteousness (42) Surely Sītā (a princess of the Videha territory) could not be searched for by me anywhere else, for when search has to be carried out thoroughly, women are always looked for in the midst of women (43) One looks for a being amongst the variety which comprises it. A lost woman could not be sought for among the deer (44) Therefore with a pure mind only has this entire gynaeceum of Rāvana been ransacked by me, Janaka's daughter, however, is not to be seen " (45)

देवगन्धर्वकन्याश्च नागकन्याश्च वीर्यवान् । अवेक्षमाणो हनुमान् नैवापश्यत जानकीम् ॥ ४६ ॥
तामपश्यन् कपिस्तत्र पश्यंश्चान्या वरस्त्रियः । अपक्रम्य तदा वीरः प्रस्थातुमुपचक्रमे ॥ ४७ ॥
स भूयः सर्वतः श्रीमान् मारुतिर्यत्नमाश्रितः । आपानभूमिमुत्सृज्य तां विचेतुं प्रचक्रमे ॥ ४८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकादशः सर्गः ॥ ११ ॥

Even while gazing on the daughters of gods, Gandharvas and Nāgas, the powerful Hanumān did not behold Janaka's daughter at all (46) Not finding Sītā there while seeing other belles, and slipping away (from that place), the hero (Hanumān) then prepared to leave (for another place) (47) Leaving the place of carousing, that glorious offspring of the wind-god began once more to search for Sītā on all sides with assiduity (48)

Thus ends Canto Eleven in the Sundarakanda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

द्वादशः सर्गः

Canto XII

Having failed to discover Sītā even after searching for her in the picture gallery and other places, Hanumān suspects that she might have been disposed of by Rāvaṇa and, thus meeting with frustration, falls into the quagmire of despair. On second thought, however, he deprecates despair as harmful and, falling back upon self-reliance, resumes the search. But, failing to find her even on searching for her all round, he becomes despondent again.

स तस्य मध्ये भवनस्य संस्थितो लतागृहांश्चित्रगृहान् निशागृहान् ।
जगाम सीतां प्रतिदर्शनोत्सुको न चैव तां पश्यति चारुदर्शनाम् ॥ १ ॥
स चिन्तयामास ततो महाकपिः प्रियामपश्यन् रघुनन्दनस्य ताम् ।
ध्रुवं न सीता म्रियते यथा न मे विचिन्वतो दर्शनमेति मैथिली ॥ २ ॥
सा राक्षसानां प्रवरेण जानकी स्वशीलसंरक्षणतत्परा सती ।
अनेन नूनं प्रति दुष्टकर्मणा हता भवेदार्यपथे परे स्थिता ॥ ३ ॥
विरूपरूपा विकृता विवर्चसो महानना दीर्घविरूपदर्शनाः ।
समीक्ष्य ता राक्षसराजयोषितो भयाद् विनष्टा जनकेश्वरात्मजा ॥ ४ ॥
सीतामदृष्ट्वा ह्यनवाप्य पौरुषं विहृत्य कालं सह वानरैश्चिरम् ।
न मेऽस्ति सुग्रीवसमीपगा गतिः सुतीक्ष्णदण्डो बलवांश्च वानरः ॥ ५ ॥
दृष्टमन्तःपुरं सर्वं दृष्टा रावणयोषितः । न सीता दृश्यते साध्वी वृथा जातो मम श्रमः ॥ ६ ॥

Remaining stationed within the four walls of that palace, Hanumān (who was keen to discover Sītā) visited the arbours, picture galleries and dormitories, but did not perceive that lady of charming looks (1) Not finding that beloved consort of Śrī Rāma (the delight of the Raghus), that great monkey (Hanumān) thereupon reflected (as follows):— Undoubtedly Sītā does not survive in that the princess of Mithilā does not meet my eye even though I continue to look for her (2) That virtuous lady, Sītā (Janaka's daughter), who was intent on scrupulously guarding her chastity and adhered to the exalted path of noble women, has surely been disposed of by this foremost leader of the ogres, who has perpetrated most wicked deeds. (3) Or the daughter of

the lord of the Janakas perished from fear on seeing those servant-maids of Rāvana (the ruler of ogres) of hideous looks, monstrous faces and large ugly eyes, deformed and lustreless (4) Now that I have not been able to discover Sītā and win the prize of my valour and have diverted myself for a long time in the company of monkeys there is no longer any possibility of my reaching the presence of Sugrīva, (for) the (aforesaid) monkey is mighty and metes out most severe punishment (5) The entire gynaeceum has been explored, all the womenfolk of Rāvana have (also) been seen, the virtuous Sītā (however) is not to be seen and my exertion has proved of no avail (6)

किं नु मा वानराः सर्वे गत वक्ष्यन्ति संगताः । गत्वा तत्र त्वया वीर कि कृत तद् वदस्व नः ॥ ७ ॥
अदृष्ट्वा किं प्रवक्ष्यामि तामह जनकात्मजाम् । ध्रुव प्रायमुपासिष्ये कालस्य व्यतिवर्तने ॥ ८ ॥
कि वा वक्ष्यति वृद्धश्च जाम्बवानङ्गदश्च सः । गत पार समुद्रस्य वानराश्च समागताः ॥ ९ ॥
अनिर्वेदः श्रियो मूलमनिर्वेदः पर सुखम् । भूयस्तत्र विचेष्यामि न यत्र विचयः कृतः ॥ १० ॥
अनिर्वेदो हि सतत सर्वार्थेषु प्रवर्तकः । करोति सफल जन्तोः कर्म यच्च करोति सः ॥ ११ ॥
तस्मादनिर्वेदकर यत्न चेष्टेऽहमुत्तमम् । अदृष्टांश्च विचेष्यामि देशान् रावणपालितान् ॥ १२ ॥
आपानशाला विचितास्तथा पुष्पगृहाणि च । चित्रशालाश्च विचिता भूयः क्रीडागृहाणि च ॥ १३ ॥
निष्कुटान्तररथ्याश्च विमानानि च सर्वशः ।

What, I wonder, will all the monkeys come together say to me when I have gone (to them)? They will say, 'Going there, what did you accomplish, O gallant one? (Please) make it known to us' (7) Not having seen the celebrated daughter of Janaka, what reply shall I give? The time-limit (fixed by Sugrīva) having been exceeded, I shall surely await death (by abstaining from food and drink). (8) What, again, will the aged Jāmbavān and the celebrated Prince Angada as well as the assembled monkeys say (to me) when I have reached the (other) end of the sea? (9) Indefatigability is the root of prosperity, indefatigability constitutes supreme happiness. I shall (therefore) resume my search (for Sītā) in those places where no search has (so far) been conducted (by me) (10) Indeed indefatigability constantly impels one to pursue all objects Nay, it rewards with success the action of a living being which it performs. (11) I shall therefore put forth supreme effort which may restore self-reliance, and shall explore the unexplored regions protected by Rāvana. (12) Banqueting halls have (already) been explored (by me) and even so gardens. Picture-galleries have also been ransacked by me and pleasure-houses too, even so, the alleys of gardens attached to houses and also all seven-storeyed buildings."

इति सञ्चिन्त्य भूयोऽपि विचेतुमुपचक्रमे ॥ १४ ॥
भूमीगृहांश्चैत्यगृहान् गृहातिगृहकानपि । उत्पतन् निपतंश्चापि तिष्ठन् गच्छन् पुनः क्वचित् ॥ १५ ॥
अपवृण्वंश्च द्वाराणि कपाटान्यवघट्टयन् । प्रविशन् निष्पतंश्चापि प्रपतन्नुत्पतन्निव ॥ १६ ॥
सर्वमप्यवकाशं स विचचार महाकपिः ।
*चतुरङ्गुलमात्रोऽपि नावकाशः स विद्यते । रावणान्तःपुरे तस्मिन् य कपिर्न जगाम सः ॥ १७ ॥
प्राकारान्तरवीथ्यश्च वेदिकाश्चैत्यसश्रयाः । श्वभ्राश्च पुष्करिण्यश्च सर्वं तेनावलोकितम् ॥ १८ ॥
राक्षस्यो विविधाकारा विरूपा विकृतास्तथा । दृष्टा हनुमता तत्र न तु सा जनकात्मजा ॥ १९ ॥
रूपेणाप्रतिमा लोके परा विद्याधरस्त्रियः । दृष्टा हनुमता तत्र न तु राघवनन्दिनी ॥ २० ॥
नागकन्या वरारोहाः पूर्णचन्द्रनिभाननाः । दृष्टा हनुमता तत्र न तु सा जनकात्मजा ॥ २१ ॥

प्रमथ्य राक्षसेन्द्रेण नागकन्या बलाद्धृताः । दृष्टा हनुमता तत्र न सा जनकनन्दिनी ॥ २२ ॥
सोऽपश्यंस्तां महाबाहुः पश्यंश्चान्या वरस्त्रियः । विषसाद महाबाहुर्हनूमान् मारुतात्मजः ॥ २३ ॥
उद्योगं वानरेन्द्राणां प्लवनं सागरस्य च । व्यर्थं वीक्ष्यानिलसुतश्चिन्तां पुनरुपागतः ॥ २४ ॥
अवतीर्य विमानाच्च हनूमान् मारुतात्मजः । चिन्तामुपजगामाथ शोकोपहतचेतनः ॥ २५ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वादशः सर्गः ॥ १२ ॥

Reflecting thus, Hanumān further began to explore basements, sheds on cross-roads and also pleasure-houses built beyond residential houses but not far from them. Springing up and down at one place, also tarrying (awhile) at another and then departing, nay, opening doors and closing them, making good his entry and coming out, descending and going up, that great monkey (Hanumān) ranged through all space, till not even the space of four fingers was left in the aforesaid gynaeceum of Rāvana, which that monkey did not cover (13—17) The lanes within the defence walls, the platforms forming the base of trees on cross-roads, chasms as well as lotus ponds—everything was explored by him (18) Ogresses of various shapes, ugly and deformed, were (also) seen by Hanumān there, but not the aforesaid daughter of Janaka (19) Foremost Vidyādhara women, peerless in beauty, were (also) seen there by Hanumān, but not Sītā (the delight of Śrī Rāma) (20) Daughters of Nāgas of lovely limbs, whose faces shone like the full moon, were (also) seen by Hanumān there, but not that offspring of Janaka (21) Daughters of Nāgas, who had been forcibly borne away by Rāvana (the ruler of ogres) after handling them roughly, were (also) seen by Hanumān there, but not Sītā (the delight of Janaka) (22) Not finding her even though gazing on other belles, the aforesaid Hanūmān, son of the wind-god, of mighty arms gave way to despair (23) Finding the endeavour of the leaders of monkeys and his own leaping across the sea futile, Hanumān (the offspring of the wind-god) gave way to anxiety once more (24) Nay, descending from the aerial car, Hanūmān, sprung from the loins of the wind-god, now fell a brooding, his understanding having been clouded by grief (25)

Thus ends Canto Twelve in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोदशः सर्गः

Canto XIII

Coming out of the aerial car, Puṣpaka, and not finding Sītā even on searching for her on all sides, Hanumān concludes her to have been killed Believing that her untraceability, no matter whether it is reported to Śrī Rāma or not, may lead to disastrous consequences, Hanumān decides not to return to the mainland. Meanwhile, while he contemplates fasting till death or suicide or the killing of Rāvaṇa, he catches sight of a grove which he does not remember to have seen and before proceeding to explore it mentally invokes the succour of Ṛṣis and gods for success in his undertaking.

विमानात् तु स सङ्क्रम्य प्राकारं हरियूथपः । हनूमान् वेगवानासीद् यथा विद्युद् घनान्तरे ॥ १ ॥

सम्परिक्रम्य हनुमान् रावणस्य निवेशनान् । अदृष्ट्वा जानकीं सीतामब्रवीद् वचनं कपिः ॥ २ ॥
भूयिष्ठं लोलिता लङ्का रामस्य चरता प्रियम् । न हि पश्यामि वैदेहीं सीतां सर्वाङ्गशोभनाम् ॥ ३ ॥
पल्वलानि तटाकानि सरांसि सरितस्तथा । नद्योऽनूपवनान्ताश्च दुर्गाश्च धरणीधराः ॥ ४ ॥
लोलिता वसुधा सर्वा न च पश्यामि जानकीम् ।
इह सम्पातिना सीता रावणस्य निवेशने । आख्याता गृध्रराजेन न च सा दृश्यते न किम् ॥ ५ ॥
किं नु सीताथ वैदेही मैथिली जनकात्मजा । उपतिष्ठेत विवशा रावणेन हृता बलात् ॥ ६ ॥

Passing from the aerial car on to the defence wall, the agile Hanūmān, a leader of monkey hordes, for his part flashed like lightning athwart a cloud (1) Ranging observantly through the apartments of Rāvana, but not finding Sītā, Janaka's daughter (anywhere), the monkey, Hanumān, spoke (to himself) as follows —(2) "In my attempt to do what is pleasing to Śrī Rāma Lankā has been explored by me many a time, yet I do not perceive Sītā, a princess of the Videha territory, who is charming of every limb (3) Pools, ponds, lakes and streams, rivers and forest regions abounding in water as also mountains difficult of access, nay, the entire land (comprised in Lankā) has been scoured, but I do not find Sītā (Janaka's daughter) Sītā was reported by Sampāti, the ruler of vultures, to be here in the abode of Rāvana, yet she is not to be seen I wonder why she is not found. (4-5) Forcibly borne away by Rāvana, can Sītā, the offpring of King Janaka, a princess of Mithilā and claiming her descent from the Videha kings, helplessly consort with him? (6)

क्षिप्रमुत्पततो मन्ये सीतामादाय रक्षसः । बिभ्यतो रामबाणानामन्तरा पतिता भवेत् ॥ ७ ॥
अथवा ह्रियमाणायाः पथि सिद्धनिषेविते । मन्ये पतितमार्याया हृदयं प्रेक्ष्य सागरम् ॥ ८ ॥
रावणस्योरुवेगेन भुजाभ्यां पीडितेन च । तया मन्ये विशालाक्ष्या त्यक्तं जीवितमार्यया ॥ ९ ॥
उपर्युपरि सा नूनं सागरं क्रमतस्तदा । विचेष्टमाना पतिता समुद्रे जनकात्मजा ॥ १० ॥
आहो क्षुद्रेण चानेन रक्षन्ती शीलमात्मनः । अबन्धुर्भक्षिता सीता रावणेन तपस्विनी ॥ ११ ॥
अथवा राक्षसेन्द्रस्य पत्नीभिरसितेक्षणा । अदुष्टा दुष्टभावाभिर्भक्षिता सा भविष्यति ॥ १२ ॥
सम्पूर्णचन्द्रप्रतिमं पद्मपत्रनिभेक्षणम् । रामस्य ध्यायती वक्त्रं पञ्चत्वं कृपणा गता ॥ १३ ॥
हा राम लक्ष्मणेत्येवं हायोध्ये चेति मैथिली । विलप्य बहु वैदेही न्यस्तदेहा भविष्यति ॥ १४ ॥
अथवा निहिता मन्ये रावणस्य निवेशने । भृशं लालप्यते बाला पञ्जरस्थेव सारिका ॥ १५ ॥
जनकस्य कुले जाता रामपत्नी सुमध्यमा । कथमुत्पलपत्राक्षी रावणस्य वशं व्रजेत् ॥ १६ ॥

"I presume she might have dropped midway from the grasp of the ogre (Rāvana) as he was flying in a hurry taking Sītā (in his arms), fearing the arrows of Śrī Rāma (7) Or while she was being borne away along the path of the Siddhas (a class of semi-divine beings endowed with mystic powers from their very birth), the (very) heart of the noble lady crumbled, I believe, at the sight of the sea (8) Or, I think on account of the great speed assumed by Rāvana and under the pressure of his arms that large-eyed noble lady yielded up her life. (9) Surely while wriggling (in her attempt to extricate herself from the grip of Rāvana) as he was flying over the sea, that daughter of Janaka dropped into the sea (10) Or maybe poor unbefriended Sītā was, while guarding her chastity, devoured by this mean Rāvana (himself).

(11) Or that dark-eyed innocent lady might have been eaten up by the wives of Rāvana (the ruler of ogres), who were actuated by vile motives. (12) The pitiable lady met with her death contemplating on the countenance of Śrī Rāma, resembling the full moon, with lotus-like eyes (13) Sītā (a princess of Mithilā), who claimed her descent from the Videha kings, must have cast off her body wailing a lot and crying 'O Rāma ! O Lakṣmana !! O Ayodhyā !!!' (14) Or having been lodged in the abode of Rāvana, the youthful lady is repeatedly wailing like a caged mina (15) How can the slender-waisted consort of Śrī Rāma, born in the line of Janaka and having eyes resembling the petals of a lotus, submit to the will of Rāvana ? (16)

विनष्टा वा प्रणष्टा वा मृता वा जनकात्मजा । रामस्य प्रियभार्यस्य न निवेदयितुं क्षमम् ॥ १७ ॥
निवेद्यमाने दोषः स्याद् दोषः स्यादनिवेदने । कथं नु खलु कर्तव्यं विषमं प्रतिभाति मे ॥ १८ ॥
अस्मिन्नेवंगते कार्ये प्राप्तकालं क्षमं च किम् । भवेदिति मतिं भूयो हनुमान् प्रविचारयन् ॥ १९ ॥

"But whether Sītā is living unseen (anywhere) or has perished (by falling into the sea) or has died (due to her inability to bear separation from her lord), the news would not bear transmission to Śrī Rāma, who is fond of his wife. (17) A catastrophe (in the shape of loss of Śrī Rāma's life) may follow if the matter is reported (to Śrī Rāma) and an offence will be committed (by me in the shape of disloyalty to Śrī Rāma) in the event of my not reporting the matter (to him) How, I wonder, should I act ? Both the courses appear difficult to me" (18) Hanumān (now) fell seriously a revolving once more the problem as to what would be opportune and advisable when the question as to what should be done has become so knotty. (19)

यदि सीतामदृष्ट्वाहं वानरेन्द्रपुरीमितः । गमिष्यामि ततः को मे पुरुषार्थो भविष्यति ॥ २० ॥
ममेदं लङ्घनं व्यर्थं सागरस्य भविष्यति । प्रवेशश्चैव लङ्काया राक्षसानां च दर्शनम् ॥ २१ ॥
किं वा वक्ष्यति सुग्रीवो हरयो वापि संगताः । किष्किन्धामनुसम्प्राप्तं तौ वा दशरथात्मजौ ॥ २२ ॥
गत्वा तु यदि काकुत्स्थं वक्ष्यामि परुषं वचः । न दृष्टेति मया सीता ततस्त्यक्ष्यति जीवितम् ॥ २३ ॥
परुषं दारुणं तीक्ष्णं क्रूरमिन्द्रियतापनम् । सीतानिमित्तं दुर्वाक्यं श्रुत्वा स न भविष्यति ॥ २४ ॥
तं तु कृच्छ्रगतं दृष्ट्वा पञ्चत्वगतमानसम् । भृशानुरक्तमेधावी न भविष्यति लक्ष्मणः ॥ २५ ॥
विनष्टौ भ्रातरौ श्रुत्वा भरतोऽपि मरिष्यति । भरतं च मृतं दृष्ट्वा शत्रुघ्नो न भविष्यति ॥ २६ ॥
पुत्रान् मृतान् समीक्ष्याथ न भविष्यन्ति मातरः । कौसल्या च सुमित्रा च कैकेयी च न संशयः ॥ २७ ॥

(He said to himself) "If I return to Kiskindhā (the capital of the ruler of monkeys) from this place without finding out Sītā, of what avail will my exertion prove to be ? (20) My leaping across the sea in this way, as well as my entry into Lankā and my survey of the ogres will come to nought (21) What, I wonder, will Sugrīva or the assembled monkeys or the two sons of Daśaratha tell me when I have reached Kiskindhā ? (22) If, having gone there, I for my part communicate to Śrī Rāma (a scion of Kakutstha) the jarring news that Sītā has not been found by me, he will forthwith give up his life. (23) Hearing the harsh, severe, piercing, cruel, soul-agonizing and unpleasant tidings about Sītā, he will no longer survive (24) Finding him reduced to straits and resolved upon dying, the extremely devoted and sagacious Lakṣmana too will be no more (25) Hearing of the two (half-) brothers having perished, Bharata too will die

and, hearing of Bharata being dead, Śatrughna (too) will not live. (26) Reckoning their sons to be dead, Kausalyā and Sumitrā, and Kaikeyī too will no doubt cease to be (27)

कृतज्ञ. सत्यसधश्च सुग्रीव प्लवगाधिप. । राम तथागत दृष्ट्वा ततस्त्य-य॑ति जीवितम् ॥ २८ ॥
दुर्मना व्यथिता दीना निरानन्दा तपस्विनी । पीडिता भर्तृशाकेन रुमा त्यक्ष्यति जीवितम् ॥ २९ ॥
वालिजेन तु दु.खेन पीडिता शोककर्शिता । पञ्चत्वमागता राज्ञी तारापि न भविष्यति ॥ ३० ॥
मातापित्रोर्विनाशेन सुग्रीवव्यसनेन च । कुमारोऽप्यङ्गदस्तस्माद् विजहिष्यति जीवितम् ॥ ३१ ॥
भर्तृजेन तु दुःखेन अभिभूता वनौकसः । शिरांस्यभिहनिष्यन्ति तलैर्मुष्टिभिरेव च ॥ ३२ ॥
सान्त्वेनानुप्रदानेन मानेन च यशस्विना । लालिताः कपिनाथेन प्राणांस्त्यक्ष्यन्ति वानरा. ॥ ३३ ॥
न वनेषु न शैलेषु न निरोधेषु वा पुनः । क्रीडामनुभविष्यन्ति समेत्य कपिकुञ्जराः ॥ ३४ ॥
सपुत्रदाराः सामात्या भर्तृव्यसनपीडिताः । शैलाग्रेभ्य. पतिष्यन्ति समेषु विषमेषु च ॥ ३५ ॥
विषमुद्बन्धन वापि प्रवेश ज्वलनस्य वा । उपवासमथो शस्त्र प्रचरिष्यन्ति वानरा. ॥ ३६ ॥
घोरमारोदन मन्ये गते मयि भविष्यति । इक्ष्वाकुकुलनाशश्च नाशश्चैव वनौकसाम् ॥ ३७ ॥

"Finding Śrī Rāma reduced to such a plight, Sugrīva, the suzerain lord of monkeys, who is grateful and true to his pledge, will forthwith yield up his life (28) Disconsolate and distressed, miserable and cheerless, nay, stricken with grief over the death of her husband, poor Rumā (too) will surrender her life (29) Stricken with agony caused by the death of Vālī, nay, emaciated through grief and resolved upon dying, Queen Tārā (Vālī's widow) either would no longer survive (30) Consequent on the death of his parents and the calamity that befalls Sugrīva, Prince Angada too will thereupon surrender his life (31) Overwhelmed by agony caused by the loss of their master, the monkeys (lit, denizens of the forest) for their part will smite their (own) heads with their palms and fists as well (32) Having been cherished by the illustrious lord of monkeys with friendly inquiries gifts and honour, the monkeys will give up the ghost (33) Coming together the foremost among the monkeys will no longer indulge in sports in woodlands, on mountains and in covered places (such as caves) (34) Stricken with agony on the death of their master, they will fall down with their sons and wives as well as with their ministers from the mountain-tops on even or rugged grounds (35) (Nay) the monkeys will swallow poison, or even hang themselves or enter the fire or take to fasting (till death) or fall back upon their own weapons (to bring about their death) (36) I think a terrible wail will be set up on my return (to Kiṣkindhā), nay, the destruction of the race of Ikswāku as also the extirpation of monkeys (lit, denizens of the forest) will follow. (37)

सोऽहं नैव गमिष्यामि किष्किन्धां नगरीमितः । नहि शक्ष्याम्यहं द्रष्टुं सुग्रीवं मैथिलीं विना ॥ ३८ ॥
मय्यगच्छति चेहस्थे धर्मात्मानौ महारथौ । आशया तौ धरिष्येते वानराश्च तरस्विनः ॥ ३९ ॥
हस्तादानो मुखादानो नियतो वृक्षमूलिकः । वानप्रस्थो भविष्यामि ह्यदृष्ट्वा जनकात्मजाम् ॥ ४० ॥
सागरानूपजे देशे बहुमूलफलोदके । चितिं कृत्वा प्रवेक्ष्यामि समिद्धमरणीसुतम् ॥ ४१ ॥
उपविष्टस्य वा सम्यग् लिङ्गिनं साधयिष्यतः । शरीरं भक्षयिष्यन्ति वायसाः श्वापदानि च ॥ ४२ ॥
इदमप्यृषिभिर्दृष्टं निर्याणमिति मे मतिः । सम्यगापः प्रवेक्ष्यामि न चेत् पश्यामि जानकीम् ॥ ४३ ॥

सुजातमूला सुभगा कीर्तिमाला यशस्विनी । प्रभग्ना चिररात्राय मम सीतामपश्यतः ॥ ४४ ॥
तापसो वा भविष्यामि नियतो वृक्षमूलिकः । नेतः प्रतिगमिष्यामि तामदृष्ट्वासितेक्षणाम् ॥ ४५ ॥
यदि तु प्रतिगच्छामि सीतामनधिगम्य ताम् । अङ्गदः सहितः सर्वैर्वानरैर्न भविष्यति ॥ ४६ ॥
विनाशे बहवो दोषा जीवन् प्राप्नोति भद्रकम् । तस्मात् प्राणान् धरिष्यामि ध्रुवो जीवति सगमः ॥ ४७ ॥

"Situated as I am, I shall on no account return to the city of Kiskindhā from this place, for I shall not be able to see Sugrīva without (tracing out) Sītā (the princess of Mithilā) (38) If I do not return and continue at this place, those two great car-warriors (Śrī Rāma and Laksmana), who have set their mind on virtue, will preserve their lives as also the agile monkeys, full of hope (for my return) (39) Subsisting on whatever comes to my hands or whatever comes to my mouth (through another's will), (nay) self-restrained, and resting at the foot of trees, I shall actually live as a hermit on my not discovering the daughter of Janaka (40) (Or) preparing a funeral pile on a (piece of) watery land adjoining the sea (so that my ashes may be washed away by the waves of the sea) and (as such) abounding in roots, fruits and water, I shall enter a flaming fire (produced by rubbing two wooden sticks together). (41) Or crows and beasts of prey will eat up my body when I have sat down for fasting till death and am engaged in my attempt to extricate the soul (encased in the subtle body, which constitutes the Linga or invariable concomitant of an embodied soul) from the body (42) If I do not find Sītā (Janaka's daughter), I shall enter the waters for good, for this way of departure (from this world) has also been recognized by the seers such is my belief (43) Since I have not found out Sītā even after a long time, the garland of my glory,—which had a lovely beginning (in the shape of my role as Sugrīva's messenger to Śrī Rāma, which paved the way for the alliance between the two), (nay) which conferred good fortune (on Sugrīva) and which endowed me with fame (as a confidante of Śrī Rāma entrusted with the duty of delivering his message along with his signet ring to his beloved spouse separated from him),—has been snapped (44) Or I shall turn out to be an ascetic living at the foot of trees and remaining self-restrained (In any case) I shall not return from this place without seeing the dark-eyed Sītā (45) If, however, I go back without finding the celebrated Sītā, Prince Angada with the other monkeys will cease to be (46) There are numerous evils attending self-destruction, a man continuing to live attains good fortune (sooner or later) I shall therefore preserve my life, (for) attainment of happiness is (more or less) certain if one continues to live" (47)

एवं बहुविधं दुःखं मनसा धारयन् बहु । नाध्यगच्छत् तदा पारं शोकस्य कपिकुञ्जरः ॥ ४८ ॥
ततो विक्रममासाद्य धैर्यवान् कपिकुञ्जरः ।
रावणं वा वधिष्यामि दशग्रीवं महाबलम् । काममस्तु हृता सीता प्रत्याचीर्णं भविष्यति ॥ ४९ ॥
अथवैनं समुत्क्षिप्य उपर्युपरि सागरम् । रामायोपहरिष्यामि पशुं पशुपतेरिव ॥ ५० ॥
इति चिन्तासमापन्नः सीतामनधिगम्य ताम् । ध्यानशोकपरीतात्मा चिन्तयामास वानरः ॥ ५१ ॥
यावत् सीतां न पश्यामि रामपत्नीं यशस्विनीम् । तावदेतां पुरीं लङ्कां विचिनोमि पुनः पुनः ॥ ५२ ॥
सम्पातिवचनाच्चापि रामं यद्यानयाम्यहम् । अपश्यन् राघवो भार्यां निर्दहेत् सर्ववानरान् ॥ ५३ ॥

इहैष नियताहारो वत्स्यामि नियतेन्द्रियः । न मत्कृते विनश्येयुः सर्वे ते नरवानराः ॥ ५४ ॥
अशोकवनिका चापि महतीयं महाद्रुमा । इमामधिगमिष्यामि नहीयं विचिता मया ॥ ५५ ॥
वसून् रुद्रांस्तथाऽऽदित्यानश्विनौ मरुतोऽपि च । नमस्कृत्वा गमिष्यामि रक्षसां शोकवर्धनः ॥ ५६ ॥
जित्वा तु राक्षसान् देवीमिक्ष्वाकुकुलनन्दिनीम् । सम्प्रदास्यामि रामाय सिद्धीमिव तपस्विने ॥ ५७ ॥

Conceiving with his mind a good deal of trouble of various kinds in this way, Hanumān (an elephant among monkeys) could not reach the end of his grief at that time (48) Then, recalling his prowess, the courageous Hanumān (an elephant among the monkeys) said to himself, "Or I shall make short work of the ten-headed Rāvana, who is endowed with extraordinary might It does not matter if Sītā has been abducted, her abduction will be avenged by me (in that way) (49) Or, lifting him up and carrying him across the sea, I shall offer him to Śrī Rāma a sacrificial animal as it were to Lord Rudra (the god of destruction) " (50) Thus overwhelmed with uneasiness due to his failing to find out the celebrated Sītā, the monkey (Hanumān), whose mind was overcome with anxiety and grief, reflected (as follows):—(51) "I shall explore the city of Lankā again and again as long as I do not find out Sītā, the illustrious consort of Śrī Rāma (52) Even if I fetch Śrī Rāma (here) on the strength of Sampāti's words, Śrī Rāma (a scion of Raghu) may burn all monkeys (with the fire of his wrath) on not beholding his spouse (53) (Therefore) I shall (continue to) live at this very place (Lankā) on a regulated diet with my senses under control Let not all men and monkeys perish for my fault (54) Here is a large grove too of Aśoka trees, containing gigantic trees. I shall (now) explore it since it has not been scoured by me (so far). (55) Having saluted the (eight) Vasus (a class of gods), the (eleven) Rudras as well as the (twelve) Ādityas (sons of Aditi), the two Aświs (the twin-born physicians of gods) as also the (forty-nine) wind-gods, I shall proceed (to ransack the Aśoka garden), and (thereby) intensify the grief of the ogres (56) Again, having conquered the ogres, I shall hand over the god-like Sītā, the delight of Ikswāku's race, to Śrī Rāma (even) as success is conferred on an ascetic (by a goddess pleased with his austerities) " (57)

स मुहूर्तमिव ध्यात्वा चिन्ताविग्रथितेन्द्रियः । उदतिष्ठन्महाबाहुर्हनूमान् मारुतात्मजः ॥ ५८ ॥
नमोऽस्तु रामाय सलक्ष्मणाय देव्यै च तस्यै जनकात्मजायै ।
नमोऽस्तु रुद्रेन्द्रयमानिलेभ्यो नमोऽस्तु चन्द्राग्निमरुद्गणेभ्यः ॥ ५९ ॥
स तेभ्यस्तु नमस्कृत्वा सुग्रीवाय च मारुतिः । दिशः सर्वाः समालोक्य सोऽशोकवनिकां प्रति ॥ ६० ॥
स गत्वा मनसा पूर्वमशोकवनिकां शुभाम् । उत्तरं चिन्तयामास वानरो मारुतात्मजः ॥ ६१ ॥

Having reflected awhile as it were, celebrated Hanūmān, that mighty-armed son of the wind-god, whose senses had been enfeebled through anxiety, got up (and said) (58) "Hail to Śrī Rāma accompanied by Lakṣmana, as well as to that godlike lady an offspring of King Janaka ! Salutations to Rudra (the god of destruction), Indra (the ruler of gods), Yama (the god of retribution) and the wind-god (my father) and hail to the moon-god, the god of fire and the (forty-nine) wind-gods !" (59) Having paid reverence to the aforesaid as well as to Sugrīva (his master), and surveying all the

quarters, Hanumān, that son of the wind-god, for his part (mentally) proceeded towards the Aśoka grove (60) Having mentally reached the splendid Aśoka grove in the first instance, the monkey, Hanumān (an offspring of the wind-god) envisaged the future (as follows) —(61)

ध्रुव तु रक्षोबहुला भविष्यति वनाकुला । अशोकवनिका पुण्या सर्वसंस्कारसस्कृता ॥ ६२ ॥
रक्षिणश्चात्र विहिता नून रक्षन्ति पादपान् । भगवानपि विश्वात्मा नातिक्षोभ प्रवायति ॥ ६३ ॥
सक्षिप्तोऽय मयाऽऽत्मा च रामार्थे रावणस्य च । सिद्धि दिशन्तु मे सर्वे देवाः सर्षिगणास्त्विह ॥ ६४ ॥
ब्रह्मा स्वयम्भूर्भगवान् देवाश्चैव तपस्विनः । सिद्धिमग्निश्च वायुश्च पुरुहूतश्च वज्रभृत् ॥ ६५ ॥
वरुण. पाशहस्तश्च सोमादित्यौ तथैव च । अश्विनौ च महात्मानौ मरुतः सर्व एव च ॥ ६६ ॥
सिद्धि सर्वाणि भूतानि भूताना चैव यः प्रभुः । दास्यन्ति मम ये चान्येऽप्यदृष्टाः पथि गोचराः ॥ ६७ ॥

तदुन्नस पाण्डुरदन्तमव्रणं शुचिस्मितं पद्मपलाशलोचनम् ।
द्रक्ष्ये तदार्यावदन कदा न्वहं प्रसन्नताराधिपतुल्यवर्चसम् ॥ ६८ ॥
क्षुद्रेण हीनेन नृशसमूर्तिना सुदारुणालङ्कृतवेषधारिणा ।
बलाभिभूता ह्यबला तपस्विनी कथ नु मे दृष्टिपथेऽद्य सा भवेत् ॥ ६९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोदश. सर्गः ॥ १३ ॥

"Surely the Aśoka grove must be guarded by many ogres and surrounded by forests, and must be sacred and also cultured with all cultivating processes (such as breaking up the ground and uprooting weeds). (62) Nay, the guards posted there undoubtedly protect the trees, so that the all-pervading and powerful wind too does not blow freely with unusual violence (63) In the interests of Śrī Rāma and also in order to avoid the gaze of Rāvana this body has been contracted by me, let all the gods along with hosts of Ṛsis (the seers of Vedic Mantras) for their part grant success to me in this undertaking (64) May the glorious self-born Brahmā (the creator) as well as (other) gods and ascetics, nay, the god of fire and the wind-god and Indra (who is invoked by many), the wielder of the thunderbolt, grant success to me! (65) Varuna (the god of water), who carries a noose in his hand, and even so the moon-god and the sun-god, and likewise the two high-souled Aświs and all the (forty-nine) wind-gods, all created beings as well as Lord Visnu, who is the Lord of (all) created beings, and also other gods who may fall on the way, whether seen or even unseen, will bestow success on me. (66-67) I wonder when I shall (be able to) behold that unscarred face of the aforesaid noble lady, with a prominent nose, white teeth, bright smiles and eyes resembling lotus-petals and vying in splendour with a cloudless moon (the lord of stars)? (68) How on earth will that helpless and pitiable lady, over-powered with might by the mean and vile Rāvana of noxious form, who, though savage, assumes an ornamented form, fall within the range of my sight today?" (69)

Thus ends Canto Thirteen in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic



चतुर्दशः सर्गः

Canto XIV

Leaping down to the enclosure of the Aśoka grove and watching the loveliness of the grove from the top of the wall, Hanumān enters the grove and, leaping from tree to tree in the course of his search for Sitā, catches sight of an Aśoka tree. Espying a stream running beside it and expecting that Sītā might turn up on the bank of the stream to say her Sandhyā prayers, he takes up his position on that Aśoka tree, hiding himself behind its leafy boughs.

स मुहूर्तमिव ध्यात्वा मनसा चाधिगम्य ताम् । अवप्लुतो महातेजाः प्राकारं तस्य वेश्मनः ॥ १ ॥
स तु संहृष्टसर्वाङ्गः प्राकारस्थो महाकपिः । पुष्पिताग्रान् वसन्तादौ ददर्श विविधान् द्रुमान् ॥ २ ॥
सालानशोकान् भव्यांश्च चम्पकांश्च सुपुष्पितान् । उद्दालकान् नागवृक्षांश्चूतान् कपिमुखानपि ॥ ३ ॥
तथाऽऽम्रवणसम्पन्नाँल्लताशतसमन्वितान् । ज्यामुक्त इव नाराचः पुप्लुवे वृक्षवाटिकाम् ॥ ४ ॥
स प्रविश्य विचित्रां तां विहगैरभिनादिताम् । राजतैः काञ्चनैश्चैव पादपैः सर्वतो वृताम् ॥ ५ ॥
विहगैर्मृगसङ्घैश्च विचित्रां चित्रकाननाम् । उदितादित्यसंकाशां ददर्श हनुमान् बली ॥ ६ ॥
वृतां नानाविधैर्वृक्षैः पुष्पोपगफलोपगैः । कोकिलैर्भृङ्गराजैश्च मत्तैर्नित्यनिषेविताम् ॥ ७ ॥
प्रहृष्टमनुजां काले मृगपक्षिमदाकुलाम् । मत्तबर्हिणसंघुष्टां नानाद्विजगणायुताम् ॥ ८ ॥

Reflecting awhile (as to how he should reach the Aśoka grove) and reaching Sitā mentally, Hanumān (who was endowed with extraordinary energy) leapt from the defence wall of the palace on to the enclosure of the Aśoka grove (1) Stationed on the (said) enclosure, with all his limbs thrilled (with joy at the prospect of finding Sitā in the grove), that great monkey for his part found the various trees—*viz*, sal, Aśoka, Bhavya and Champaka, which were in full blossom, as well as Uddālaka, Nāgakesara and mango trees with their fruits crimson as the snout of a monkey,—surrounded with clumps of mango trees and intertwined with hundreds of climbers, and covered at the extremities with flowers, it being the beginning of spring (Nay) like an arrow shot from a bow-string (by Śrī Rāma,), he leapt into the grove (2—4) Penetrating deep into it, the mighty Hanumān surveyed that marvellous grove, which was rendered noisy by birds, was surrounded on all sides with golden and silvery trees and looked variegated with birds and herds of deer, which consisted of lovely thickets and (with its reddish flowers) appeared (red) like the sun just risen, (nay) which was fringed with trees of various kinds laden with flowers and fruits, and was ever inhabited by cuckoos and king bees in heat, which filled men with delight at all times and overwhelmed deer and birds with heat and which was made noisy by peacocks in heat and was full of birds of every species. (5—8)

मार्गमाणो वरारोहां राजपुत्रीमनिन्दिताम् । सुखप्रसुप्तान् विहगान् बोधयामास वानरः ॥ ९ ॥
उत्पतद्भिर्द्विजगणैः पक्षैर्वातैः समाहताः । अनेकवर्णा विविधा मुमुचुः पुष्पवृष्टयः ॥ १० ॥

पुष्पावकीर्णः शुशुभे हनूमान् मारुतात्मजः । अशोकवनिकामध्ये यथा पुष्पमयो गिरिः ॥ ११ ॥
दिशः सर्वाभिधावन्त वृक्षखण्डगतं कपिम् । दृष्ट्वा सर्वाणि भूतानि वसन्त इति मेनिरे ॥ १२ ॥
वृक्षेभ्यः पतितैः पुष्पैरवकीर्णा पृथग्विधैः । रराज वसुधा तत्र प्रमदेव विभूषिता ॥ १३ ॥
तरस्विना ते तरवस्तरसा बहु कम्पिताः । कुसुमानि विचित्राणि ससृजुः कपिना तदा ॥ १४ ॥
निर्धूतपत्रशिखराः शीर्णपुष्पफलद्रुमाः । निक्षिप्तवस्त्राभरणा धूर्ता इव पराजिताः ॥ १५ ॥
हनूमता वेगवता कम्पितास्ते नगोत्तमाः । पुष्पपत्रफलान्याशु मुमुचुः फलशालिनः ॥ १६ ॥
विहगसङ्घैर्हीनास्ते स्कन्धमात्राश्रया द्रुमाः । बभूवुरगमाः सर्वे मारुतेन विनिर्धुताः ॥ १७ ॥
विधूतकेशी युवतिर्यथा मृदितवर्णका । निपीतशुभदन्तोष्ठी नखैर्दन्तैश्च विक्षता ॥ १८ ॥
तथा लाङ्गूलहस्तैस्तु चरणाभ्यां च मर्दिता । तथैवाशोकवनिका प्रभग्नवनपादपा ॥ १९ ॥
महालतानां दामानि व्यधमत् तरसा कपिः । यथा प्रावृषि वेगेन मेघजालानि मारुतः ॥ २० ॥

While searching for that irreproachable princess of excellent limbs, the monkey woke the birds sweetly lying asleep. (9) Buffeted by flocks of birds with winds while moving on their wings, the trees (in the Aśoka grove) released showers of flowers of various kinds and various colours. (10) Covered with those flowers, Hanūmān, sprung from the loins of the wind-god, looked charming like a mountain of flowers in the midst of the Aśoka grove (11) Beholding the monkey stationed in a cluster of trees after running in all directions, all living beings (in the Aśoka garden) thought that it was Spring (incarnate) (12) Strewn with flowers of various kinds fallen from the trees, the earth there shone like a young woman richly adorned (13) Shaken with violence in diverse ways by the impetuous monkey, the aforesaid trees shed blooms of diverse kinds at that time (14) With their tops shorn of leaves and their blossom and fruit fallen, the trees stood like gamblers who, having lost their game, had staked (even) their raiment and ornaments (15) Shaken by the impetuous Hanūmān, those excellent trees, adorned with fruit, speedily shed their blossom, leaves and fruit (16) Deserted by flocks of birds and depended upon by their boughs alone, all the trees, when violently shaken, became unworthy of being approached (17) Battered by the tail and hands as well as by the feet (of Hanumān) and with its trees shattered, the Aśoka grove looked exactly like a young woman whose locks have been thrown into disorder, whose Tilaka (sacred mark on the forehead) has been effaced, whose lips illumined by her bright teeth have been deprived of their colour (by being kissed again and again) and who has been dug into with nails and bitten with teeth. (18-19) The monkey in his impetuosity snapped the clusters of thick climbers (even) as the wind scatters masses of clouds in its onrush during the rains (20)

स तत्र मणिभूमीश्च राजतीश्च मनोरमाः । तथा काञ्चनभूमीश्च विचरन् ददृशे कपिः ॥ २१ ॥
वापीश्च विविधाकाराः पूर्णाः परमवारिणा । महार्हैर्मणिसोपानैरुपपन्नास्ततस्ततः ॥ २२ ॥
मुक्ताप्रवालसिकताः स्फाटिकान्तरकुट्टिमाः । काञ्चनैस्तरुभिश्चित्रैस्तीरजैरुपशोभिताः ॥ २३ ॥
बुद्धपद्मोत्पलवनाश्चक्रवाकोपशोभिताः । नत्यूहरुतसंघुष्टा हंससारसनादिताः ॥ २४ ॥
दीर्घाभिर्द्रुमयुक्ताभिः सरिद्भिश्च समन्ततः । अमृतोपमतोयाभिः शिवाभिरुपसंस्कृताः ॥ २५ ॥
लताशतैरवतताः संतानकुसुमावृताः । नानागुल्मावृतवनाः करवीरकृतान्तराः ॥ २६ ॥

Ranging in that grove, the monkey beheld soul-ravishing grounds paved with gems and plated with silver and gold (21) He also beheld at different places ponds of different shapes, which were full of excellent water and provided with costly steps of gems, which were distinguished by sands of pearls and corals and bottoms of crystals and were embellished with lovely golden trees growing on their margin, which contained beds of open lotuses and lilies, were adorned with Chakrawākas (red geese), and resonant with the notes of Chātaka birds and were made noisy by swans and cranes, which were fed on all sides with broad and delightful streams containing nectar-like water and bordered by trees, which were screened by hundreds of creepers and covered with flowers of Santāna (a species of celestial wish-yielding trees), whose water was surrounded with shrubs of various kinds and which could be peeped into through Karavīra trees, which served as air-holes (22--26)

ततोऽम्बुधरसकाश प्रवृद्धशिखर गिरिम् । विचित्रकूट कूटैश्च सर्वतः परिवारितम् ॥ २७ ॥
शिलागृहैरवतत नानावृक्षसमावृतम् । ददर्श कपिशार्दूलो रम्य जगति पर्वतम् ॥ २८ ॥
ददर्श च नगात् तस्मान्नदीं निपतिता कपिः । अङ्कादिव समुत्पत्य प्रियस्य पतिता प्रियाम् ॥ २९ ॥
जले निपतिताग्रैश्च पादपैरुपशोभिताम् । वार्यमाणामिव क्रुद्धा प्रमदां प्रियबन्धुभिः ॥ ३० ॥
पुनरावृत्ततोया च ददर्श स महाकपिः । प्रसन्नामिव कान्तस्य कान्ता पुनरुपस्थिताम् ॥ ३१ ॥

Then Hanumān (a tiger among monkeys) sighted a mountain closely resembling a cloud (laden with moisture), with elevated and charming peaks and surrounded on all sides with (other) mountain-tops, which was dotted with caves and covered with trees of every species and was (reckoned as) a lovely mountain on earth (27-28) The monkey (further) beheld a stream fallen from that mountain like a beloved wife fallen (in rage) with a bound from the lap of her loved one, and adorned with trees whose boughs had bent down to the level of water, and (thus) looking like an enraged young woman (leaving her loved one) being detained by her near and dear ones (29-30) Again the great monkey saw the stream of the river turned back (due to its being impeded in its course by the aforesaid boughs), showing as if the beloved wife had returned (duly) reconciled to her loved one (31)

तस्यादूरात् स पद्मिन्यो नानाद्विजगणायुताः । ददर्श कपिशार्दूलो हनूमान् मारुतात्मजः ॥ ३२ ॥
कृत्रिमा दीर्घिका चापि पूर्णा शीतेन वारिणा । मणिप्रवरसोपाना मुक्तासिकतशोभिताम् ॥ ३३ ॥
विविधैर्मृगसघैश्च विचित्रा चित्रकाननाम् । प्रासादैः सुमहद्भिश्च निर्मितैर्विश्वकर्मणा ॥ ३४ ॥
काननैः कृत्रिमैश्चापि सर्वतः समलकृताम् । ये केचित् पादपास्तत्र पुष्पोपगफलोपगाः ॥ ३५ ॥
सच्छत्राः सवितर्दीकाः सर्वे सौवर्णवेदिकाः । लताप्रतानैर्बहुभिः पर्णैश्च बहुभिर्वृताम् ॥ ३६ ॥
काञ्चनीं शिंशपामेका ददर्श स महाकपिः । वृता हेममयीभिस्तु वेदिकाभिः समन्ततः ॥ ३७ ॥
सोऽपश्यद् भूमिभागाश्च नगप्रस्रवणानि च । सुवर्णवृक्षानपरान् ददर्श शिखिसन्निभान् ॥ ३८ ॥
तेषा द्रुमाणा प्रभया मेरोरिव महाकपिः । अमन्यत तदा वीरः काञ्चनोऽस्मीति सर्वतः ॥ ३९ ॥
तान् काञ्चनान् वृक्षगणान् मारुतेन प्रकम्पितान् । किङ्किणीशतनिर्घोषान् दृष्ट्वा विस्मयमागमत् ॥ ४० ॥
सुपुष्पिताग्रान् रुचिरास्तरुणाङ्कुरपल्लवान् ।

Not far from that mountain, the aforesaid Hanūmān, an offspring of the wind-god and a tiger among monkeys, sighted lotus-ponds crowded

with birds of every species. (32) Nay, he also beheld an artificial oblong pond full of cool water, provided with steps made of excellent gems and enriched with sands in the form of pearls, nay, which looked charming with various herds of deer, was surrounded by manifold thickets and lined with huge mansions constructed by Viśwakarmā (the architect of gods) and which was duly adorned on all sides with artificial woods Whatever trees there were were laden with flowers and fruit, were crowned with boughs which spread like an umbrella and were all provided (at their foot) with platforms having (smaller) golden platforms above That mighty monkey (then) sighted a singular golden Śiṁśapā (Aśoka) tree intertwined with numerous clusters of climbers and clothed with abundant leaves, and actually surrounded on all sides by golden daises. (33—37) He (also) beheld stretches of (open) land and mountain springs as well as other golden trees resplendent as fire (38) Enveloped by the effulgence of those trees, which resembled the brilliance of Mount Meru (the golden mountain), the hero thought himself to be golden all round (39) Hanumān was wonderstruck to behold the aforesaid clusters of splendid golden trees with their crests in full blossom and bristling with young shoots and leaves,—trees which, when violently shaken by the wind, emitted a sound like the tinkling of hundreds of ornaments for the waist with tiny bells fastened to them

तामारुह्य महावेगः शिंशपां पर्णसंवृताम् ॥ ४१ ॥
इतो द्रक्ष्यामि वैदेही रामदर्शनलालसाम् । इतश्चेतश्च दुःखार्तो सम्पतन्ती यदृच्छया ॥ ४२ ॥
अशोकवनिका चेय दृढ रम्या दुरात्मनः । चन्दनैश्चम्पकैश्चापि बकुलैश्च विभूषिता ॥ ४३ ॥
इयं च नलिनी रम्या द्विजसघनिषेविता । इमा सा राजमहिषी नूनमेष्यति जानकी ॥ ४४ ॥
सा रामा राजमहिषी राघवस्य प्रिया सती । वनसञ्चारकुशला ध्रुवमेष्यति जानकी ॥ ४५ ॥
अथवा मृगशावाक्षी वनस्यास्य विचक्षणा । वनमेष्यति साद्येह रामचिन्तासुकर्शिता ॥ ४६ ॥
रामशोकाभिसतप्ता सा देवी वामलोचना । वनवासरता नित्यमेष्यते वनचारिणी ॥ ४७ ॥
वनेचराणा सततं नूनं स्पृहयते पुरा । रामस्य दयिता चार्या जनकस्य सुता सती ॥ ४८ ॥
सध्याकालमनाः श्यामा ध्रुवमेष्यति जानकी । नदी चेमा शुभजला सध्यार्थे वरवर्णिनी ॥ ४९ ॥
तस्याश्चाप्यनुरूपेयमशोकवनिका शुभा । शुभायाः पार्थिवेन्द्रस्य पत्नी रामस्य सम्मता ॥ ५० ॥
यदि जीवति सा देवी ताराधिपनिभानना । आगमिष्यति सावश्यमिमा शीतजला नदीम् ॥ ५१ ॥
एवं तु मत्वा हनुमान् महात्मा प्रतीक्षमाणो मनुजेन्द्रपत्नीम् ।
अवेक्षमाणश्च ददर्श सर्व सुपुष्पिते पर्णघने निलीनः ॥ ५२ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्दशः सर्गः ॥ १४ ॥

Climbing up that Śiṁśapā tree covered with leaves, Hanumān (who was full of great impetuosity) reflected as follows —"From this position I shall look out for Sītā (a princess of the Videha territory), who is sighing for Śrī Rāma's sight and who, stricken with sorrow, must be wandering aimlessly to and fro. (40-42) Nay, this Aśoka grove of the evil-minded Rāvana is highly delightful and is richly adorned with sandal-wood and Champaka,—as well as with Bakula trees (43) Here is a lovely lotus-pond, frequented by flocks of birds Queen Sītā (daughter of Janaka) will undoubtedly seek it (44) Bereft of Śrī Rāma, the aforesaid Queen Sītā (daughter of Janaka), ever beloved of Śrī

Rāma (a scion of Raghu), and accustomed to roaming in woods, will surely walk to this place (45) Or that fawn-eyed lady, who is conversant with the beauties of this forest, will seek this forest at this spot today, greatly emaciated as she is by the thought of Śrī Rāma (46) Sore stricken with grief on account of separation from Śrī Rāma, that fair-eyed lady, who is ever fond of dwelling in woods and is used to roving in forests, will turn up this side (47) Nay, the noble and virtuous daughter of Janaka, the beloved spouse of Śrī Rāma perpetually loved heretofore the denizens of the grove without doubt. (48) Intent on the devotions pertaining to the (morning and evening) twilights, the fair-complexioned daughter of Janaka, who (ever) looks as though she were (only) sixteen years old, will surely seek this stream of translucent water for the sake of her (morning) ablutions and devotions. (49) Nay, this magnificent Aśoka grove is also worthy of that charming lady, who is the highly esteemed consort of Śrī Rāma, the king of the rulers of the earth (50) If that godlike lady, whose countenance resembles the moon (the suzerain lord of stars), is surviving, she will undoubtedly visit this stream of cool waters." (51) Pondering thus and expecting Sītā (the consort of a ruler of men), nay, looking all round (in search of her) while remaining concealed on that tree in full blossom and thick with leaves, the high-souled Hanumān surveyed the entire grove (52)

Thus ends Canto Fourteen in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

पञ्चदशः सर्गः

Canto XV

Casting his eyes all round while remaining perched on the top of that Śimśapā tree, Hanumān catches sight of Sītā in a temple and recognizes her by virtue of her characteristics and age.

स वीक्षमाणस्तत्रस्थो मार्गमाणश्च मैथिलीम् । अवेक्षमाणश्च महीं सर्वां तामन्ववैक्षत ॥ १ ॥
सन्तानकलताभिश्च पादपैरुपशोभिताम् । दिव्यगन्धरसोपेतां सर्वतः समलङ्कृताम् ॥ २ ॥
तां स नन्दनसंकाशां मृगपक्षिभिरावृताम् । हर्म्यप्रासादसम्बाधां कोकिलाकुलनिःस्वनाम् ॥ ३ ॥
काञ्चनोत्पलपद्माभिर्वापीभिरुपशोभिताम् । बह्वासनकुथोपेतां बहुभूमिगृहायुताम् ॥ ४ ॥
सर्वर्तुकुसुमै रम्यैः फलवद्भिश्च पादपैः । पुष्पितानामशोकानां श्रिया सूर्योदयप्रभाम् ॥ ५ ॥
प्रदीप्तामिव तत्रस्थो मारुतिः समुदैक्षत । निष्पत्रशाखां विहगैः क्रियमाणामिवासकृत् ॥ ६ ॥
विनिष्पतद्भिः शतशश्चित्रैः पुष्पावतंसकैः । समूलपुष्परचितैरशोकैः शोकनाशनैः ॥ ७ ॥
पुष्पभारातिभारैश्च स्पृशद्भिरिव मेदिनीम् । कर्णिकारैः कुसुमितैः किंशुकैश्च सुपुष्पितैः ॥ ८ ॥
स देशः प्रभया तेषां प्रदीप्त इव सर्वतः ।

Glancing all round while remaining perched on that tree, and surveying the ground (below) in quest of Sītā (the princess of Mithilā), Hanumān explored the entire Aśoka grove. (1) Seated there, Hanumān (son of the wind-god) surveyed the Aśoka grove, which was adorned with trees intertwined with Santānaka climbers, and enriched with celestial odours and delicious substances, and had been decorated on all sides, and (as such) closely resembled the

Nandana grove (in paradise), which was full of animals and birds and crowded with mansions and palaces and resounded with the notes of cuckoos, which was graced with large oblong wells containing golden water-lilies, and lotuses furnished with numerous seats and carpets and provided with many-storeyed buildings, which was embellished with lovely trees flowering in every season and laden with fruit and which in virtue of the lovliness of Aśoka trees in blossom scattered the splendour of sunrise and looked inflamed as it were, and the boughs of whose trees were being repeatedly divested of their leaves as it were by birds even as they flew away from them (and again perched on them) Adorned with wonderful Aśoka trees, which by virtue of their crest-like flowers falling down in hundreds appeared as though made of flowers from their very roots and dispelled (all) grief,—as well as with Karnikāra trees in blossom, which, bending (as they did) under the heavy weight of their clusters of flowers, seemed to touch the ground, and with Kimśuka trees in full blossom, that region was ablaze as it were on all sides with their brilliance

पुनागाः सप्तपर्णाश्च चम्पकोद्दालकास्तथा ॥ ९ ॥
विवृद्धमूला बहवः शोभन्ते स्म सुपुष्पिताः । शातकुम्भनिभाः केचित् केचिदग्निशिखप्रभाः ॥ १० ॥
नीलाञ्जननिभाः केचित् तत्राशोकाः सहस्रशः । नन्दन विबुधोद्यान चित्र चैत्ररथ यथा ॥ ११ ॥
अतिवृत्तमिवाचिन्त्य दिव्य रम्यश्रियायुतम् । द्वितीयमिव चाकाश पुष्पज्योतिर्गणायुतम् ॥ १२ ॥
पुष्परत्नशतैश्चित्र पञ्चम सागरं तथा । सर्वर्तुपुष्पैर्निचित पादपैर्मधुगन्धिभिः ॥ १३ ॥
नानानिनादैरुद्यानं रम्य मृगगणद्विजैः । अनेकगन्धप्रवह पुण्यगन्ध मनोहरम् ॥ १४ ॥
शैलेन्द्रमिव गन्धाढ्यं द्वितीय गन्धमादनम् ।

Numerous Punnāga and Saptaparna trees as also Champakas and Uddālakas in full blossom, whose roots had assumed great dimensions, were spreading their charm (in that grove) Aśoka trees stood (there) in thousands, some of which shone brightly as gold, others were resplendent as flames of fire, while still others were dark as collyrium The (Aśoka) garden was delightful as the Nandana, the garden of gods, and lovely as the Chaitraratha grove (of Kubera), nay, far superior to the two aforesaid groves as it were, and was inconceivable, wonderful and invested with a charming splendour. Spangled with hosts of luminaries in the form of flowers, it was a second firmament as it were, and enchanting like a fifth ocean (besides the four oceans bounding the earth according to the ancient geography) with hundreds of precious stones in the form of its flowers Hanumān (also) beheld a garden (forming part of the Aśoka grove), full of trees blooming in every season and diffusing a sweet fragrance, (nay) delightful on account of its herds of animals and birds,—which emitted cries of various kinds,—which scattered many odours and ravished the mind with its holy scents and which was like another Gandhamādana, the lord of mountains, rich in odours.

अशोकवनिकाया तु तस्या वानरपुंगवः ॥ १५ ॥
स ददर्शाविदूरस्थं चैत्यप्रासादमूर्जितम् । मध्ये स्तम्भसहस्रेण स्थित कैलासपाण्डुरम् ॥ १६ ॥
प्रवालकृतसोपान तप्तकाञ्चनवेदिकम् । मुष्णन्तमिव चक्षूपि द्योतमानमिव श्रिया ॥ १७ ॥
निर्मल प्रांशुभावत्वादुल्लिखन्तमिवाम्बरम् । ततो मलिनसवीता राक्षसीभिः समावृताम् ॥ १८ ॥
उपवासकृशा दीनां निःश्वसन्ती पुनः पुनः । ददर्श शुक्लपक्षादौ चन्द्ररेखामिवामलाम् ॥ १९ ॥

मन्दप्रख्यायमानेन रूपेण रुचिरप्रभाम् । पिनद्धा धूमजालेन शिखामिव विभावसोः ॥ २० ॥
पीतेनैकेन संवीता क्लिष्टेनोत्तमवाससा । सपङ्कामनलंकारा विपद्मामिव पद्मिनीम् ॥ २१ ॥
पीडितां दुःखसंतप्तां परिक्षीणां तपस्विनीम् । ग्रहेणाङ्गारकेणेव पीडितामिव रोहिणीम् ॥ २२ ॥
अश्रुपूर्णमुखीं दीनां कृशामनशनेन च । शोकध्यानपरां दीनां नित्यं दुःखपरायणाम् ॥ २३ ॥
प्रियं जनमपश्यन्तीं पश्यन्तीं राक्षसीगणम् । स्वगणेन मृगीं हीनां श्वगणेनावृतामिव ॥ २४ ॥
नीलनागाभया वेण्या जघनं गतयैकया । नीलया नीरदापाये वनराज्या महीमिव ॥ २५ ॥
सुखार्हां दुःखसंतप्तां व्यसनानामकोविदाम् । तां विलोक्य विशालाक्षीमधिकं मलिनां कृशाम् ॥ २६ ॥
तर्कयामास सीतेति कारणैरुपपादिभिः । ह्रियमाणा तदा तेन रक्षसा कामरूपिणा ॥ २७ ॥
यथारूपा हि दृष्टा सा तथारूपेयमङ्गना ।

In the aforesaid Aśoka grove that bull among monkeys saw situated at a short distance a lofty temple, which was supported in the centre on a thousand pillars and was free from impurities and white as Mount Kailāsa, which shone brightly due to its splendour and blinded the eyes as it were, and appeared by virtue of its eminence to scrape the heavens, and which was provided with steps made of coral and platforms of refined gold Then he caught sight of a woman who was surrounded by ogresses, was emaciated through fasting and looked miserable, who was sighing again and again and was immaculate like the disc of the moon at the beginning of a bright fortnight, who was casting a delightful splendour with her form which could (only) be indistinctly recognized, who being clad in a soiled raiment looked like a flame enveloped in smoke, who was clad in a single yellow worn-out excellent cloth and, being smeared with dust and divested of (all) decoration, looked like a muddy lotus-pond devoid of lotuses, who, being oppressed, tormented with agony, wasted and reduced to a pitiable condition, looked like the constellation Rohini pressed by the planet Mars, who wore a wretched appearance, her face bathed in tears, and was worn out through abstinence from food, was given over to grief and anxiety, felt exhausted and was ever plunged in sorrow, who, being unable to see her beloved ones and able to behold ogresses (alone), appeared like a she-doe disunited from her herd and surrounded by a pack of hounds and who, with a single braid looking like a black serpent and reaching up to her hinder part, looked like the earth with a dark-green row of trees at the end of the monsoon (when the clouds have disappeared) (2–25) Beholding that large-eyed woman, who looked very untidy and emaciated, who had never known calamities (before) and who, though deserving of comforts, was stricken with sorrow, Hanumān guessed her to be Sītā on convincing grounds (He said to himself) "This lady is precisely endowed with the same form in which that woman was seen (by us) being borne away (over Mount Ṛṣyamūka) the other day by that ogre able to change his form at will"

पूर्णचन्द्राननां सुभ्रूं चारुवृत्तपयोधराम् ॥ २८ ॥
कुर्वतीं प्रभया देवीं सर्वा वितिमिरा दिशः । तां नीलकण्ठीं बिम्बोष्ठीं सुमध्यां सुप्रतिष्ठिताम् ॥ २९ ॥
सीतां पद्मपलाशाक्षीं मन्मथस्य रतिं यथा । इष्टां सर्वस्य जगतः पूर्णचन्द्रप्रभामिव ॥ ३० ॥
भूमौ सुतनुमासीनां नियतामिव तापसीम् । निःश्वासबहुलां भीरुं भुजगेन्द्रवधूमिव ॥ ३१ ॥
शोकजालेन महता विततेन न राजतीम् । संसक्तां धूमजालेन शिखामिव विभावसोः ॥ ३२ ॥
तां स्मृतीमिव संदिग्धामृद्धिं निपतितामिव । विहतामिव च श्रद्धामाशां प्रतिहतामिव ॥ ३३ ॥

सोपसर्गा यथा सिद्धिं बुद्धिं सकलुपामिव । अभूतेनापवादेन कीर्तिं निपतितामिव ॥ ३४ ॥
रामोपरोधव्यथिता रक्षोगणनिपीडिताम् । अबला मृगशावाक्षी वीक्षमाणा ततस्ततः ॥ ३५ ॥
बाष्पाम्बुपरिपूर्णेन कृष्णवक्राक्षिपक्ष्मणा । वदनेनाप्रसन्नेन निःश्वसन्ती पुनः पुनः ॥ ३६ ॥
मलपङ्कधरा दीना मण्डनार्हाममण्डिताम् । प्रभा नक्षत्रराजस्य कालमेघैरिवावृताम् ॥ ३७ ॥
तस्य सदिदिहे बुद्धिस्तथा सीता निरीक्ष्य च । आम्नायानामयोगेन विद्या प्रशिथिलामिव ॥ ३८ ॥
दुःखेन बुबुधे सीता हनुमाननलङ्कृताम् । सस्कारेण यथा हीना वाचमर्थान्तर गताम् ॥ ३९ ॥

Gazing on that godlike lady, Sītā, of comely form, whose countenance resembled the full moon, who had shapely eyebrows and graceful rounded breasts and who was dispelling the darkness of all the (four) quarters by her radiance, whose neck presented a bluish appearance (due to her wearing ornaments of sapphire which cast a bluish splendour about them), whose lips were (ruddy) like the (ripe) Bimba fruit, who had a slender waist and well-disposed limbs, whose eyes resembled the petals of a lotus, who compared with Rati, the consort of Love, was beloved of the whole world even as the light of a full moon, who was seated on the (bare) ground like an ascetic woman leading an austere life and who, though timid (by nature), was hissing frequently like the consort of the lord of serpents, who being enmeshed in a mighty and extensive cobweb of grief, ceased to shine like a flame intertwined with smoke, who resembled a Smṛti text of doubtful meaning, a treasure that has been cast away, faith that has been shattered, a hope which has been frustrated, perfection impeded by obstacles, understanding clouded by passion or reputation marred by false scandal who was tormented by obstruction caused in the service of Śrī Rāma and oppressed by (the presence of) ogres, whose eyes resembled those of a fawn and who was looking all round in her helplessness, who with her cheerless countenance bathed in tears and with her eyes distinguished by dark and oblique lashes was sighing again and again, who had put on a thick coat of dirt (on her person due to want of toilet and bath), felt distressed and was undecorated though deserving of (every) decoration and looked like the radiance of the moon (the king of stars) obscured by dark clouds and who had grown very thin like knowledge obscured for want of uninterrupted study, the mind of Hanumān got puzzled (26—38) With difficulty did Hanumān recognize Sītā, who was unadorned, even as one is able to decipher with difficulty a text which being devoid of purity (of expression) has undergone a change of meaning (39)

ता समीक्ष्य विशालाक्षीं राजपुत्रीमनिन्दिताम् । तर्कयामास सीतेति कारणैरुपपादयन् ॥ ४० ॥
वैदेह्या यानि चाङ्गेषु तदा रामोऽन्वकीर्तयत् । तान्याभरणजालानि गात्रशोभीन्यलक्षयत् ॥ ४१ ॥
सुकृतौ कर्णवेष्टौ च श्वदष्ट्रौ च सुसस्थितौ । मणिविद्रुमचित्राणि हस्तेष्वाभरणानि च ॥ ४२ ॥
श्यामानि चिरयुक्तत्वात् तथा सस्थानवन्ति च । तान्येवैतानि मन्येऽह यानि रामोऽन्वकीर्तयत् ॥ ४३ ॥
तत्र यान्यवहीनानि तान्यह नोपलक्षये । यान्यस्या नावहीनानि तानीमानि न सशयः ॥ ४४ ॥
पीत कनकपट्टाभ स्रस्त तद्वसन शुभम् । उत्तरीय नगासक्त तदा दृष्ट प्लवंगमैः ॥ ४५ ॥
भूषणानि च मुख्यानि दृष्टानि धरणीतले । अनयैवापविद्धानि स्वनवन्ति महान्ति च ॥ ४६ ॥
इद चिरगृहीतत्वाद् वसनं क्लिष्टवत्तरम् । तथाप्यनून तद्वर्ण तथा श्रीमद्यथेतरत् ॥ ४७ ॥
इय कनकवर्णाङ्गी रामस्य महिषी प्रिया । प्रणष्टापि सती यस्य मनसो न प्रणश्यति ॥ ४८ ॥
इय सा यत्कृते रामश्चतुर्भिरिह तप्यते । कारुण्येनानृशंस्येन शोकेन मदनेन च ॥ ४९ ॥

स्त्री प्रणष्टेति कारुण्यादाश्रितेत्यानृशस्यतः । पत्नी नष्टेति शोकेन प्रियेति मदनेन च ॥ ५० ॥
अस्या देव्या यथा रूपमङ्गप्रत्यङ्गसौष्ठवम् । रामस्य च यथा रूपं तस्येयमसितेक्षणा ॥ ५१ ॥
अस्या देव्या मनस्तस्मिंस्तस्य चास्या प्रतिष्ठितम् । तेनेय स च धर्मात्मा मुहूर्तमपि जीवति ॥ ५२ ॥
दुष्कर कृतवान् रामो हीनो यदनया प्रभुः । धारयत्यात्मनो देह न शोकेनावसीदति ॥ ५३ ॥
एवं सीता तथा दृष्ट्वा हृष्टः पवनसम्भवः । जगाम मनसा राम प्रशशस च त प्रभुम् ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चदश सर्ग ॥ १५ ॥

Observing that large-eyed and irreproachable princess, Hanumān concluded her to be Sītā, establishing her identity on the following grounds (40) He perceived the same ornaments casting their charm on her limbs as Śrī Rāma had mentioned at the time of his (Hanumān's) leaving Kiskindhā as existing on the person of Sītā (a princess of the Videha territory) (41) (He said to himself) "I find (on her person) a pair of skilfully-shaped ear-rings and also a pair of well-fitting Śwadamstras (another ornament for the ears), as well as ornaments on the limbs of her hands, set with gems and coral (42) Though darkened (due to their not having been brushed for a long time and also due to their contact with her untidy person), they are of the same shape I (therefore) believe them to be the same of which Śrī Rāma spoke (at the time) (43) I don't find (on her person) those which had dropped (on the Rsyamūka mountain) No doubt the existing ornaments are the same which did not drop from her person (44) That shining yellow upper garment, which looked like a sheet of gold (due to its texture of gold) and which, when dropped, was seen by the monkeys caught in a tree at that time, as also the principal ornaments found lying on the earth's surface, which were valuable and made a tinkling sound, were dropped by her alone (45-46) Although the existing garment (on her person) is exceedingly worn, having been used (by her) for a long time, its colour is yet unfaded and the piece is as bright as the other one (47) She is (no other than) the beloved and virtuous spouse of Śrī Rāma with golden limbs, who though out of his sight has not disappeared from his mind (48) Here is the one for whom Śrī Rāma is suffering torment through the following four, *viz*, pity, tenderness, grief and love—through pity for a (helpless) woman (deserving protection) having disappeared, through tenderness for one who was dependent on him, through grief at the thought of his (own) spouse having been lost and through love for one who was beloved of him (49-50) The comeliness of Śrī Rāma and the elegance of each of his major and minor limbs are analogous to those of this godlike lady and the comeliness of this lady is similar to that of Śrī Rāma, hence this dark-eyed woman must be his (consort) (51) The mind of this godlike lady is set on him, while his mind is set on her For this reason (alone) does she as also that pious-minded soul survive even for a short while (52) Lord Śrī Rāma has done what was hard to accomplish (for him) in that he has been able to preserve his life even though disunited from her and does not perish through grief" (53) Delighted in this way to behold Sītā as mentioned above, Hanumān (sprung from the loins of the wind-god) sought (the presence of) Śrī Rāma with his mind and admired the aforesaid lord (54)

Thus ends Canto Fifteen of the Sundarakāṇḍa in the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic



षोडशः सर्गः

Canto XVI

Admiring the virtue and propitious bodily marks etc. of Sītā, Hanumān grieves at the thought of that lady, for whose sake Khara, Virādha and other ogres were killed, having been reduced to such a sad plight.

प्रशस्य तु प्रशस्तव्यां सीतां तां हरिपुंगवः । गुणाभिरामं रामं च पुनश्चिन्तापरोऽभवत् ॥ १ ॥
स मुहूर्तमिव ध्यात्वा बाष्पपर्याकुलेक्षणः । सीतामाश्रित्य तेजस्वी हनूमान् विललाप ह ॥ २ ॥
मान्या गुरुविनीतस्य लक्ष्मणस्य गुरुप्रिया । यदि सीता हि दुःखार्ता कालो हि दुरतिक्रमः ॥ ३ ॥
रामस्य व्यवसायज्ञा लक्ष्मणस्य च धीमतः । नात्यर्थं क्षुभ्यते देवी गङ्गेव जलदागमे ॥ ४ ॥
तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम् । राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणा ॥ ५ ॥
तां दृष्ट्वा नवहेमाभां लोककान्तामिव श्रियम् । जगाम मनसा रामं वचनं चेदमब्रवीत् ॥ ६ ॥

Having admired the aforesaid Sītā, who was worth admiring, as well as Śrī Rāma, who was pleasing by virtue of his excellences, Hanumān for his part became absorbed in thought once more. (1) Reflecting awhile, the celebrated and glorious Hanumān, whose eyes got bedimmed with tears, started lamenting as follows about Sītā —(2) "If even Sītā, who deserves (all) honour and is the beloved consort of Śrī Rāma, the eldest brother of Lakṣmaṇa, who had been instructed (in good morals) by his elders, is stricken with sorrow, indeed it is difficult to withstand the force of destiny (3) Conscious (as she is) of the prowess of Śrī Rāma as well as of the sagacious Lakṣmaṇa, the godlike lady does not feel much agitated any more than the holy Gaṅgā at the approach of the monsoon. (4) Śrī Rāma (a scion of Raghu) is worthy of Sītā (a princess of the Videha territory), whose character, age and conduct are well-matched with his and whose pedigree and bodily marks (too) are on a par with his, and this dark-eyed lady too is worthy of Śrī Rāma" (5) Perceiving the aforesaid lady, who looked (quite) young and shone like gold and who resembled Lakṣmī (the goddess of fortune), coveted by the (whole) world, Hanumān sought (the presence of Śrī Rāma) with his mind and said (to himself as follows)—(6)

अस्या हेतोर्विशालाक्ष्या हतो वाली महाबलः । रावणप्रतिमो वीर्ये कबन्धश्च निपातितः ॥ ७ ॥
विराधश्च हतः संख्ये राक्षसो भीमविक्रमः । वने रामेण विक्रम्य महेन्द्रेणेव शम्बरः ॥ ८ ॥
चतुर्दश सहस्राणि रक्षसां भीमकर्मणाम् । निहतानि जनस्थाने शरैरग्निशिखोपमैः ॥ ९ ॥
खरश्च निहतः संख्ये त्रिशिराश्च निपातितः । दूषणश्च महातेजा रामेण विदितात्मना ॥ १० ॥
ऐश्वर्यं वानराणां च दुर्लभं वालिपालितम् । अस्या निमित्ते सुग्रीवः प्राप्तवाँल्लोकविश्रुतः ॥ ११ ॥
सागरश्च मयाऽऽक्रान्तः श्रीमान् नदनदीपतिः । अस्या हेतोर्विशालाक्ष्याः पुरी चेयं निरीक्षिता ॥ १२ ॥
यदि रामः समुद्रान्तां मेदिनीं परिवर्तयेत् । अस्याः कृते जगच्चापि युक्तमित्येव मे मतिः ॥ १३ ॥
राज्यं वा त्रिषु लोकेषु सीता वा जनकात्मजा । त्रैलोक्यराज्यं सकलं सीताया नाप्नुयात् कलाम् ॥ १४ ॥
इयं सा धर्मशीलस्य जनकस्य महात्मनः । सुता मैथिलराजस्य सीता भर्तृदृढव्रता ॥ १५ ॥

उत्थिता मेदिनीं भित्त्वा क्षेत्रे हलमुखक्षते । पद्मरेणुनिभैः कीर्णा शुभैः केदारपांसुभिः ॥ १६ ॥
विक्रान्तस्यार्यशीलस्य संयुगेष्वनिवर्तिनः । स्नुषा दशरथस्यैषा ज्येष्ठा राज्ञो यशस्विनी ॥ १७ ॥
धर्मज्ञस्य कृतज्ञस्य रामस्य विदितात्मनः । इयं सा दयिता भार्या राक्षसीवशमागता ॥ १८ ॥
सर्वान् भोगान् परित्यज्य भर्तृस्नेहबलात्कृता । अचिन्तयित्वा कष्टानि प्रविष्टा निर्जनं वनम् ॥ १९ ॥

"For the sake of this large-eyed lady was killed Vālī, and Kabandha (as well), who was equal to Rāvana in valour, was disposed of (7) The ogre Virādha too of redoubtable prowess was got rid of in combat by Śrī Rāma by showing his valour even as the demon Śambara was killed by the mighty Indra. (8) Fourteen thousand ogres of terrible deeds were made short work of in Janasthāna by means of arrows resembling tongues of fire (9) Khara too was slain on the field of battle and so was Triśirā brought low as also Dūsana, endowed with extraordinary energy, by Śrī Rāma, who has realized the self (10) Nay, on account of her Sugrīva, who is well known throughout the world, attained the lordship of monkeys, which was difficult to acquire, guarded as it was by Vālī (11) Nay, for the sake of this large-eyed lady has the mighty sea, the lord of rivers and streams, been crossed by me and this city (of Lankā) explored (12) If for her sake Śrī Rāma turned the earth bounded by the oceans upside down, or even the universe, it would be but justifiable such is my belief (13) If sovereignty over (all) the three worlds, on the one hand and Sītā, daughter of King Janaka, on the other, were put on the scales, the integral sovereignty of the three worlds would not approach even a fraction of Sītā (14) She is (no other than) the celebrated Sītā, daughter of Janaka, the virtuous and high-souled king of Mithilā, unswerving in her vow of devotion to her lord (15) While a field was being furrowed with a ploughshare, she rose splitting open the earth, and covered with the dust of the field, which gleamed like pollen (16) She is the illustrious and seniormost daughter-in-law of the valiant King Daśaratha of noble disposition, who never turned his back on the field of battle (17) Fallen under the sway of ogresses, she is the beloved consort of Śrī Rāma, who knows what is right, is conscious of services rendered to him and is a knower of the Self (18) Completely renouncing all enjoyments and not minding hardships, she entered the lonely forest, overcome as she was by love for her husband (19)

संतुष्टा फलमूलेन भर्तृशुश्रूषणापरा । या परां भजते प्रीतिं वनेऽपि भवने यथा ॥ २० ॥
सेयं कनकवर्णाङ्गी नित्यं सुस्मितभाषिणी । सहते यातनामेतामनर्थानामभागिनी ॥ २१ ॥
इमां तु शीलसम्पन्नां द्रष्टुमिच्छति राघवः । रावणेन प्रमथितां प्रपामिव पिपासितः ॥ २२ ॥
अस्या नूनं पुनर्लाभाद् राघवः प्रीतिमेष्यति । राजा राज्यपरिभ्रष्टः पुनः प्राप्येव मेदिनीम् ॥ २३ ॥
कामभोगैः परित्यक्ता हीना बन्धुजनेन च । धारयत्यात्मनो देहं तत्समागमकाङ्क्षिणी ॥ २४ ॥
नैषा पश्यति राक्षस्यो नेमान् पुष्पफलद्रुमान् । एकस्थहृदया नूनं राममेवानुपश्यति ॥ २५ ॥
भर्ता नाम परं नार्याः शोभनं भूषणादपि । एषा हि रहिता तेन शोभनार्हा न शोभते ॥ २६ ॥
दुष्करं कुरुते रामो हीनो यदनया प्रभुः । धारयत्यात्मनो देहं न दुःखेनावसीदति ॥ २७ ॥
इमामसितकेशान्तां शतपत्रनिभेक्षणाम् । सुखार्हां दुःखितां ज्ञात्वा ममापि व्यथितं मनः ॥ २८ ॥
क्षितिक्षमा पुष्करसंनिभेक्षणा या रक्षिता राघवलक्ष्मणाभ्याम् ।
सा राक्षसीभिर्विकृतेक्षणाभिः संरक्ष्यते सम्प्रति वृक्षमूले ॥ २९ ॥

हिमहतनलिनीव नष्टशोभा व्यसनपरम्परया निपीड्यमाना ।
सहचररहितेव चक्रवाकी जनकसुता कृपणा दशां प्रपन्ना ॥ ३० ॥
अस्या हि पुष्पावनताग्रशाखाः शोकं दृढं वै जनयन्त्यशोकाः ।
हिमव्यपायेन च शीतरश्मिरभ्युत्थितो नैकसहस्ररश्मिः ॥ ३१ ॥
इत्येवमर्थं कपिरन्ववेक्ष्य सीतेयमित्येव तु जातबुद्धिः ।
संश्रित्य तस्मिन् निषसाद वृक्षे बली हरीणामृषभस्तरस्वी ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षोडशः सर्गः ॥ १६ ॥

"That very Sītā of golden limbs, ever given to speaking with a sweet smile and undeserving of woes,—who, contented as she was with fruit and roots (alone) and devoted to the service of her husband, experienced the same (degree of) supreme felicity in the forest as in her (own royal) abode,—is undergoing this suffering (here)! (20-21) Like a thirsty man yearning to find a place where water is freely distributed to passers-by, Śrī Rāma (a scion of Raghu) for his part longs to see this lady rich in chastity, though tormented by Rāvana (22) Śrī Rāma (a scion of Raghu) will surely derive joy through recovery of her (even) as a king deprived of his throne on regaining the land (23) Deprived of all coveted enjoyments and bereft of her kinsfolk, she preserves her body, desirous as she is of meeting him (24) She neither sees the ogresses (around her) nor these trees laden with flowers and fruit With her heart centred on one object (alone), she undoubtedly beholds Śrī Rāma alone all the time (25) Indeed the husband is the greatest adornment for a woman, greater (even) than an ornament Hence, though deserving of decoration, she no longer looks charming, bereft as she is of her husband. (26) Lord Śrī Rāma is (really) doing something Lord to accomplish in that he is preserving his body (even) though bereft of her, and does not faint through grief (27) My mind too is seized with anguish on finding this lady with dark long hanging hair and lotus-like eyes afflicted, though deserving of happiness (28) She, who is forbearing as the earth and whose eyes resemble a pair of lotuses and who was (once) protected by Śrī Rāma (a scion of Raghu) and Lakṣmana, is now being strongly guarded at the foot of a tree by ogresses with deformed eyes (29) Deprived of her charms like a lotus plant blasted by frost, being sore oppressed (as she is) by a series of misfortunes, Sītā (Janaka's daughter) has been reduced to a pitiable plight like a female Chakrawāka (red goose) bereft of her mate (30) Indeed the Aśoka trees with the ends of their boughs bent under the weight of their blossom actually cause immense grief to her, while due to the close of winter (marked by the advent of spring) the moon (with its cool rays) has grown fierce like the myriad-rayed sun." (31) Duly considering his interest, the mighty Hanumān (the foremost of monkeys), who was full of impetuosity, and who for his part felt convinced that she was Sītā, remained firmly seated on that tree (32)

Thus ends Canto Sixteen in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

सप्तदशः सर्गः

Canto XVII

His eyes filled with joy on beholding Sītā surrounded by ogresses with hideous and deformed faces while the moon was at the meridian, Hanumān mentally bows to Śrī Rāma and Lakṣmaṇa and remains hidden behind the boughs of the Śiṁśapā tree.

ततः कुमुदखण्डाभो निर्मलो निर्मलोदयः । प्रजगाम नभश्चन्द्रो हंसो नीलमिवोदकम् ॥ १ ॥
साचिव्यमिव कुर्वन् स प्रभया निर्मलप्रभः । चन्द्रमा रश्मिभिः शीतैः सिषेवे पवनात्मजम् ॥ २ ॥
स ददर्श ततः सीतां पूर्णचन्द्रनिभाननाम् । शोकभारैरिव न्यस्तां भारैर्नावमिवाम्भसि ॥ ३ ॥
दिदृक्षमाणो वैदेहीं हनूमान् मारुतात्मजः । स ददर्शाविदूरस्था राक्षसीर्घोरदर्शनाः ॥ ४ ॥
एकाक्षीमेककर्णां च कर्णप्रावरणां तथा । अकर्णां शङ्कुकर्णां च मस्तकोच्छ्वासनासिकाम् ॥ ५ ॥
अतिकायोत्तमाङ्गीं च तनुदीर्घशिरोधराम् । ध्वस्तकेशीं तथाकेशीं केशकम्बलधारिणीम् ॥ ६ ॥
लम्बकर्णललाटां च लम्बोदरपयोधराम् । लम्बोष्ठीं चिबुकोष्ठीं च लम्बास्यां लम्बजानुकाम् ॥ ७ ॥
ह्रस्वां दीर्घां च कुब्जां च विकटां वामनां तथा । करालां भुग्नवक्त्रां च पिङ्गाक्षीं विकृताननाम् ॥ ८ ॥

Then (at the end of the day) the moon, which looked like a cluster of water-lilies and had risen (quite) stainless, ascended the cloudless sky like a swan swimming through blue waters (1) Rendering aid to him as it were with its light (so as to enable him to see Sītā clearly), the moon, possessed of bright lustre, ministered to Hanumān with its cool rays (2) He thereupon beheld Sītā, whose face shone like the full moon and who was weighed down by the pressure of grief (even) as a boat sinking in water under heavy loads (3) While seeking (openly) to see Sītā (a princess of the Videha territory), the said Hanūmān, sprung from the loins of the wind-god, beheld ogresses of terrible aspect sitting at a short distance (from her) (4) He found one (of them) single-eyed, another with a single ear, a third using her (extensive) ears as a covering (for her body), (still) another without ears, another with dart-like ears, another with her nose for respiration on the forehead, another with her head disproportionately large, yet another with a thin long neck, another with her hair fallen off, (still) another hairless, another wearing her hair as a blanket (wrapped about her person), another with long ears and brow, another with a protruding belly and breasts, another with protruding lips, another with her lips hanging over the chin, another with a long face and still another with protruding knees, another stunted, yet another tall, another humpbacked, another with a crooked body, yet another a dwarf, another frightful, yet another with her face set awry, another with tawny eyes and yet another with a deformed face. (5–8)

विकृताः पिङ्गलाः कालीः क्रोधनाः कलहप्रियाः । कालायसमहाशूलकूटमुद्गरधारिणीः ॥ ९ ॥
वराहमृगशार्दूलमहिषाजशिवामुखाः । गजोष्ट्रहयपादाश्च निखातशिरसोऽपराः ॥ १० ॥
एकहस्तैकपादाश्च खरकर्ण्यश्वकर्णिकाः । गोकर्णीर्हस्तिकर्णीश्च हरिकर्णीस्तथापराः ॥ ११ ॥

अतिनासाश्च काश्चिच्च तिर्यङ्नासा अनासिकाः । गजसंनिभनासाश्च ललाटोच्छ्वासनासिकाः ॥ १२ ॥
हस्तिपादा महापादा गोपादाः पादचूलिकाः । अतिमात्रशिरोग्रीवा अतिमात्रकुचोदरीः ॥ १३ ॥
अतिमात्रास्यनेत्राश्च दीर्घजिह्वाननास्तथा । अजामुखीर्हस्तिमुखीर्गोमुखीः सूकरीमुखीः ॥ १४ ॥
हयोष्ट्रखरवक्त्राश्च राक्षसीर्घोरदर्शनाः । शूलमुद्गरहस्ताश्च क्रोधना. कलहप्रियाः ॥ १५ ॥
कराला धूम्रकेशिन्यो राक्षसीर्विकृताननाः । पिबन्ति सतत पान सुरामाससदाप्रियाः ॥ १६ ॥
मासशोणितदिग्धाङ्गीर्मांसशोणितभोजनाः । ता ददर्श कपिश्रेष्ठो रोमहर्षणदर्शनाः ॥ १७ ॥
स्कन्धवन्तमुपासीनाः परिवार्य वनस्पतिम् । तस्याधस्ताच्च ता देवीं राजपुत्रीमनिन्दिताम् ॥ १८ ॥

Hanumān (the foremost of monkeys) saw ogresses who were deformed, those who were tawny, others who were dark (-complexioned), others who were irascible and fond of picking up a quarrel and wielded big darts, mallets and clubs of iron, some with heads like those of a boar, deer, tiger, buffaloe, goat or fox, some with the feet of an elephant, camel or horse, and others with their heads sunk into their bosom (like Kabandha), some with a single hand and others with a single foot, some having ears of donkeys and others those of horses, some having the ears of a cow and others those of an elephant, and still others those of a lion, some having abnormally long noses and others having crooked noses, and yet others having no nose (at all), some having noses like the proboscis of an elephant and others having noses for respiration fixed in their foreheads, some having the feet of elephants and others those of kine, some having enormous feet and others having a tuft of hair growing on their feet, some having abnormally large heads and necks and others having exceptionally large breasts and bellies, some having unusually large mouths and eyes, some having long tongues in their mouths, (also) ogresses of terrible aspect having the heads of goats, elephants, cows or boars, horses, camels or donkeys, some carrying pikes and clubs in their hands, frightful ogresses who were irascible and fond of picking up quarrels, had smoke-coloured hair and deformed faces, who constantly drank wine and were ever fond of drink and meat, who lived on meat and blood and had their bodies smeared with meat and blood and whose (very) sight made one's hair stand on end and who were seated close to and round about that tree of beautiful trunk and boughs, and at the foot (of the same tree) he beheld that irreproachable and godlike princess (9—18)

लक्षयामास लक्ष्मीवान् हनूमाञ्जनकात्मजाम् । निष्प्रभा शोकसतप्ता मलसकुलमूर्धजाम् ॥ १९ ॥
क्षीणपुण्या च्युता भूमौ तारा निपतितामिव । चारित्रव्यपदेशाढ्या भर्तृदर्शनदुर्गताम् ॥ २० ॥
भूषणैरुत्तमैर्हीना भर्तृवात्सल्यभूषिताम् । राक्षसाधिपसरुद्धा बन्धुभिश्च विनाकृताम् ॥ २१ ॥
वियूथा सिंहसरुद्धा बद्धा गजवधूमिव । चन्द्ररेखा पयोदान्ते शारदाभ्रैरिवावृताम् ॥ २२ ॥
क्लिष्टरूपामसस्पर्शादयुक्तामिव वल्लकीम् । स ता भर्तृहिते युक्तामयुक्ता रक्षसा वशे ॥ २३ ॥
अशोकवनिकामध्ये शोकसागरमाप्लुताम् । ताभिः परिवृता तत्र सग्रहामिव रोहिणीम् ॥ २४ ॥
ददर्श हनुमांस्तत्र लतामकुसुमामिव ।

The graceful Hanumān found Sītā (Janaka's daughter), who was shorn of lustre like a meteor fallen on the earth, its merits exhausted, was sore stricken with grief, her locks thick with dirt, and rich in fame for her (lofty) character, though deprived of the sight of her lord, who, though bereft of her excellent

jewels, was (none the less) adorned with the affection of her husband, (nay) who, having been detained by Rāvana (the suzerain lord of ogres) and (as such) disunited from her relations, resembled a female elephant separated from its herd, detained by a lion and tied with a cord of affection for her own herd, or the disc of the moon obscured by autumnal clouds at the end of the monsoon, who, through lack of contact with her husband had got faded in appearance like an unplucked vina and was reduced to a state not merited by her, (nay) who was devoted to the good of her husband and had fallen under the sway of ogres though not deserving it, who, though living in the midst of the Aśoka grove (consisting of trees which are supposed by their name to rid all who live in their midst of all grief), was (none the less) plunged in grief and was surrounded there by ogresses (even) like the star Rohinī fallen under the sway of some unpropitious planet. Hanumān found her there like a creeper divested of its blooms

सा मलेन च दिग्धाङ्गी वपुषा चाप्यलंकृता । मृणाली पङ्कदिग्धेव विभाति च न भाति च ॥ २५ ॥
मलिनेन तु वस्त्रेण परिक्लिष्टेन भामिनीम् । संवृतां मृगशावाक्षीं ददर्श हनुमान् कपिः ॥ २६ ॥
तां देवीं दीनवदनामदीनां भर्तृतेजसा । रक्षितां स्वेन शीलेन सीतामसितलोचनाम् ॥ २७ ॥
तां दृष्ट्वा हनुमान् सीतां मृगशावनिभेक्षणाम् । मृगकन्यामिव त्रस्तां वीक्षमाणां समन्ततः ॥ २८ ॥
दहन्तीमिव निःश्वासैर्वृक्षान् पल्लवधारिणः । संघातमिव शोकानां दुःखस्योर्मिमिवोत्थिताम् ॥ २९ ॥
तां क्षामां सुविभक्ताङ्गीं विनाभरणशोभिनीम् । प्रहर्षमतुलं लेभे मारुतिः प्रेक्ष्य मैथिलीम् ॥ ३० ॥
हर्षजानि च सोऽश्रूणि तां दृष्ट्वा मदिरेक्षणाम् । मुमोच हनुमांस्तत्र नमश्चक्रे च राघवम् ॥ ३१ ॥
नमस्कृत्वाथ रामाय लक्ष्मणाय च वीर्यवान् । सीतादर्शनसंहृष्टो हनुमान् संवृतोऽभवत् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तदशः सर्गः ॥ १७ ॥

Nay, graced with her body (which was clothed with a natural charm, even though unadorned), even though her limbs were stained with dirt, she looked charming as well as without charm like a lotus-fibre stained with mud (19—25) The monkey, Hanumān, saw the dark-eyed young godlike belle, Sītā, with eyes like a fawn's and actually covered with a soiled and tattered cloth, wretched in appearance, though undepressed (in spirit), her confidence being restored by (the thought of) her husband's glory, and protected by her own virtue (26-27) Hanumān, son of the wind-god, derived immense and excessive joy on beholding the celebrated Sītā, that princess of Mithilā, who was lovely to look at, whose eyes resembled those of a fawn and who was looking all round (timidly) like a frightened fawn, who was burning as it were with her sighs the trees bearing leaves, (nay) who was a personification of griefs as it were and resembled a towering wave of sorrow, who was emaciated and had well-proportioned limbs and who looked charming (even) without ornaments (28—30) Hanumān shed tears born of joy on beholding that lady with maddening eyes and saluted Śrī Rāma (a scion of Raghu) on that (happy) occasion (31) Having bowed down to Śrī Rāma and Laksmana, the powerful Hanumān, who was overjoyed at the sight of Sītā, then went into hiding (once more behind the boughs) (32)

Thus ends Canto Seventeen in the Sundarakānda of the glorious Rāmayana of Vālmīki, the work of a Rsi and the oldest epic



अष्टादशः सर्गः

Canto XVIII

Perceiving Rāvaṇa surrounded by hundreds of young women and approaching Sītā towards the close of night, swayed by passion as he was, Hanumān, who was perched on the top of the Śimśapā tree, silently comes down in order to scan the figure of Rāvaṇa and hides himself under the boughs in order to avoid observation.

तथा विप्रेक्षमाणस्य वन पुष्पितपादपम् । विचिन्वतश्च वैदेहीं किंचिच्छेषा निशाभवत् ॥ १ ॥
षडङ्गवेदविदुषा क्रतुप्रवरयाजिनाम् । शुश्राव ब्रह्मघोषान् स विरात्रे ब्रह्मरक्षसाम् ॥ २ ॥
अथ मङ्गलवादित्रैः शब्दैः श्रोत्रमनोहरैः । प्राबोध्यत महाबाहुर्दशग्रीवो महाबलः ॥ ३ ॥
विबुध्य तु महाभागो राक्षसेन्द्रः प्रतापवान् । स्रस्तमाल्याम्बरधरो वैदेहीमन्वचिन्तयत् ॥ ४ ॥
भृशं नियुक्तस्तस्या च मदनेन मदोत्कटः । न तु तं राक्षसः काम शशाकात्मनि गूहितुम् ॥ ५ ॥
स सर्वाभरणैर्युक्तो बिभ्रच्छ्रियमनुत्तमाम् । ता नगैर्विविधैर्जुष्टा सर्वपुष्पफलोपगैः ॥ ६ ॥
वृता पुष्करिणीभिश्च नानापुष्पोपशोभिताम् । सदा मत्तैश्च विहगैर्विचित्रा परमाद्भुतैः ॥ ७ ॥
ईहामृगैश्च विविधैर्वृता दृष्टिमनोहरैः । वीथीः सम्प्रेक्षमाणश्च मणिकाञ्चनतोरणाम् ॥ ८ ॥
नानामृगगणाकीर्णा फलैः प्रपतितैर्वृताम् । अशोकवनिकामेव प्राविशत् सततद्रुमाम् ॥ ९ ॥

While Hanumān was thus keenly observing the grove with its trees in blossom and looking for an opportunity to see more closely Sītā (a princess of the Videha territory), the night was well-nigh spent (1) Towards the close of the night he heard the chanting of the Vedas in the dwellings of Brahman ogres well-versed in the Vedas including the six auxiliary sciences (*viz*, grammar, prosody, etymology, phonetics, astronomy and the science of rituals) and conducting big sacrifices (2) Presently the mighty-armed Rāvana (the ten-headed monster), who was endowed with extraordinary strength, was awakened by means of musical instruments played upon on festive occasions as well as by means of praises ravishing the ears and mind (3) Waking up, the glorious Rāvana (the ruler of ogres) for his part, who was highly blessed and whose garlands and raiment were in disarray, thought of Sītā (a princess of the Videha territory) (4) Nay, irresistibly drawn towards her by passion, the ogre, who was intoxicated with drink, could not, however, suppress that passion in his mind (5) Adorned with every kind of ornament and wearing an unsurpassed splendour, nay, duly observing the avenues (leading to the Aśoka grove), he deeply penetrated into the Aśoka grove itself, which was adorned with trees of all species bearing all kinds of flowers and fruit, and was surrounded by lotus-pools, (nay) which was graced with various flowers and rendered picturesque by most wonderful birds ever in heat, which was crowded with artificial deer ravishing the eyes and mind, which was decorated with archways of gold and gems, was filled with herds of deer of every species and carpeted with the fruit fallen from above and was ever full of trees. (6—9)

अङ्गनाः शतमात्र तु त व्रजन्तमनुव्रजन् । महेन्द्रमिव पौलस्त्य देवगन्धर्वयोषितः ॥ १० ॥
दीपिकाः काञ्चनीः काश्चिज्जगृहुस्तत्र योषितः । वालव्यजनहस्ताश्च तालवृन्तानि चापराः ॥ ११ ॥
काञ्चनैश्चैव भृङ्गारैर्जह्रुः सलिलमग्रतः । मण्डलाग्रा बृसीश्चैव गृह्यान्याः पृष्ठतो ययुः ॥ १२ ॥
काचिद् रत्नमया पात्रीं पूर्णां पानस्य भ्राजतीम् । दक्षिणा दक्षिणेनैव तदा जग्राह पाणिना ॥ १३ ॥
राजहसप्रतीकाश छत्र पूर्णशशिप्रभम् । सौवर्णदण्डमपरा गृहीत्वा पृष्ठतो ययौ ॥ १४ ॥
निद्रामदपरीताक्ष्यो रावणस्योत्तमस्त्रियः । अनुजग्मुः पतिं वीर घन विद्युल्लता इव ॥ १५ ॥
व्याविद्धहारकेयूराः समामृदितवर्णकाः । समागलितकेशान्ताः सस्वेदवदनास्तथा ॥ १६ ॥
घूर्णन्त्यो मदशेषेण निद्रया च शुभाननाः । स्वेदक्लिष्टाङ्गकुसुमाः समाल्याकुलमूर्धजाः ॥ १७ ॥
प्रयान्त नैर्ऋतपति नार्यो मदिरलोचनाः । बहुमानाच्च कामाच्च प्रियभार्यास्तमन्वयुः ॥ १८ ॥
स च कामपराधीनः पतिस्तासा महाबलः । सीतासक्तमना मन्दो मन्दाञ्चितगतिर्बभौ ॥ १९ ॥

Only a hundred belles for their part followed that grandson of Pulastya as he walked (to the Aśoka grove), (even) as celestial and Gandharva women follow the mighty Indra wherever he goes (10) Some women among them bore torches with gold handles, others carried chowries in their hands, while still others bore fans of palmyra leaves (11) Some carried water in golden ewers ahead, while others followed in the rear taking cushions with circular ends (12) Some compliant woman held in her right hand alone on that occasion a shining pitcher made of jewels and filled with wine (13) Yet another followed in the rear taking a canopy resembling a swan and shining brightly like the full moon, with a handle of gold (14) Their eyes overcome with sleep and intoxication, the excellent consorts of Rāvana followed their valiant lord as flashes of lightning following a cloud (15) Their necklaces and armlets got slightly displaced, their coat of sandal-paste got effaced, their locks got dishevelled and their faces got moistened with sweat (16) Those women with lovely faces were staggering under the surviving trace of intoxication and sleep The flowers on their person had got shrivelled by perspiration and their locks shook along with the wreaths that decorated them (17) Actuated by great regard (for their husband) as well as by longing (to behold Sītā), the ladies, who were his beloved consorts, and who had intoxicating eyes, followed the aforesaid lord of ogres, who was going out (to meet Sītā) (18) And the evil-minded lord of theirs, who was the slave of his passion, though endowed with extraordinary might, and whose mind was attached to Sītā, looked charming as he proceeded in a slow-moving gait (19)

ततः काञ्चीनिनाद च नूपुराणा च निःस्वनम् । शुश्राव परमस्त्रीणा कपिर्मारुतनन्दनः ॥ २० ॥
त चाप्रतिमकर्माणमचिन्त्यबलपौरुषम् । द्वारदेशमनुप्राप्त ददर्श हनुमान् कपिः ॥ २१ ॥
दीपिकाभिरनेकाभिः समन्तादवभासितम् । गन्धतैलावसिक्ताभिर्ध्रियमाणाभिरग्रतः ॥ २२ ॥
कामदर्पमदैर्युक्त जिह्मताम्रायतेक्षणम् । समक्षमिव कदर्पमपविद्धशरासनम् ॥ २३ ॥
मथितामृतफेनाभमरजोवस्त्रमुत्तमम् । सपुष्पमवकर्षन्त विमुक्त सक्तमङ्गदे ॥ २४ ॥

At that time, Hanumān, the delight of the wind-god, heard the tinkling of the ornaments worn round the loins as well as of the anklets of those excellent women (20) The monkey, Hanumān, also found arrived near the gate (of the Aśoka grove) Rāvana,—who had accomplished unparalleled deeds and

was endowed with inconceivable might and virility, who was illumined on all sides with numerous torches, fed with fragrant oil and being borne ahead, who was full of passion and vanity and intoxicated (too), who had large, oblique and coppery eyes and looked like Love himself bereft of his bow (of sugar cane), and was disengaging (and re-adjusting) his excellent and stainless (upper) garment, which was white as the foam of churned milk, decorated with flowers and superior pearls, and had got entangled with his armlet (21—24)

तं पत्रविटपे लीनः पत्रपुष्पशतावृतः । समीपमुपसङ्क्रान्त विज्ञातुमुपचक्रमे ॥ २५ ॥
अवेक्षमाणस्तु तदा ददर्श कपिकुञ्जरः । रूपयौवनसम्पन्ना रावणस्य वरस्त्रियः ॥ २६ ॥
ताभिः परिवृतो राजा सुरूपाभिर्महायशाः । तन्मृगद्विजसंघुष्टं प्रविष्टः प्रमदावनम् ॥ २७ ॥
क्षीबो विचित्राभरणः शङ्कुकर्णो महाबलः । तेन विश्रवसः पुत्रः स दृष्टो राक्षसाधिपः ॥ २८ ॥
वृतः परमनारीभिस्ताराभिरिव चन्द्रमाः । तं ददर्श महातेजास्तेजोवन्त महाकपिः ॥ २९ ॥
रावणोऽय महाबाहुरिति सचिन्त्य वानरः ।
सोऽयमेव पुरा शेते पुरमध्ये गृहोत्तमे । अवप्लुतो महातेजा हनूमान् मारुतात्मजः ॥ ३० ॥
स तथाप्युग्रतेजाः स निर्धूतस्तस्य तेजसा । पत्रे गुह्यान्तरे सक्तो मतिमान् संवृतोऽभवत् ॥ ३१ ॥
स तामसितकेशान्ता सुश्रोणी संहतस्तनीम् । दिदृक्षुरसितापाङ्गीमुपावर्तत रावणः ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टादशः सर्ग. ॥ १८ ॥

Remaining hidden behind a leafy bough, Hanumān, who was covered with hundreds of leaves and flowers, strove to discover the identity of Rāvana, who had (now) drawn near (25) Looking round at that moment, Hanumān (an elephant among monkeys) also beheld the excellent consorts of Rāvana, who were richly endowed with comeliness and youth. (26) Surrounded by those women of a charming exterior, the highly illustrious king (Rāvana) deeply penetrated into that pleasance for the use of ladies, rendered noisy by deer and birds (27) That suzerain ruler of ogres, son of Sage Viśravā, who was endowed with extraordinary might, was seen by Hanumān adorned with lovely jewels, drunk, distinguished by pointed (dart-like) ears, and surrounded by excellent women as the moon is by stars. The great monkey (Hanumān), who was endowed with extraordinary energy, (thus) beheld the glorious Rāvana Distinctly recalling that it was he who was lying asleep the previous night in a sumptuous apartment in the heart of the city, and concluding that he was (no other than) the mighty-armed Rāvana, Hanūmān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, got down (from the bough on which he was perched). (28—30) Overshadowed by the brilliance of Rāvana, though himself possessed of terrible energy, the sagacious Hanumān stood rooted and concealed behind a bough thick with leaves (31) Keen to see Sītā of charming limbs and well-knit breasts, the ends of whose tresses were black and the corners of whose eyes were (also) dark, Rāvana approached her (32)

Thus ends Canto Eighteen in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



एकोनविंशः सर्गः

Canto XIX

Finding himself unable as it were to depict the mental state of Sītā, who got withered up and began to shudder at the sight of Rāvaṇa, the poet tries to portray her with the help of similes. Arrived in her presence, Rāvaṇa tries to win her.

तस्मिन्नेव ततः काले राजपुत्री त्वनिन्दिता । रूपयौवनसम्पन्नं भूषणोत्तमभूषितम् ॥ १ ॥
ततो दृष्ट्वैव वैदेही रावणं राक्षसाधिपम् । प्रावेपत वरारोहा प्रवाते कदली यथा ॥ २ ॥
ऊरुभ्यामुदरं छाद्य बाहुभ्यां च पयोधरौ । उपविष्टा विशालाक्षी रुदती वरवर्णिनी ॥ ३ ॥
दशग्रीवस्तु वैदेहीं रक्षितां राक्षसीगणैः । ददर्श दीनां दुःखार्तां नावं सन्नामिवार्णवे ॥ ४ ॥
असंवृतायामासीनां धरण्यां संशितव्रताम् । छिन्नां प्रपतितां भूमौ शाखामिव वनस्पतेः ॥ ५ ॥
मलमण्डनदिग्धाङ्गीं मण्डनार्हाममण्डनाम् । मृणाली पङ्कदिग्धेव विभाति न विभाति च ॥ ६ ॥
समीपं राजसिंहस्य रामस्य विदितात्मनः । संकल्पहयसंयुक्तैर्यान्तीमिव मनोरथैः ॥ ७ ॥
शुष्यन्तीं रुदतीमेकां ध्यानशोकपरायणाम् । दुःखस्यान्तमपश्यन्तीं रामां राममनुव्रताम् ॥ ८ ॥
चेष्टमानामथाविष्टां पन्नगेन्द्रवधूमिव । धूप्यमानां ग्रहेणेव रोहिणीं धूमकेतुना ॥ ९ ॥
वृत्तशीले कुले जातामाचारवति धार्मिके । पुनः संस्कारमापन्नां जातामिव च दुष्कुले ॥ १० ॥

Thereupon the irreproachable princess, Sītā (a princess of the Videha territory) of excellent limbs began to shake like a plantain tree in a windy place as soon as she caught sight at that place and that very moment of Rāvana, the suzerain ruler of ogres, richly endowed with comeliness and youth and decked with excellent ornaments (1-2) Concealing her belly behind her thighs and her breasts with her arms, the large-eyed lady with an excellent complexion sat down weeping. (3) Rāvana (the ten-headed monster) for his part gazed on Sītā (a princess of the Videha territory) of austere vows, who was guarded (in turns) by batches of ogresses and looked miserable and stricken with agony like a bark lying motionless in the sea, who was seated on the naked ground like the bough of a tree severed (from the trunk) and fallen flat on the ground, whose limbs were coated with dirt by way of decoration and was undecorated though deserving of decoration and who, like a lotus fibre stained with mud, looked charming as well as did not look charming, who was (constantly) seeking the presence of Śrī Rāma of well-known personality, a lion among sovereigns, in the chariot of her mind, drawn by the horses of thought, who was a lovely woman (ever) growing emaciated and, seeing no end to her grief, wept alone and remained absorbed in thought (of her beloved spouse) and grief, and who was devoted to Śrī Rāma, who was writhing like the female of the king of serpents under the spell of an incantation and was undergoing suffering like the constellation Rohiṇī when tormented by the smoke-coloured planet Ketu, and who, though born in a family distinguished for right conduct and noble disposition and (also) married in a pious family of good conduct, wore a shabby appearance like a woman born in an ignoble family (4—10)

सन्नामिव महाकीर्तिं श्रद्धामिव विमानिताम् । प्रज्ञामिव परिक्षीणामाशां प्रतिहतामिव ॥ ११ ॥
आयतीमिव विध्वस्तामाज्ञां प्रतिहतामिव । दीप्तामिव दिशं काले पूजामपहृतामिव ॥ १२ ॥

पौर्णमासीमिव निशा तमोग्रस्तेन्दुमण्डलाम् । पद्मिनीमिव विध्वस्ता हतशूरा चमूमिव ॥ १३ ॥
प्रभामिव तमोध्वस्तामुपक्षीणामिवापगाम् । वेदीमिव परामृष्टा शान्तामग्निशिखामिव ॥ १४ ॥
उत्कृष्टपर्णकमला वित्रासितविहङ्गमाम् । हस्तिहस्तपरामृष्टामाकुलामिव पद्मिनीम् ॥ १५ ॥
पतिशोकातुरा शुष्का नदीं विस्त्रावितामिव । परया मृजया हीना कृष्णपक्षे निशामिव ॥ १६ ॥
सुकुमारीं सुजाताङ्गीं रत्नगर्भगृहोचिताम् । तप्यमानामिवोष्णेन मृणालीमचिरोद्धृताम् ॥ १७ ॥
गृहीतामालिता स्तम्भे यूथपेन विनाकृताम् । निःश्वसन्तीं सुदुःखार्तां गजराजवधूमिव ॥ १८ ॥
एकया दीर्घया वेण्या शोभमानामयत्नतः । नीलया नीरदापाये वनराज्या महीमिव ॥ १९ ॥
उपवासेन शोकेन ध्यानेन च भयेन च । परिक्षीणां कृशां दीनामल्पाहारां तपोधनाम् ॥ २० ॥
आयाचमानां दुःखार्तां प्राञ्जलिं देवतामिव । भावेन रघुमुख्यस्य दशग्रीवपराभवम् ॥ २१ ॥
समीक्षमाणां रुदतीमनिन्दितां सुपक्ष्मताम्रायतशुक्ललोचनाम् ।
अनुव्रतां राममतीव मैथिलीं प्रलोभयामास वधाय रावणः ॥ २२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनविंशः सर्गः ॥ १९ ॥

Rāvana, to his (own) destruction, sought to seduce Sītā (the princess of Mithilā), who resembled a great renown which has grown dim, a faith which has been treated with contempt, an understanding which has grown feeble, a hope which has been frustrated, a prospect which has been blasted, an order which has been flouted, a quarter appearing in flame at the time of some portentous phenomenon, a worship which has been tampered with, a full-moon night on which the orb of the moon has been eclipsed by the demon Rāhu (darkness personified), a lotus plant blighted (by a frost), an army whose warriors have been killed, sunlight that has been obscured by darkness, a stream which has become thin (due to drought), an altar desecrated (by an undesirable person), a flame which has gone out, a lotus pond whose lotuses with their leaves have been pulled up, whose birds have been scared away, (nay) which has been rendered turbid by the trunk of an elephant as well as stirred (by it), who was stricken with grief caused by separation from her lord and had grown lean and thin like a river whose water has been diverted (through canals etc for irrigation purposes) and who, having been deprived of excellent washing, resembled a night during a dark fortnight, who was tender and possessed of charming limbs and was worthy of (living in) an abode full of precious stones and looking like a lotus root dug out not long before and being baked in heat, who resembled the female of a lordly elephant disunited from the leader of the herd, (nay) captured and chained to a pillar and breathing hard, sore stricken with sorrow, who looked charming with a single long braid formed without effort, (even) as the earth covered with a dark row of trees at the end of a monsoon (when the clouds have disappeared), who had been wasted, emaciated and depressed through fasting, grief, brooding and fear, lived on a meagre diet and was rich in austerity, who was (constantly) asking her deity mentally as it were with joined palms for the discomfiture of Rāvana (the ten-headed monster) at the hands of Śrī Rāma (the foremost of Raghus), who was looking round weeping, irreproachable as she was, had large reddish and white eyes with beautiful lashes and was excessively devoted to Śrī Rāma (11—22)

Thus ends Canto Nineteen in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

विंशः सर्गः

Canto XX

Seeking to seduce Sītā by means of coaxing words, Rāvaṇa implores her to accept him.

स तां परिवृता दीना निरानन्दा तपस्विनीम् । साकारैर्मधुरैर्वाक्यैर्न्यदर्शयत रावणः ॥ १ ॥
मां दृष्ट्वा नागनासोरु गूहमाना स्तनोदरम् । अदर्शनमिवात्मानं भयान्नेतुं त्वमिच्छसि ॥ २ ॥
कामये त्वां विशालाक्षि बहु मन्यस्व मां प्रिये । सर्वाङ्गगुणसम्पन्ने सर्वलोकमनोहरे ॥ ३ ॥
नेह केचिन्मनुष्या वा राक्षसाः कामरूपिणः । व्यपसर्पतु ते सीते भयं मत्तः समुत्थितम् ॥ ४ ॥
स्वधर्मो रक्षसां भीरु सर्वदैव न संशयः । गमनं वा परस्त्रीणां हरणं सम्प्रमथ्य वा ॥ ५ ॥
एवं चैवमकामां त्वां न च स्प्रक्ष्यामि मैथिलि । कामं कामः शरीरे मे यथाकामं प्रवर्तताम् ॥ ६ ॥
देवि नेह भयं कार्यं मयि विश्वसिहि प्रिये । प्रणयस्व च तत्त्वेन मैवं भूः शोकलालसा ॥ ७ ॥
एकवेणी अधःशय्या ध्यानं मलिनमम्बरम् । अस्थानेऽप्युपवासश्च नैतान्यौपयिकानि ते ॥ ८ ॥
विचित्राणि च माल्यानि चन्दनान्यगुरूणि च । विविधानि च वासांसि दिव्यान्याभरणानि च ॥ ९ ॥
महार्हाणि च पानानि शयनान्यासनानि च । गीतं नृत्यं च वाद्यं च लभ मां प्राप्य मैथिलि ॥ १० ॥

The aforesaid Rāvana disclosed his mind in the following significant and sweet words to the poor and wretched Sītā, who was bereft of (all) joy and remained surrounded (all the time) by ogresses (1) "Concealing your breasts and belly, O lady with thighs resembling the proboscis of an elephant, you want to keep yourself out of sight as it were through fear (of me) (2) I long for you, O large-eyed lady (Pray) hold me in high esteem, O beloved one, who are richly endowed with all bodily excellences and ravish the mind of all people (3) There are no men or ogres capable of changing form at will here (And) let your fear born of me vanish for good, O Sītā ! (4) It has always been the peculiar course of conduct prescribed for ogres, O timid one, to approach sexually the wives of others or to bear them away by force there is no doubt about it (5) Notwithstanding this, O princess of Mithilā, I will not touch you so long as you do not love me (in return) I would fain let passion hold sway at will over my body (6) No fear should be entertained (by you) on this spot, O adorable lady ! Have confidence in me, O beloved one ! Make love to me in reality, don't get swayed by grief (7) To wear a single plait, to lie on the ground, to remain brooding (all the time), to put on a soiled attire and to observe a fast even when there is no occasion (for it)—(all) these are not proper for you (8) Having secured me (as your lover), enjoy garlands of diverse kinds as well as sandal-pastes and aloes, as also robes of various kinds and celestial ornaments too, nay, costly drinks, beds and seats, vocal and instrumental music and dancing, O princess of Mithila ! (9-10)

स्त्रीरत्नमसि मैवं भूः कुरु गात्रेषु भूषणम् । मां प्राप्य हि कथं वा स्यास्त्वमनर्हा सुविग्रहे ॥ ११ ॥
इदं ते चारु संजातं यौवनं ह्यतिवर्तते । यदतीतं पुनर्नैति स्रोतः स्रोतस्विनामिव ॥ १२ ॥
त्वां कृत्वोपरतो मन्ये रूपकर्ता स विश्वकृत् । नहि रूपोपमा ह्यन्या तवास्ति शुभदर्शने ॥ १३ ॥
त्वां समासाद्य वैदेहि रूपयौवनशालिनीम् । कः पुनर्नातिवर्तेत साक्षादपि पितामहः ॥ १४ ॥

यद् यत् पश्यामि ते गात्रं शीतांशुसदृशानने । तस्मिंस्तस्मिन् पृथुश्रोणि चक्षुर्मम निबध्यते ॥ १५ ॥
भव मैथिलि भार्या मे मोहमेतं विसर्जय । बह्वीनामुत्तमस्त्रीणां ममाग्रमहिषी भव ॥ १६ ॥
लोकेभ्यो यानि रत्नानि सम्प्रमथ्याहृतानि मे । तानि ते भीरु सर्वाणि राज्यं चैव ददामि ते ॥ १७ ॥
विजित्य पृथिवीं सर्वां नानानगरमालिनीम् । जनकाय प्रदास्यामि तव हेतोर्विलासिनि ॥ १८ ॥

"You are a jewel among women, no longer (therefore) remain in this (shabby) condition Wear ornaments on your limbs Indeed, having had me (as your lover), how can you remain unadorned, O lady endowed with a lovely form ? (11) This charming youth of yours, which has (now) fully developed, is actually passing away What has (actually) passed never returns any more than the current of streams (12) Having created you (as the paragon of beauty), I believe, the celebrated maker of the universe, who designed your form, has retired (from his duty of designing forms), for indeed there is no other woman who can compare in comeliness with you, O lady of charming aspect ! (13) Who, having come across you, O princess of the Videha territory, adoneded (as you are) with comeliness and (exuberant) youth, would not lose his balance of mind, even if he is Brahmā (the grandfather of the universe) himself ? (14) My eye gets riveted, O lady of broad hips, on each of your limbs which I behold, O lady endowed with a moon-like countenance ! (15) Give up this folly (in the form of fidelity to your husband) and become my consort, O princess of Mithilā ! Become the foremost queen of my numerous excellent wives (16) I offer you all the well-known jewels which have been brought by me by way of booty from the various worlds, as well as my kingdom, O timid one ! (17) Having fully subjugated the entire globe with its chain of cities, O sportive lady, I will offer it to Janaka (your father) for your sake (18)

नेह पश्यामि लोकेऽन्यं यो मे प्रतिबलो भवेत् । पश्य मे सुमहद्वीर्यमप्रतिद्वन्द्वमाहवे ॥ १९ ॥
असकृत् संयुगे भग्ना मया विमृदितध्वजाः । अशक्ताः प्रत्यनीकेषु स्थातुं मम सुरासुराः ॥ २० ॥
इच्छ मां क्रियतामद्य प्रतिकर्म तवोत्तमम् । सुप्रभाण्यवसज्जन्तां तवाङ्गे भूषणानि हि ॥ २१ ॥
साधु पश्यामि ते रूपं संयुक्तं प्रतिकर्मणा । प्रतिकर्माभिसंयुक्ता दाक्षिण्येन वरानने ॥ २२ ॥
भुङ्क्ष्व भोगान् यथाकामं पिब भीरु रमस्व च । यथेष्टं च प्रयच्छ त्वं पृथिवीं वा धनानि च ॥ २३ ॥
ललस्व मयि विस्रब्धा धृष्टमाज्ञापयस्व च । मत्प्रसादाल्ललन्त्याश्च ललतां बान्धवास्तव ॥ २४ ॥
ऋद्धिं ममानुपश्य त्वं श्रियं भद्रे यशस्विनि । किं करिष्यसि रामेण सुभगे चीरवासिना ॥ २५ ॥
निक्षिप्तविजयो रामो गतश्रीर्वनगोचरः । व्रती स्थण्डिलशायी च शङ्के जीवति वा न वा ॥ २६ ॥
नहि वैदेहि रामस्त्वां द्रष्टुं वाप्युपलप्स्यते । पुरोबलाकैरसितैर्मेघैर्ज्योत्स्नामिवावृताम् ॥ २७ ॥

"I do not find in the universe anyone else who may be my equal in might (You will) behold my extraordinary virility which knows no rival in combat (19) Unable to stand in ranks hostile to me, the gods as well as the demons were more than once utterly routed in battle, their standards having been smashed. (20) (Therefore) be favourably disposed to me. Let you be exquisitely decorated today Let exceptionally brilliant jewels fit close to your limbs. (21) Let me behold your excellent form profusely fitted with decorations Be decorated by way of courtesy (to me), O lady endowed with a charming countenance ! (22) Enjoy luxuries according to your pleasure, drink and revel, O timid one ! And gift you land as well as riches (on others) as desired (by you) (23) Full of confidence in me, seek pleasures

and boldly give orders to me When you enjoy pleasures out of kindness to me, let your relatives (too) enjoy life (24) Look at my affluence and prosperity, O blessed and illustrious lady ! What will you do O lovely one, with Rāma, who remains clad in tatters ? (25) Rāma has given up (all) hope of victory, has lost his fortune, dwells in the forest, is observing sacred vows and lies on the ground (without any cot) I am doubtful whether he (still) survives or not (26) Surely Rāma will not be able even to see you, any more than moonshine veiled by dark clouds preceded by herons, O Sītā (a princess of the Videha territory) ! (27)

न चापि मम हस्तात् त्वा प्राप्तुमर्हति राघव. । हिरण्यकशिपु' कीर्तिमिन्द्रहस्तगतामिव ॥ २८ ॥
चारुस्मिते चारुदति चारुनेत्रे विलासिनि । मनो हरसि मे भीरु सुपर्णः पन्नग यथा ॥ २९ ॥
क्लिष्टकौशेयवसना तन्वीमप्यनलकृताम् । त्वा दृष्ट्वा स्वेषु दारेषु रति नोपलभाम्यहम् ॥ ३० ॥
अन्तःपुरनिवासिन्यः स्त्रियः सर्वगुणान्विताः । यावत्यो मम सर्वासामैश्वर्यं कुरु जानकि ॥ ३१ ॥
मम ह्यसितकेशान्ते त्रैलोक्यप्रवरस्त्रियः । तास्त्वा परिचरिष्यन्ति श्रियमप्सरसो यथा ॥ ३२ ॥
यानि वैश्रवणे सुभ्रु रत्नानि च धनानि च । तानि लोकाश्च सुश्रोणि मया भुङ्क्ष्व यथासुखम् ॥ ३३ ॥
न रामस्तपसा देवि न बलेन च विक्रमैः । न धनेन मया तुल्यस्तेजसा यशसापि वा ॥ ३४ ॥

पिब विहर रमस्व भुङ्क्ष्व भोगान् धननिचय प्रदिशामि मेदिनीं च ।
मयि लल ललने यथासुख त्व त्वयि च समेत्य ललन्तु बान्धवास्ते ॥ ३५ ॥
कुसुमिततरुजालसन्ततानि भ्रमरयुतानि समुद्रतीरजानि ।
कनकविमलहारभूषिताङ्गी विहर मया सह भीरु काननानि ॥ ३६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे विंश सर्ग ॥ २० ॥

"Nor will Rāma (a scion of Raghu) be able to get you back from my hands any more than the demon Hiranyakaśipu was able to recover his glory which had passed into the hands of Indra (28) You ravish my mind even as Garuda (who is noted for his charming wings) carries away a serpent, O sportive, yet timid lady distinguished by sweet smiles, lovely teeth and beautiful eyes ! (29) Seeing you clad in a worn silk cloth, emaciated and unadorned, I find no delight even in my own (principal) consort (Mandodarī) (30) Hold sway, O daughter of Janaka, over all the women who dwell in my gynaeceum and are endowed with all excellences (31) My celebrated consorts, who are most excellent in all the three worlds (heaven, earth and the intermediate region), will wait on you (even) as celestial nymphs attend on Lakṣmī (the goddess of fortune), O lady with dark locks ! (32) Make use according to your pleasure of (all) the jewels and riches which (though won by me) exist in the possession of Kubera (son of Viśravā), O lady of charming brows and graceful limbs, and enjoy (the rulership of) the (three) worlds, (33) Neither in point of asceticism, nor in might nor in prowess nor in wealth nor in glory nor even in renown is Rāma equal to me (34) (Therefore) drink, sport, revel and enjoy pleasures Bestow (on your relatives) the (immense) store of wealth (that you will own from now onwards) as well as the earth (that will now be yours) Enjoy you life according to your pleasure, depending on me, O beloved one, and, reaching your presence, let your relatives (too) enjoy life (35) Your person adorned with bright gold necklaces, range in my company, O timid one, the groves,

appearing on the seashore, (nay) in blossom and crowded with black covered all over with clusters of trees bees" (36)

Thus ends Canto Twenty in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



एकविंशः सर्गः

Canto XXI

Placing a blade of grass between herself and Ravaṇa in order to avoid direct contact with a man of evil intentions and expostulating with him by showing him the right path, Sītā praises Śrī Rāma and, impressing on Rāvaṇa the consequences of the latter befriending and antagonizing Śrī Rāma, advises Rāvaṇa to make friends with Śrī Rāma through self-surrender.

तस्य तद् वचनं श्रुत्वा सीता रौद्रस्य रक्षसः । आर्ता दीनस्वरा दीनं प्रत्युवाच ततः शनैः ॥ १ ॥
दुःखार्ता रुदती सीता वेपमाना तपस्विनी । चिन्तयन्ती वरारोहा पतिमेव पतिव्रता ॥ २ ॥
तृणमन्तरतः कृत्वा प्रत्युवाच शुचिस्मिता । निवर्तय मनो मत्तः स्वजने प्रीयतां मनः ॥ ३ ॥
न मां प्रार्थयितुं युक्तस्त्वं सिद्धिमिव पापकृत् । अकार्यं न मया कार्यमेकपत्न्या विगर्हितम् ॥ ४ ॥
कुलं सम्प्राप्तया पुण्यं कुले महति जातया । एवमुक्त्वा तु वैदेही रावणं तं यशस्विनी ॥ ५ ॥
रावणं पृष्ठतः कृत्वा भूयो वचनमब्रवीत् ।

Hearing the aforesaid speech of that terrible ogre, Sītā, who was (already) afflicted, now gently and sadly replied in piteous tones (1) Placing a straw between herself and Rāvana (in order to avoid direct contact with him), poor Sītā of excellent limbs and bright smiles, who was sobbing and shuddering, stricken with sorrow as she was, and, being devoted to her husband, was (constantly) thinking of him alone, replied (in the following words)—"Withdraw your mind from me and let it be satisfied with your own consorts (alone) (2-3) You are not deserving of seeking to win me any more than a sinner deserves to seek perfection (in the form of final beatitude) An unworthy act which is deprecated by a devoted wife can never be done by me, who was born in a noble House and have joined a pious family (by virtue of marriage)" Having spoken thus to Rāvana, who made his foes cry (in terror), and turning her back on him, the illustrious Sītā (a princess of the Videha territory) once more addressed the following words to him—

नाहमौपयिकी भार्या परभार्या सती तव ॥ ६ ॥
साधु धर्ममवेक्षस्व साधु साधुव्रतं चर । यथा तव तथान्येषां रक्ष्या दारा निशाचर ॥ ७ ॥
आत्मानमुपमां कृत्वा स्वेषु दारेषु रम्यताम् ।
अतुष्टं स्वेषु दारेषु चपलं चपलेन्द्रियम् । नयन्ति निकृतिप्रज्ञं परदाराः पराभवम् ॥ ८ ॥
इह सन्तो न वा सन्ति सतो वा नानुवर्तसे । यथा हि विपरीता ते बुद्धिराचारवर्जिता ॥ ९ ॥
वचो मिथ्याप्रणीतात्मा पथ्यमुक्तं विचक्षणैः । राक्षसानामभावाय त्वं वा न प्रतिपद्यसे ॥ १० ॥

अकृतात्मानमासाद्य राजानमनये रतम् । समृद्धानि विनश्यन्ति राष्ट्राणि नगराणि च ॥ ११ ॥
तथैव त्वा समासाद्य लङ्का रत्नौघसकुला । अपराधात् तवैकस्य नचिराद् विनशिष्यति ॥ १२ ॥

"Being the virtuous wife of another, I cannot be your lawful consort (4—6) Take into account the rule of conduct of the virtuous and duly follow the course of conduct of the virtuous Others' wives (too) deserve to be protected (by you) in the same way as your own, O prowler of the night! (7) Making a model of yourself, take delight in your wife (alone) Others' wives lead to humiliation the fickle man of vagrant senses and reproachful understanding who is not contented with his own wife (8) Either there are no pious men here or you do not follow them in that your mind is (so) perverse and has turned away from right conduct (9) Or you do not listen to the wholesome advice tendered by the wise, your mind being set on the unreal, bent as you are on the destruction of ogres (10) Having found as their ruler one who has not been able to control his mind and who is given to unrighteousness, (even) affluent kingdoms and cities go to ruin (11) Even so, having got you as its ruler, Lankā, which is full of heaps of precious stones, will perish before long for the fault of one individual, *viz*, yourself (12)

स्वकृतैर्हन्यमानस्य रावणादीर्घदर्शिनः । अभिनन्दन्ति भूतानि विनाशे पापकर्मणः ॥ १३ ॥
एव त्वा पापकर्माण वक्ष्यन्ति निकृता जनाः । दिष्ट्यैतद् व्यसन प्राप्तो रौद्र इत्येव हर्षिताः ॥ १४ ॥
शक्या लोभयितुं नाहमैश्वर्येण धनेन वा । अनन्या राघवेणाह भास्करेण यथा प्रभा ॥ १५ ॥
उपधाय भुज तस्य लोकनाथस्य सत्कृतम् । कथं नामोपधास्यामि भुजमन्यस्य कस्यचित् ॥ १६ ॥
अहमौपयिकी भार्या तस्यैव च धरापतेः । व्रतस्नातस्य विद्येव विप्रस्य विदितात्मनः ॥ १७ ॥
साधु रावण रामेण मा समानय दुःखिताम् । वने वासितया सार्धं करेण्वेव गजाधिपम् ॥ १८ ॥

"All beings rejoice over the destruction, O Rāvana, of that short-sighted fellow who is given to sinful deeds and is being killed by his own doings (13) In the same way people tormented by you will speak of you as a man of sinful deeds and, feeling rejoiced, will say 'Luckily enough has the terrible being met with this reverse.' (14) I am not capable of being tempted with power or riches, I am undivided from Śrī Rāma (a scion of Raghu) even as sunlight is from the sun (15) Having rested on the honoured arm of that lord of the people, how shall I actually rest on the arm of anyone else? (16) I am the lawful wife of that ruler of the globe alone (even) as knowledge of Veda (lawfully) belongs to a Brahman who has realized the Self and has had his ceremonial bath as a token of having completed his vow of celibacy. (17) Unite me straight with Śrī Rāma, wretched as I am, (even) as one would unite a lordly elephant with a female elephant in heat in a forest, O Rāvana! (18)

मित्रमौपयिकं कर्तुं रामः स्थानं परीप्सता । बन्धं चानिच्छता घोर त्वयासौ पुरुषर्षभः ॥ १९ ॥
विदितः सर्वधर्मज्ञः शरणागतवत्सलः । तेन मैत्री भवतु ते यदि जीवितुमिच्छसि ॥ २० ॥
प्रसादयस्व त्व चैनं शरणागतवत्सलम् । मा चास्मै प्रयतो भूत्वा निर्यातयितुमर्हसि ॥ २१ ॥
एवं हि ते भवेत् स्वस्ति सम्प्रदाय रघूत्तमे । अन्यथा त्व हि कुर्वाणः परा प्राप्स्यसि चापदम् ॥ २२ ॥
वर्जयेद् वज्रमुत्सृष्ट वर्जयेदन्तकश्चिरम् । त्वद्विध न तु सक्रुद्धो लोकनाथः स राघवः ॥ २३ ॥

रामस्य धनुषः शब्दं श्रोष्यसि त्वं महास्वनम् । शतक्रतुविसृष्टस्य निर्घोषमशनेरिव ॥ २४ ॥
इह शीघ्रं सुपर्वाणो ज्वलितास्या इवोरगाः । इषवो निपतिष्यन्ति रामलक्ष्मणलक्षिताः ॥ २५ ॥
रक्षांसि निहनिष्यन्तः पुर्यामस्यां न संशयः । असम्पातं करिष्यन्ति पतन्तः कङ्कवाससः ॥ २६ ॥
राक्षसेन्द्रमहासर्पान् स रामगरुडो महान् । उद्धरिष्यति वेगेन वैनतेय इवोरगान् ॥ २७ ॥

"It would be (but) meet that that jewel among men, Śrī Rāma, be made friends with by you if you seek to preserve your fortress (Laṅkā) and if you do not wish to suffer terrible bondage (19) He is a reputed knower of all virtues and fond of those who have sought shelter with him Let your friendship be established with him if you seek to survive (20) Nay, propitiate Śrī Rāma, who is fond of those who have sought protection with him And, remaining restrained (throughout in your behaviour with me), be pleased to restore me to him (21) Surely your welfare lies in thus restoring me to Śrī Rāma (the foremost of the Raghus) Acting otherwise you will undoubtedly meet with adversity (22) The thunderbolt may spare a wrongdoer like you, even though discharged, Death (too), may ignore an offender like you for a long time That scion of Raghu, the protector of the people, will not, however, leave you when enraged (23) You will (soon) hear the twang of Śrī Rāma's bow, producing a great noise and resembling the crash of the thunderbolt hurled by Indra (who is presupposed to have performed a hundred Aśwamedha sacrifices in his previous existence as a condition precedent to his attainment of that exalted position) (24) Well-jointed arrows marked by the names of Śrī Rāma and Lakṣmaṇa will soon rain on this city like serpents with flaming jaws (25) Descending on this city, the arrows decorated with the plumes of a buzzard, which are sure to exterminate the ogres, will leave no space uncovered by them there is no doubt about it (26) That great secretary-bird in the form of Śrī Rāma will speedily stamp out the mighty serpents in the form of the leaders of ogres in the same way as Garuḍa (the king of birds, son of Vinatā) would extirpate serpents (27)

अपनेष्यति मां भर्ता त्वत्तः शीघ्रमरिंदमः । असुरेभ्यः श्रियं दीप्तां विष्णुस्त्रिभिरिव क्रमैः ॥ २८ ॥
जनस्थाने हतस्थाने निहते रक्षसां बले । अशक्तेन त्वया रक्षः कृतमेतदसाधु वै ॥ २९ ॥
आश्रमं तत्तयोः शून्यं प्रविश्य नरसिंहयोः । गोचरं गतयोर्भ्रात्रोरपनीता त्वयाधम ॥ ३० ॥
नहि गन्धमुपाघ्राय रामलक्ष्मणयोस्त्वया । शक्यं संदर्शने स्थातुं शुना शार्दूलयोरिव ॥ ३१ ॥
तस्य ते विग्रहे ताभ्यां युगग्रहणमस्थिरम् । वृत्रस्येवेन्द्रबाहुभ्यां बाहोरेकस्य विग्रहे ॥ ३२ ॥
क्षिप्रं तव स नाथो मे रामः सौमित्रिणा सह । तोयमल्पमिवादित्यः प्राणानादास्यते शरैः ॥ ३३ ॥
गिरिं कुबेरस्य गतोऽथवाऽऽलयं सभां गतो वा वरुणस्य राज्ञः ।
असंशयं दाशरथेर्विमोक्ष्यसे महाद्रुमः कालहतोऽशनेरिव ॥ ३४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकविंशः सर्गः ॥ २१ ॥

"My husband, the tamer of his foes, will soon recover me from you (even) as Lord Viṣṇu wrested the radiant sovereignty (of the three worlds) from the demons in the course of three strides. (28) The host of the ogres (stationed in Janasthāna) having been destroyed (by Śrī Rāma) and your foothold on Janasthāna having (consequently) been lost, this wicked deed (in the shape of my abduction) was actually perpetrated by you,

impotent as you were (to avenge yourself on the destruction of the army in Janasthāna), O ogre! (29) I was borne away by you, O vile wretch, entering that lonely hermitage of the aforesaid two brothers, who are lions among men and who had gone out (a hunting) (30) It is not possible for you to stand within the sight of Śrī Rāma and Lakṣmaṇa even on smelling their presence, any more than a dog would tarry within the gaze of a pair of tigers (31) Your victory in an encounter with them, situated as you are, is uncertain in the same way as on the part of a single arm of the demon Vṛtra in its encounter with both the arms of Indra (during the great war between gods and demons at the beginning of creation) (32) Soon shall that lord of mine, Śrī Rāma, with Lakṣmaṇa (son of Sumitrā), take away your life with his shafts (even) as the sun sucks up (with its rays) the shallow water (of a pool) (33) (Even) if you fly away (for protection) to the mountain (Kailāsa) constituting the abode of Kubera (the god of riches) or descend to the council chamber of King Varuṇa (the deity presiding over water), you shall undoubtedly be deprived of your life by the arrows of Śrī Rāma (son of Daśaratha), killed as you (already) are by the Time-Spirit (even) as a huge tree felled by lightning." (34)

Thus ends Canto Twenty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

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द्वाविंशः सर्गः

Canto XXII

Nettled by the censure uttered by Sītā, Rāvaṇa allows her a time-limit of two months to revise her decision and threatens her with death if she does not listen to reason. Restored to confidence by the glances of Rāvaṇa's consorts, however, Sītā condemns him once more. Leaving instructions with ogresses of terrible and ugly aspect to bring her to reason by recourse to intimidation and persuasion, Rāvaṇa thereupon leaves the presence of Sītā along with his womenfolk.

सीताया वचनं श्रुत्वा परुषं राक्षसेश्वरः । प्रत्युवाच ततः सीतां विप्रियं प्रियदर्शनाम् ॥ १ ॥
यथा यथा सान्त्वयिता वश्यः स्त्रीणां तथा तथा । यथा यथा प्रियं वक्ता परिभूतस्तथा तथा ॥ २ ॥
संनियच्छति मे क्रोधं त्वयि कामः समुत्थितः । द्रवतोऽमार्गमासाद्य हयानिव सुसारथिः ॥ ३ ॥
वामः कामो मनुष्याणां यस्मिन् किल निबध्यते । जने तस्मिंस्त्वनुक्रोशः स्नेहश्च किल जायते ॥ ४ ॥
एतस्मात् कारणान्न त्वां घातयामि वरानने । वधार्हामवमानार्हां मिथ्याप्रव्रजने रताम् ॥ ५ ॥
परुषाणि हि वाक्यानि यानि यानि ब्रवीषि माम् । तेषु तेषु वधो युक्तस्तव मैथिलि दारुणः ॥ ६ ॥

Hearing the sharp rebuff of Sītā, Rāvaṇa (the lord of ogres) then made the following unpalatable reply to Sītā of pleasing aspect :—(1) "The more courteous a man is (to women) the more agreeable he becomes to them. (In your case, however, I find that) the more kind words I speak the more I am

snubbed (by you) (2) The love which has sprung up (in my heart) for you restrains my anger even as a good charioteer controls the horses (of his chariot) running along a wrong path (3) It is a well-known fact that compassion and affection are generated towards that individual on whom cruel love gets actually fastened. (4) (It is) on this account (that) I do not cause you to be put to death even though you are deserving of death and ignominy, devoted as you are to asceticism (the way of life of recluses) in vain, O lady of charming countenance ! (5) Indeed for all those cutting remarks that you have uttered with reference to me violent capital punishment is proper for you, O princess of Mithilā !" (6)

एवमुक्त्वा तु वैदेहीं रावणो राक्षसाधिपः । क्रोधसरम्भसयुक्तः सीतामुत्तरमब्रवीत् ॥ ७ ॥
द्वौ मासौ रक्षितव्यौ मे योऽवधिस्ते मया कृतः । ततः शयनमारोह मम त्व वरवर्णिनि ॥ ८ ॥
द्वाभ्यामूर्ध्व तु मासाभ्या भर्तार मामनिच्छतीम् । मम त्वा प्रातराशार्थे सूदाश्छेत्स्यन्ति खण्डश. ॥ ९ ॥
ता भर्त्स्यमाना सम्प्रेक्ष्य राक्षसेन्द्रेण जानकीम् । देवगन्धर्वकन्यास्ता विषेदुर्विकृतेक्षणाः ॥ १० ॥
ओष्ठप्रकारैरपरा नेत्रैर्वक्त्रैस्तथापरा. । सीतामाश्वासयामासुस्तर्जिता तेन रक्षसा ॥ ११ ॥
ताभिराश्वासिता सीता रावण राक्षसाधिपम् । उवाचात्महित वाक्य वृत्तशौटीर्यगर्वितम् ॥ १२ ॥

Having spoken thus to Sītā (a princess of the Videha territory), Rāvana, the suzerain lord of ogres, who was filled with excitement caused by anger, addressed the following reply to Sītā —(7) "According to the time-limit (of twelve months)* which has been fixed by me I must wait for two months (that now remain) After that you must share my bed, O lady of excellent complexion ! (8) My cooks will mince you for my morning repast in case you do not wish to have me for your husband even after two months (from now)." (9) Gazing on that daughter of Janaka being threatened by Rāvana (the lord of ogres), those daughters of gods and Gandharvas (who had been forcibly borne away like Sītā) grew melancholy with troubled eyes (10) Some (of them) reassured by the expression of their lips and others by their eyes and faces Sītā, who was menaced (as above) by that ogre (11) Restored to confidence by them Sītā addressed to Rāvana, the suzerain lord of ogres, the following reply, which was in his own interest and which was full of pride for her (own) morality as well as for her husband's valour— (12)

नून न ते जनः कश्चिदस्मिन्निःश्रेयसि स्थितः । निवारयति यो न त्वा कर्मणोऽस्माद् विगर्हितात् ॥ १३ ॥
मा हि धर्मात्मनः पत्नी शचीमिव शचीपतेः । त्वदन्यस्त्रिषु लोकेषु प्रार्थयेन्मनसापि कः ॥ १४ ॥
राक्षसाधम रामस्य भार्याममिततेजसः । उक्तवानसि यत् पाप क गतस्तस्य मोक्ष्यसे ॥ १५ ॥
यथा दृसश्च मातङ्गः शशश्च सहितौ वने । तथा द्विरदवद् रामस्त्वं नीच शशवत् स्मृतः ॥ १६ ॥
स त्वमिक्ष्वाकुनाथ वै क्षिपन्निह न लज्जसे । चक्षुषो विषये तस्य न यावदुपगच्छसि ॥ १७ ॥
इमे ते नयने क्रूरे विकृते कृष्णपिङ्गले । क्षितौ न पतिते कस्मान्मामनार्य निरीक्षतः ॥ १८ ॥
तस्य धर्मात्मनः पत्नी स्नुषा दशरथस्य च । कथ व्याहरतो मा ते न जिह्वा पाप शीर्यति ॥ १९ ॥
असदेशात्तु रामस्य तपसश्चानुपालनात् । न त्वा कुर्मि दशग्रीव भस्म भस्मार्हतेजसा ॥ २० ॥
नापहर्तुमह शक्या तस्य रामस्य धीमतः । विधिस्तव वधार्थाय विहितो नात्र संशयः ॥ २१ ॥
शूरेण धनदभ्रात्रा बलैः समुदितेन च । अपोह्य रामं कस्माच्चिद् दारचौर्यं त्वया कृतम् ॥ २२ ॥

* *Vide* III. lvi 24 on p, 805 of Vālmiki-Rāmāyaṇa Number—V

"Surely in this city there is no man intent on your welfare, since no one deters you from this most reproachful act (in the shape of detaining another's wife without her concurrence) (13) Indeed who other than you in (all) the three worlds will seek even with his mind to have me, the consort of Śrī Rāma, who has set his mind on virtue, even as one would seek Sachī, the spouse of Indra (the husband of Śachī) ? Going anywhere you will not escape the consequences of the sinful proposal you have made to the consort of Śrī Rāma, who is endowed with immense energy, O vile ogre ! (14-15) Śrī Rāma is like an elephant, while you, O mean fellow, have been declared to be like a hare If you two ever encounter each other in a combat, you will present the appearance of a proud elephant and a hare come to grips in a forest (16) As such you do not evidently feel abashed while railing here (when he is not before you) at Śrī Rāma (the protector of the Ikswākus) You blab like this only so long as you do not fall within the range of his sight (17) I wonder how these cruel, evil, dark-yellow eyes of yours did not drop on the ground (even) as you gazed on me (lustfully), O ignoble creature ! (18) Why did your tongue not fall off (even) as you were talking (as you did) to me, the spouse of the aforesaid pious-minded soul and daughter-in-law of King Daśaratha ? (19) I do not reduce you to ashes by dint of my glory, which (alone) is enough to reduce you to ashes, only because I do not have the mandate of Śrī Rāma (to do so) and (also) because I seek to preserve the power of my asceticism, O ten-headed monster ! (20) Being the consort of that wise Śrī Rāma, I was not capable of being wrested (by you) My abduction is (only) a device ordained (by Providence) for bringing about your destruction there is no doubt about it. (21) Wherefore was Śrī Rāma's consort (myself) stolen away by you after luring away Śrī Rāma (from the hermitage) heroic as you are, (nay) a (half-) brother of Kubera (the bestower of riches) and well-equipped with forces ?" (22)

सीताया वचन श्रुत्वा रावणो राक्षसाधिपः । विवृत्य नयने क्रूरे जानकीमन्ववैक्षत ॥ २३ ॥
नीलजीमूतसकाशो महाभुजशिरोधरः । सिंहसत्त्वगतिः श्रीमान् दीप्तजिह्वोग्रलोचनः ॥ २४ ॥
चलाग्रमुकुटप्रांशुश्चित्रमाल्यानुलेपनः । रक्तमाल्याम्बरधरस्तप्ताङ्गदविभूषण. ॥ २५ ॥
श्रोणीसूत्रेण महता मेचकेन सुसवृतः । अमृतोत्पादने नद्धो भुजगेनेव मन्दरः ॥ २६ ॥
ताभ्या स परिपूर्णाभ्या भुजाभ्या राक्षसेश्वरः । शुशुभेऽचलसकाशः शृङ्गाभ्यामिव मन्दरः ॥ २७ ॥
तरुणादित्यवर्णाभ्या कुण्डलाभ्या विभूषितः । रक्तपल्लवपुष्पाभ्यामशोकाभ्यामिवाचलः ॥ २८ ॥
स कल्पवृक्षप्रतिमो वसन्त इव मूर्तिमान् । श्मशानचैत्यप्रतिमो भूषितोऽपि भयकरः ॥ २९ ॥
अवेक्षमाणो वैदेहीं कोपसरक्तलोचनः । उवाच रावणः सीता भुजग इव निःश्वसन् ॥ ३० ॥
अनयेनाभिसम्पन्नमर्थहीनमनुव्रते । नाशयाम्यहमद्य त्वा सूर्य. सध्यामिवौजसा ॥ ३१ ॥

Turning his cruel eyes round (in anger) on hearing the reply of Sītā, the glorious Rāvana the suzerain lord of ogres, looked (askance) at the daughter of Janaka—Rāvana, who resembled a dark cloud, had enormous arms and neck, possessed the courage and gait of a lion, had a flaming tongue and frightful eyes, who looked very tall with the crest of his diadem shaking (as a result of his anger), who was adorned with excellent garlands and smeared with exquisite sandal-paste and who wore a garland of red flowers and a red constume, was decked with brilliant armlets and encircled (at his

waist) with a costly dark-blue girdle (obviously made of sapphires), (thus) presenting the appearance of Mount Mandara encompassed by the serpent (Vāsuki) at the time of the churning of the ocean (for extracting nectar) (23—26) With his two well-built arms of well-known might that lord of ogres, who was colossal as a mountain, looked charming like Mount Mandara with a pair of peaks (27) Adorned with a pair of ear-rings resembling the rising sun (in hue), he looked like a mountain with a pair of Aśoka trees clothed with crimson leaves and flowers (28) Though adorned like a wish-yielding tree or like spring incarnate, he was fearful like a funeral monument or pyramidal column containing the ashes of deceased persons and existing in a crematorium (29) Gazing on Sītā (a princess of the Videha territory), his eyes bloodshot through anger, and hissing like a serpent, Rāvana spoke to her (as follows) —(30) "O woman devoted to a man who is beset with ill luck and is devoid of resource, I shall get rid of you today by recourse to my glory (even) as the sun dispels the morning twilight by its brilliance" (31)

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः । सदिदेश ततः सर्वा राक्षसीर्घोरदर्शनाः ॥ ३२ ॥
एकाक्षीमेककर्णां च कर्णप्रावरणा तथा । गोकर्णीं हस्तिकर्णीं च लम्बकर्णीमकर्णिकाम् ॥ ३३ ॥
हस्तिपद्यश्वपद्यौ च गोपदी पादचूलिकाम् । एकाक्षीमेकपादीं च पृथुपादीमपादिकाम् ॥ ३४ ॥
अतिमात्रशिरोग्रीवामतिमात्रकुचोदरीम् । अतिमात्रास्यनेत्रा च दीर्घजिह्वानखामपि ॥ ३५ ॥
अनासिका सिंहमुखीं गोमुखीं सूकरीमुखीम् । यथा मद्वशगा सीता क्षिप्रं भवति जानकी ॥ ३६ ॥
तथा कुरुत राक्षस्यः सर्वाः क्षिप्रं समेत्य वा । प्रतिलोमानुलोमैश्च सामदानादिभेदनैः ॥ ३७ ॥
आवर्जयत वैदेहीं दण्डस्योद्यमनेन च ।

Having threatened Sītā (a princess of Mithila) as aforesaid, King Rāvana, who made his enemies cry (in terror), commanded (as follows) all the ogresses of formidable appearance (stationed there to guard Sītā), who were either one-eyed or with one ear (only) or with ears wide enough to cover their body, or with ears resembling those of a cow or those of an elephant, or with long ears or devoid of ears or with the feet of an elephant, horse or cow or with feet having a tuft of hair or with a single eye or single foot or enormous feet or no feet (at all), with their head and neck of inordinate size, with enormous breasts and belly, with a disproportionately large mouth and eyes, with a long tongue and nails, noseless or having the head of a lion, cow or boar —"Act promptly in such a way, severally or jointly, O ogresses, that Sītā, Janaka's daughter, soon submits to my will Reduce Sītā (a princess of the Videha territory) to submission by acting conformably or contrary to her will, by causing disaffection (in her mind to her husband) after persuasion and gifts have failed, and (also) by attempting coercion (if necessary)" (32—37)

इति प्रतिसमादिश्य राक्षसेन्द्रः पुनः पुनः ॥ ३८ ॥
काममन्युपरीतात्मा जानकीं प्रति गर्जत । उपगम्य ततः क्षिप्रं राक्षसी धान्यमालिनी ॥ ३९ ॥
परिष्वज्य दशग्रीवमिदं वचनमब्रवीत् । मया क्रीड महाराज सीतया किं तवानया ॥ ४० ॥
विवर्णया कृपणया मानुष्या राक्षसेश्वर । नूनमस्या महाराज न देवा भोगसत्तमान् ॥ ४१ ॥
विदधत्यमरश्रेष्ठास्तव बाहुबलार्जितान् । अकामा कामयानस्य शरीरमुपतप्यते ॥ ४२ ॥
इच्छतीं कामयानस्य प्रीतिर्भवति शोभना ।

एवमुक्तस्तु राक्षस्या समुत्क्षिप्तस्ततो बली । प्रहसन् मेघसंकाशो राक्षसः स न्यवर्तत ॥ ४३ ॥
प्रस्थितः स दशग्रीवः कम्पयन्निव मेदिनीम् । ज्वलद्भास्करसंकाशं प्रविवेश निवेशनम् ॥ ४४ ॥
देवगन्धर्वकन्याश्च नागकन्याश्च तास्ततः । परिवार्य दशग्रीवं प्रविशुस्तां गृहोत्तमम् ॥ ४५ ॥
स मैथिलीं धर्मपरामवस्थितां प्रवेपमानां परिभर्त्स्य रावणः ।
विहाय सीतां मदनेन मोहितः स्वमेव वेश्म प्रविवेश रावणः ॥ ४६ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वाविंशः सर्गः ॥ २२ ॥

Having commanded the ogresses in these words again and again, Ravana (the lord of ogres), whose mind was seized with passion and anger, roared at Sītā (Janaka's daughter) Approaching Rāvana (the ten-headed monster) speedily and embracing him (with a view to preventing him from striking Sītā), Mandodarī as well as Dhanyamālinī (Rāvana's juniormost consort) thereupon spoke to him as follows — "Sport with me, O great king ! What purpose of yours will be served by Sītā, this pale and wretched human creature, O lord of ogres ! Surely, O great monarch, gods (like Brahmā and Indra), who are the foremost of immortals, have not assigned to her lot the exquisite luxuries that have been won by the might of your arms The body of one who loves a woman not loving him (in return) reaps suffering (alone), while extreme delight falls to the lot of the man loving a woman who pines for him " Spoken to in these words and drawn away from that place by Mandodarī, that mighty ogre (Rāvana), for his part, who fully resembled a cloud, turned back heartily laughing (38—43) Having left that place as though causing the earth to shake, that ten-headed monster duly entered his abode fully resembling the blazing sun (44) Surrounding Rāvana, the aforesaid daughters of gods and Gandharvas as well as those of Nāgas thereupon penetrated deep into that excellent abode (45) Having unsparingly threatened Sītā, the princess of Mithila, who was devoted to virtue and stood rooted (where she was), though shaking from top to bottom, and letting her alone, the aforesaid Rāvana, who made people cry (in terror) and was distracted with passion, duly entered his own abode (46)

Thus ends Canto Twenty-two in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयोविंशः सर्गः

Canto XXIII

Extolling Rāvaṇa, Ekajaṭā and other ogresses posted in the Aśoka grove coax her to accept his proposal.

इत्युक्त्वा मैथिलीं राजा रावणः शत्रुरावणः । संदिश्य च ततः सर्वा राक्षसीर्निर्जगाम ह ॥ १ ॥
निष्क्रान्ते राक्षसेन्द्रे तु पुनरन्तःपुरं गते । राक्षस्यो भीमरूपास्ताः सीतां समभिदुद्रुवुः ॥ २ ॥
ततः सीतामुपागम्य राक्षस्यः क्रोधमूर्च्छिताः । परं परुषया वाचा वैदेहीमिदमब्रुवन् ॥ ३ ॥
पौलस्त्यस्य वरिष्ठस्य रावणस्य महात्मनः । दशग्रीवस्य भार्यात्वं सीते न बहु मन्यसे ॥ ४ ॥
ततस्त्वेकजटा नाम राक्षसी वाक्यमब्रवीत् । आमन्त्र्य क्रोधताम्राक्षी सीतां करतलोदरीम् ॥ ५ ॥

प्रजापतीनां षण्णां तु चतुर्थोऽयं प्रजापतिः । मानसो ब्रह्मणः पुत्रः पुलस्त्य इति विश्रुतः ॥ ६ ॥
पुलस्त्यस्य तु तेजस्वी महर्षिर्मानसः सुतः । नाम्ना स विश्रवा नाम प्रजापतिसमप्रभः ॥ ७ ॥
तस्य पुत्रो विशालाक्षि रावणः शत्रुरावणः । तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ॥ ८ ॥
मयोक्तं चारुसर्वाङ्गि वाक्यं किं नानुमन्यसे । ततो हरिजटा नाम राक्षसी वाक्यमब्रवीत् ॥ ९ ॥
विवृत्य नयने कोपान्मार्जारसदृशेक्षणा ।

Having threatened Sītā (a princess of Mithilā) and instructed all the ogresses as aforesaid, Rāvana, who made his enemies cry (in terror) sallied forth from that grove so the tradition goes (1) Rāvana (the king of ogres) having left (the Aśoka grove) and returned to the gynaeceum, the aforesaid ogresses of hideous appearance for their part ran up in a body to Sītā (2) Approaching Sītā, the princess of the Videha territory, the ogresses, who were distracted with anger, spoke to her as follows in exceedingly harsh tones —(3) "Don't you prize, O Sītā, the wifehood of the high-souled and pre-eminent Rāvana, a scion of Sage Pulastya, who is endowed with ten heads ?" (4) Then, addressing Sītā, whose belly could be spanned with the palm, an ogress named Ekajatā, for her part, her eyes bloodshot with anger, spoke to her as follows —(5) "There is a mind-born son of Brahmā (the creator) widely known by the name of Pulastya Of the six Prajāpatis,* (lords of created beings entrusted with the work of creation by Brahmā), he is indeed the fourth Prajāpati (6) The glorious mind-born son of Pulastya, again, is an eminent Ṛsi, Viśravā by name, who, they say, equals the Prajāpatis in glory (7) Rāvana, who makes his enemies cry (in terror), is a son of Viśravā You deserve to be a wife of the aforesaid lord of ogres, O large-eyed one ! (8) Why don't you acquiesce in this proposal put forward by me, O lady charming of every limb ?" Dilating her eyes, which resembled a cat's, an ogress, Harijatā by name, then angrily spoke as follows —

येन देवास्त्रयस्त्रिंशद् देवराजश्च निर्जितः ॥ १० ॥
तस्य त्वं राक्षसेन्द्रस्य भार्या भवितुमर्हसि ।
वीर्योत्सिक्तस्य शूरस्य सङ्ग्रामेष्वनिवर्तिनः । बलिनो वीर्ययुक्तस्य भार्यात्वं किं न लिप्ससे ॥ ११ ॥
प्रियां बहुमतां भार्यां त्यक्त्वा राजा महाबलः । सर्वासां च महाभागां त्वामुपैष्यति रावणः ॥ १२ ॥
समृद्धं स्त्रीसहस्रेण नानारत्नोपशोभितम् । अन्तःपुरं तदुत्सृज्य त्वामुपैष्यति रावणः ॥ १३ ॥

"You deserve to be a wife of that king of ogres by whom were vanquished (all) the thirty-three (principal) deities (viz, the twelve Ādityas, the eleven Rudras, the eight Vasus and the twin Aświnīkumāras) and (even) Indra (the ruler of gods) Why don't you seek the wifehood of Rāvana, who is heroic and mighty, full of valour and proud of his prowess, and who never turns his back on the fields of battle ? (9—11) Renouncing his beloved wife (Mandodarī), who is much esteemed by all (his wives) and is highly blessed, Rāvana will betake himself to you (12) (Nay) leaving alone his well-known gynaeceum, enriched by thousands of women and decked with various jewels, Rāvana will go to you" (13)

* Their names in the order of seniority are —Marīchi, Atri, Angirā, Pulastya, Pulaha and Kratu—

मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।

अन्या तु विकटा नाम राक्षसी वाक्यमब्रवीत् ।
असकृद् भीमवीर्येण नागा गन्धर्वदानवाः । निर्जिताः समरे येन स ते पार्श्वमुपागतः ॥ १४ ॥
तस्य सर्वसमृद्धस्य रावणस्य महात्मनः । किमर्थं राक्षसेन्द्रस्य भार्यात्वं नेच्छसेऽधमे ॥ १५ ॥

Another ogress, Vikatā by name, for her part, addressed the following words (to Sītā) —"He has come by your side, by whom of terrible prowess the Nāgas, Gandharvas and demons were routed more than once on the battle-field (14) Why don't you solicit the wifehood of the aforesaid ruler of ogres, the high-souled Rāvana, who is full in every way, O vile woman ?" (15)

ततस्ता दुर्मुखी नाम राक्षसी वाक्यमब्रवीत् ।
यस्य सूर्यो न तपति भीतो यस्य स मारुतः । न वाति स्मायतापाङ्गि किं त्वं तस्य न तिष्ठसे ॥ १६ ॥
पुष्पवृष्टिं च तरवो मुमुचुर्यस्य वै भयात् । शैलाः सुस्रुवुः पानीयं जलदाश्च यदेच्छति ॥ १७ ॥
तस्य नैर्ऋतराजस्य राजराजस्य भामिनि । किं त्वं न कुरुषे बुद्धिं भार्यार्थे रावणस्य हि ॥ १८ ॥
साधु ते तत्त्वतो देवि कथितं साधु भामिनि । गृहाण सुस्मिते वाक्यमन्यथा न भविष्यसि ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयोविंशः सर्गः ॥ २३ ॥

Then another ogress, Durmukhī by name, spoke as follows —"Why don't you yield to Rāvana, in fear of whom the sun does not shine brightly nor does the wind blow (violently), O lady with long-cornered eyes ? (16) Why don't you really make up your mind, O lovely woman, to become the wife of that Rāvana, the lord of ogres and the king of kings, in fear of whom the trees rain down flowers, mountains and clouds loose their water whenever he wills ? (17-18) Accept cheerfully, O lovely lady with sweet smiles, the advice which has been tendered to you in good spirit and in accordance with facts, or else you shall die" (19)

Thus ends Canto Twenty-three in the Sundarakanda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

चतुर्विंशः सर्गः

Canto XXIV

Citing the examples of Śachī, Arundhatī and other devoted wives, even though threatened by the ogresses, Sītā with a stout heart boldly proclaims her resolve not to submit to anyone else than her own husband even on pain of death. Hanuman silently watches her being menaced by the ogresses by means of harsh words and show of weapons, and weeping.

ततः सीतां समस्तास्ता राक्षस्यो विकृताननाः । परुषं परुषानर्हामूचुस्तद्वाक्यमप्रियम् ॥ १ ॥
किं त्वमन्तःपुरे सीते सर्वभूतमनोरमे । महार्हशयनोपेते न वासमनुमन्यसे ॥ २ ॥
मानुषी मानुषस्यैव भार्यात्वं बहु मन्यसे । प्रत्याहर मनो रामान्नैव जातु भविष्यति ॥ ३ ॥
त्रैलोक्यवसुभोक्तारं रावणं राक्षसेश्वरम् । भर्तारमुपसंगम्य विहरस्व यथासुखम् ॥ ४ ॥
मानुषी मानुषं तं तु राममिच्छसि शोभने । राज्याद् भ्रष्टमसिद्धार्थं विक्लवन्तमनिन्दिते ॥ ५ ॥

Thereupon all those ogresses of loathsome appearance addressed the following harsh and unpalatable words to Sītā, who did not merit such harsh words —(1) "Why don't you consent to dwell, O Sītā, in the gynaeceum (of Rāvana), ravishing the soul of all created beings and furnished with costly couches ? (2) A human being that you are, you prize the wifehood of a human being alone (Pray) withdraw your mind from Rāma, (for) if yuo continue to love Rāma, you will never survive (3) Approaching for union as a husband Rāvana, the lord of ogres, who enjoys the riches of (all) the three worlds, sport happily (with him) (4) Merely because you are a human being, O good lady of irreproachable charm, you pant for Rāma, who has been deprived of his kingdom, whose object has not been accomplished and (as such) whoremains (ever) agitated (in mind) !" (5)

राक्षसीना वच: श्रुत्वा सीता पद्मनिभेक्षणा । नेत्राभ्यामश्रुपूर्णाभ्यामिद वचनमब्रवीत् ॥ ६ ॥
यदिद लोकविद्विष्टमुदाहरत सगताः । नैतन्मनसि वाक्य मे किल्बिष प्रतितिष्ठति ॥ ७ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति । काम खादत मा सर्वा न करिष्यामि वो वच. ॥ ८ ॥
दीनो वा राज्यहीनो वा यो मे भर्ता स मे गुरु. । त नित्यमनुरक्तास्मि यथा सूर्य सुवर्चला ॥ ९ ॥
यथा शची महाभागा शक्र समुपतिष्ठति । अरुन्धती वसिष्ठ च रोहिणी शशिन यथा ॥ १० ॥
लोपामुद्रा यथागस्त्य सुकन्या च्यवन यथा । सावित्री सत्यवन्त च कपिल श्रीमती यथा ॥ ११ ॥
सौदास मदयन्तीव केशिनी सगरं यथा । नैषध दमयन्तीव भैमी पतिमनुव्रता ॥ १२ ॥
तथाहमिक्ष्वाकुवर राम पतिमनुव्रता ।

Hearing the exhortation of the ogresses, Sītā of lotus-like eyes replied as follows with eyes full of tears —(6) "This cheap and sinful advice, which you have jointly tendered and which is repugnant in the eyes of the world, does not stand in my mind (even for a moment), (7) A human lady ought not to become the wife of an ogre. Devour me all if you will, I will never follow your advice (8) Destitute or deprived of his kingdom, he who is my husband is my adorable deity I am ever devoted to him (even) as Suvarchalā (consort of the sun-god) is to the sun-god (9) I am devoted to my husband, Śrī Rāma, the foremost of the Ikswākus, in the same way as the highly blessed Śachī waits upon Indra (the ruler of gods), as does Arundhatī upon Sage Vasistha and Rohinī (the foremost of the twenty-seven spouses of the moon-god, presiding over the same number of constellations appearing in the heavens) on the moon-god, as does Lopāmudrā upon Sage Agastya and Sukanyā did upon Sage Chyavana, as Sāvitrī did upon Satyavān and Śrimatī upon Lord Kapila, as Madayantī did upon King Saudāsa and Keśinī upon King Sagara, and as Damayantī, daughter of Bhīma, was devoted to hor husband, Nala (a king of the Nisadhas)"

सीताया वचन श्रुत्वा राक्षस्यः क्रोधमूर्च्छिताः । भर्त्सयन्ति स्म परुषैर्वाक्यै रावणचोदिताः ॥ १३ ॥
अवलीनः स निर्वाक्यो हनुमाञ्शिंशपाद्रुमे । सीता सतर्जयन्तीस्ता राक्षसीरश्रृणोत् कपिः ॥ १४ ॥
तामभिक्रम्य सरब्धा वेपमाना समन्ततः । भृश सलिलिहुर्दीप्तान् प्रलम्बान् दशनच्छदान् ॥ १५ ॥
ऊचुश्च परमक्रुद्धाः प्रगृह्याशु परश्वधान् । नेयमर्हति भर्तार रावण राक्षसाधिपम् ॥ १६ ॥
सा भर्त्स्यमाना भीमाभी राक्षसीभिर्वराङ्गना । सा बाष्पमपमार्जन्ती शिंशपा तामुपागमत् ॥ १७ ॥
ततस्ता शिंशपा सीता राक्षसीभिः समावृता । अभिगम्य विशालाक्षी तस्थौ शोकपरिप्लुता ॥ १८ ॥

ता कृशा दीनवदना मलिनाम्बरवासिनीम् । भर्त्सयाञ्चक्रिरे भीमा राक्षस्यस्ताः समन्ततः ॥ १९ ॥
ततस्तु विनता नाम राक्षसी भीमदर्शना । अब्रवीत् कुपिताकारा कराला निर्णतोदरी ॥ २० ॥

Filled with anger on hearing the reply of Sītā, the ogresses began to intimidate her with harsh words, as ordered by Rāvana (while he left their presence)—(10—13) Remaining hidden in the Aśoka tree without uttering a word, the monkey, Hanumān, listened to those ogresses threatening Sītā (14) Assailing on all sides Sītā who wsa trembling (with fear), enraged as they were, they licked their protruding and glowing lips again and again (15) Nay, quickly holding up their axes highly enraged as they were), they said, "She does not deserve to have Rāvana, the suzerain lord of ogres, for her husband" (16) While that lovely lady was being overawed by the terrible ogresses, she approached that Aśoka tree, wiping away her tears (17) Reaching (the foot of) that Śiṁśapā tree, the large-eyed Sītā then stood overwhelmed with grief, surrounded as she was by the ogresses (18) Standing around her, the hideous ogresses reproached the emaciated Sītā, who wore a wretched appearance and was clad in a soiled garment (19) Thereupon a fearful and grim-visaged ogress, Vinatā by name, who wore angry looks and had a sunken belly, spoke (as follows)—(20)

सीते पर्याप्तमेतावद् भर्तुः स्नेहः प्रदर्शितः । सर्वत्रातिकृत भद्रे व्यसनायोपकल्पते ॥ २१ ॥
परितुष्टास्मि भद्रं ते मानुपस्ते कृतो विधिः । ममापि तु वचः पथ्य ब्रुवन्त्याः कुरु मैथिलि ॥ २२ ॥
रावण भज भर्तारं भर्तारं सर्वरक्षसाम् । विक्रान्त रूपवन्त च सुरेशमिव वासवम् ॥ २३ ॥
दक्षिण त्यागशील च सर्वस्य प्रियवादिनम् । मानुष कृपण राम त्यक्त्वा रावणमाश्रय ॥ २४ ॥
दिव्याङ्गरागा वैदेहि दिव्याभरणभूषिता । अद्यप्रभृति लोकाना सर्वेपामीश्वरी भव ॥ २५ ॥
अग्नेः स्वाहा यथा देवी शची चेन्द्रस्य शोभने । कि ते रामेण वैदेहि कृपणेन गतायुषा ॥ २६ ॥
एतदुक्त च मे वाक्य यदि त्व न करिष्यसि । अस्मिन् मुहूर्ते सर्वास्त्वा भक्षयिष्यामहे वयम् ॥ २७ ॥

"This much of affection which has been shown (by you) for your husband is enough, O Sītā! (But) anything carried to excess leads to adversity everywhere, O good lady! (21) I am highly pleased (with you), O princess of Mithilā! May good betide you! The rule of conduct enjoined upon human beings has been followed by you Now (please) also carry out the advice tendered by me, who speak (only) that which is wholesome (to you) (22) Take for your husband Rāvana, the protector of all ogres, who is valiant and possessed of a comely exterior like Indra, the ruler of gods (23) Leaving the mortal and wretched Rāma, betake yourself to Rāvana, who is clever and munificent and speaks kindly to all (24) Using celestial cosmetics and adorned with excellent ornaments, O princess of the Videha territory, become you from this day the sovereign of all the (three) worlds like Swāhā, the consort of the god of fire, or like Goddess Śachī, the spouse of Indra, O charming lady! What purpose of yours will be served by the wretched Rāma, whose life has now ebbed, O princess of the Videha territory! (25-26) If, on the other hand, you will not act up to this advice tendered by me, we shall all devour you at this (very) hour" (27)

अन्या तु विकटा नाम लम्बमानपयोधरा । अब्रवीत् कुपिता सीता मुष्टिमुद्यम्य तर्जती ॥ २८ ॥
बहून्यप्रतिरूपाणि वचनानि सुदुर्मते । अनुक्रोशान्मृदुत्वाच्च सोढानि तव मैथिलि ॥ २९ ॥

न च नः कुरुषे वाक्य हित कालपुरस्कृतम् । आनीतासि समुद्रस्य पारमन्यैर्दुरासदम् ॥ ३० ॥
रावणान्तःपुरे घोरे प्रविष्टा चासि मैथिलि । रावणस्य गृहे रुद्धा अस्माभिस्त्वभिरक्षिता ॥ ३१ ॥
न त्वा शक्तः परित्रातुमपि साक्षात् पुरदरः । कुरुष्व हितवादिन्या वचन मम मैथिलि ॥ ३२ ॥
अलमश्रुनिपातेन त्यज शोकमनर्थकम् । भज प्रीतिं प्रहर्षं च त्यजन्ती नित्यदैन्यताम् ॥ ३३ ॥
सीते राक्षसराजेन परिक्रीड यथासुखम् । जानीमहे यथा भीरु स्त्रीणा यौवनमध्रुवम् ॥ ३४ ॥
यावन्न ते व्यतिक्रामेत् तावत् सुखमवाप्नुहि । उद्यानानि च रम्याणि पर्वतोपवनानि च ॥ ३५ ॥
सह राक्षसराजेन चर त्व मदिरेक्षणे । स्त्रीसहस्राणि ते देवि वशे स्थास्यन्ति सुन्दरि ॥ ३६ ॥
रावण भज भर्तार भर्तार सर्वरक्षसाम् । उत्पाटय वा ते हृदय भक्षयिष्यामि मैथिलि ॥ ३७ ॥
यदि मे व्याहृत वाक्य न यथावत् करिष्यसि ।

Then clenching her fist and menacing Sītā, another ogress with hanging breasts, Vikatā by name, angrily spoke (as follows)—(28) 'Many unseemly remarks of yours (uttered with reference to Rāvana) have been endured (by us) out of compassion and tenderness, O grossly stupid princess of Mithilā! (29) (It is a pity that) you do not even then abide by our wholesome and opportune advice (You must remember that) you have been transported to the other shore of the sea, which is difficult of access to others (30) Again you have found your way into the dreadful gynaeceum of Rāvana, O princess of Mithilā! (Nay) you have been detained in the abode of Rāvana and are guarded on all sides by us (31) Not even Indra (the destroyer of strongholds) himself is capable of rescuing you (Therefore) act up to the advice of mine, who am tendering friendly counsel (to you), O princess of Mithilā! (32) Cease from shedding tears Give up grief, which is of no avail. Shaking off perpetual depression, embrace cheerfulness and experience excessive delight (33) Sport with Rāvana happily, O Sītā, since we (all) know the youth of all women to be transitory, O timid lady! (34) Enjoy happiness as long as your youth does not pass Nay range you the lovely gardens as well as mountains and groves along with Rāvana (the king of ogres), O lady with maddening eyes! Thousands of women will remain at your beck and call, O charming lady! (35-36) Accept as your consort Rāvana, the lord of all ogres Tearing out your heart, on the other hand I shall feast on it, O princess of Mithila, if you will not duly follow the advice tendered by me"

ततश्चण्डोदरी नाम राक्षसी क्रूरदर्शना ॥ ३८ ॥
भ्रामयन्ती महच्छूलमिद वचनमब्रवीत् । इमा हरिणशावाक्षी त्रासोत्कम्पपयोधराम् ॥ ३९ ॥
रावणेन हृता दृष्ट्वा दौर्हृदो मे महानयम् । यकृत् प्लीह महत् क्रोड हृदयं च सबन्धनम् ॥ ४० ॥
गात्राण्यपि तथा शीर्षं खादेयमिति मे मतिः । ततस्तु प्रघसा नाम राक्षसी वाक्यमब्रवीत् ॥ ४१ ॥
कण्ठमस्या नृशसायाः पीडयामः किमास्यते । निवेद्यता ततो राज्ञे मानुषी सा मृतेति ह ॥ ४२ ॥
नात्र कश्चन सदेहः खादतेति स वक्ष्यति । ततस्त्वजामुखी नाम राक्षसी वाक्यमब्रवीत् ॥ ४३ ॥
विशस्येमा ततः सर्वान् समान् कुरुत पिण्डकान् । विभजाम ततः सर्वा विवादो मे न रोचते ॥ ४४ ॥
पेयमानीयता क्षिप्र माल्य च विविध बहु । ततः शूर्पणखा नाम राक्षसी वाक्यमब्रवीत् ॥ ४५ ॥
अजामुख्या यदुक्त वै तदेव मम रोचते । सुरा चानीयता क्षिप्र सर्वशोकविनाशिनी ॥ ४६ ॥
मानुष मासमास्वाद्य नृत्यामोऽथ निकुम्भिलाम् ।

एव निर्भर्त्स्यमाना सा सीता सुरसुतोपमा । राक्षसीभिर्विरूपाभिर्धैर्यमुत्सृज्य रोदिति ॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुर्विंश सर्ग ॥ २४ ॥

Brandishing a huge dart, an ogress of ferocious looks, Chandodarī by name, then spoke as follows —"At the sight of this woman with eyes resembling those of a fawn and with her breasts shaking through fear, borne away (to Lankā) by Rāvana, this great longing sprang up in my heart that I should feast on her liver and spleen, her swollen breast as well as her heart including its stem (consisting of veins and arteries), nay (all) her limbs and head (too) Such is my mind (even now)" Then an ogress, Praghasā by name, for her part spoke as follows —(37—41) "We shall (presently) squeeze the neck of this heartless woman, why do we tarry ? Let it then be reported to the king that the human lady in question has breathed her last, they say (42) (Hearing this news) he will say, 'Devour her There is no doubt about it" Thereupon an ogress, Ajāmukhī by name, spoke as follows —(43) "Having hacked her, make all pieces equal then We shall after that all divide them (among ourselves) Disputation does not find favour with me (44) Let drink (also) be brought speedily as well as many garlands of various kinds," Then an ogress, Śūrpanakhā by name, spoke as follows —(45) "That alone which has been suggested by (my friend) Ajāmukhī appeals to me as well Let wine too, which dispels all grief, be brought soon (45) Having enjoyed human flesh, we shall then dance in the presence of Goddess Bhadrakālī installed in the western quarter of Lankā (known by the name of Nikumbhilā)" Losing her patience while being threatened thus by the monstrous ogresses, the said Sītā, who resembled the daughter of a god, began to cry (47)

Thus ends Canto Twenty-four in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic.

पञ्चविंशः सर्गः

Canto XXV

Unable to endure the threats of the ogresses and calling aloud Śrī Rāma and others, Sītā bursts into a wail.

अथ तासा वदन्तीना परुषं दारुण बहु । राक्षसीनामसौम्यानां रुरोद जनकात्मजा ॥ १ ॥
एवमुक्ता तु वैदेही राक्षसीभिर्मनस्विनी । उवाच परमत्रस्ता बाष्पगद्गदया गिरा ॥ २ ॥
न मानुषी राक्षसस्य भार्या भवितुमर्हति । कामं खादत मा सर्वा न करिष्यामि वो वचः ॥ ३ ॥
सा राक्षसीमध्यगता सीता सुरसुतोपमा । न शर्म लेभे शोकार्ता रावणेनेव भर्त्सिता ॥ ४ ॥
वेपते स्माधिक सीता विशन्तीवाङ्गमात्मनः । वने यूथपरिभ्रष्टा मृगी कोकैरिवार्दिता ॥ ५ ॥
सा त्वशोकस्य विपुलां शाखामालम्ब्य पुष्पिताम् । चिन्तयामास शोकेन भर्तारं भग्नमानसा ॥ ६ ॥
सा स्नापयन्ती विपुलौ स्तनौ नेत्रजलस्रवैः । चिन्तयन्ती न शोकस्य तदान्तमधिगच्छति ॥ ७ ॥
सा वेपमाना पतिता प्रवाते कदली यथा । राक्षसीना भयत्रस्ता विवर्णवदनाभवत् ॥ ८ ॥
तस्याः सा दीर्घबहुला वेपन्त्याः सीतया तदा । ददृशे कम्पिता वेणी व्यालीव परिसर्पती ॥ ९ ॥

In the midst of those repellent ogresses, who were uttering many (such) unkind and cruel remarks, the daughter of Janaka now fell a weeping (1) Greatly alarmed when threatened thus by the ogresses, Sītā (a princess of the Videha territory) of firm resolve, for her part, spoke (as follows) in a voice choked with tears —(2) A mortal woman is not fit to become the wife of an ogre Devour me all, if you will, I shall never follow your counsel" (3) Surrounded by ogresses, stricken with grief as it were due to her having been reproached by Rāvaṇa, the aforesaid Sītā, who resembled the daughter of a god, did not find rest (4) Shrinking into her own person as it were (through fear), Sītā shook violently as a doe which has strayed away from its herd and is tormented by wolves in a forest (5) Laying hold of a big bough of an Aśoka tree, which was rich in blossom, frustrated as she was in mind through grief, Sītā for her part thought of her lord (6) Bathing her large breasts with the streams of her tears and brooding (over her miserable plight) she saw no end to her grief at that moment (7) Shaking like a plantain tree exposed to a stormy wind, seized as she was with the fear of the ogresses, Sītā looked pale-faced (8) That swinging braid of Sītā, long and thick, while she was shaking (from head to foot), looked like a gliding serpent at that time. (9)

सा निःश्वसन्ती शोकार्ता कोपोपहतचेतना । आर्ता व्यसृजदश्रूणि मैथिली विललाप च ॥ १० ॥
हा रामेति च दुःखार्ता हा पुनर्लक्ष्मणेति च । हा श्वश्रूर्मम कौसल्ये हा सुमित्रेति भामिनी ॥ ११ ॥
लोकप्रवादः सत्योऽय पण्डितैः समुदाहृतः । अकाले दुर्लभो मृत्युः स्त्रिया वा पुरुषस्य वा ॥ १२ ॥
यत्राहमाभिः क्रूराभी राक्षसीभिरिहार्दिता । जीवामि हीना रामेण मुहूर्तमपि दुःखिता ॥ १३ ॥
एषाल्पपुण्या कृपणा विनशिष्याम्यनाथवत् । समुद्रमध्ये नौः पूर्णा वायुवेगैरिवाहता ॥ १४ ॥
भर्तार तमपश्यन्ती राक्षसीवशमागता । सीदामि खलु शोकेन कूल तोयहत यथा ॥ १५ ॥
त पद्मदलपत्राक्षं सिंहविक्रान्तगामिनम् । धन्याः पश्यन्ति मे नाथ कृतज्ञं प्रियवादिनम् ॥ १६ ॥
सर्वथा तेन हीनाया रामेण विदितात्मना । तीक्ष्णं विषमिवास्वाद्य दुर्लभ गम जीवनम् ॥ १७ ॥
कीदृश तु महापापं मया देहान्तरे कृतम् । तेनेद प्राप्यते घोरं महादुःख सुदारुणम् ॥ १८ ॥
जीवित त्यक्तुमिच्छामि शोकेन महता वृता । राक्षसीभिश्च रक्ष्यन्त्या रामो नासाद्यते मया ॥ १९ ॥
धिगस्तु खलु मानुष्य धिगस्तु परवश्यताम् । न शक्य यत् परित्यक्तुमात्मच्छन्देन जीवितम् ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चविंश· सर्ग ॥ २५ ॥

Drawing deep audible breaths, miserable and stricken with grief as she was, that lovely young lady, the princess of Mithilā, whose understanding had been clouded through anger and who was afflicted with agony, began to shed tears and wailed—"O Rāma," and again, "O Lakṣmaṇa, O Kausalyā, my mother-in-law, O Sumitrā ! (10-11) There is this popular saying uttered by the wise that the death of a woman or of a man is difficult to have before time inasmuch as, even though I am tormented by these fierce ogresses here and and stand separated from Śrī Rāma and afflicted, I am able to survive even for a while. (13) Of poor merit and wretched that I am, I shall perish like a forlorn creature, (even) as a bark fully loaded and buffeted by the blasts of a tempest would flounder in the ocean (14) Unable to see my celebrated husband and fallen into the clutches of ogresses, I am wasting away through grief even as a river bank undermined by the current (15)

(Only) the fortunate are able to look on my aforesaid lord, who has eyes resembling the petals of an expanded lotus and walks with the gait of a lion, who is alive to the services rendered (to him) and speaks kind words (to all) (16) My life, now that I have been separated from the aforesaid Śrī Rāma, a knower of the Self, is hard to sustain (even) as for one who has swallowed a virulent poison (17) What kind of major sin was actually perpetrated by me in another body (in a previous existence) ? Due to that this terrible and most cruel major sorrow is being experienced by me (18) Beset (that I am) with this intense grief, I long to give up the ghost, for Śrī Rāma can never be reached by me so long as I am being guarded by the ogresses (19) Shame indeed be upon the human state and shame be upon dependence on others, due to which it is not possible for me (even) to yield up life of my own (free) will !" (20)

Thus ends Canto Twenty-five in the Sundarakānda of the glorious Rāmayana of Vālmīki, the work of a Ṛṣi and the oldest epic.

षड्विंशः सर्गः

Canto XXVI

Making up her mind not to submit to the advances of Rāvaṇa even on pain of death, when menaced by the ogresses, and indulging in speculation as to why Śrī Rāma was not turning up to rescue her, Sītā wails in various ways.

प्रसक्ताश्रुमुखी त्वेव ब्रुवती जनकात्मजा । अधोगतमुखी बाला विलप्तुमुपचक्रमे ॥ १ ॥
उन्मत्तेव प्रमत्तेव भ्रान्तचित्तेव शोचती । उपावृत्ता किशोरीव विचेष्टन्ती महीतले ॥ २ ॥
राघवस्य प्रमत्तस्य रक्षसा कामरूपिणा । रावणेन प्रमथ्याहमानीता क्रोशती बलात् ॥ ३ ॥
राक्षसीवशमापन्ना भर्त्स्यमाना च दारुणम् । चिन्तयन्ती सुदुःखार्ता नाहं जीवितुमुत्सहे ॥ ४ ॥
नहि मे जीवितेनार्थो नैवार्थैर्न च भूषणैः । वसन्त्या राक्षसीमध्ये विना रामं महारथम् ॥ ५ ॥
अश्मसारमिदं नूनमथवाप्यजरामरम् । हृदयं मम येनेदं न दुःखेन विशीर्यते ॥ ६ ॥
धिङ्मामनार्यामसतीं याहं तेन विना कृता । मुहूर्तमपि जीवामि जीवितं पापजीविका ॥ ७ ॥

While speaking as aforesaid and grieving, tears rolling down her face, her head bent low, as though she were possessed, distracted or bewildered in mind, and wallowing on the earth's surface like a colt which rolls (habitually) about (in order to shake off its fatigue), the youthful daughter of Janaka for her part began to wail (as follows)—(1-2) "Though living under the protection of Śrī Rāma (a scion of Raghu), who (having been lured away from my presence by Mārīcha) had grown heedless (about me), I was forcibly borne away screaming after being overpowered by the ogre Rāvana, who is able to change his form at will, (3) Fallen (that I am) into the clutches of ogresses and am being ruthlessly threatened (by them), and remain (constantly) brooding and sore stricken with sorrow, I dare not survive (any longer), (4) I have no use whatsoever for life, nor even for riches nor for jewels, as long as I am living in the midst of ogresses apart from Śrī Rāma,

a great car-warrior (5) This heart of mine is surely like iron or proof against age and death in that it does not get riven even through agony (6) Woe be to me, ignoble and vile that I am, inasmuch as I preserve my life even for a while, though separated from him and leading (as I do) a sinful existence, (7)

चरणेनापि सव्येन न स्पृशेयं निशाचरम् । रावणं कि पुनरह कामयेय विगर्हितम् ॥ ८ ॥
प्रत्याख्यान न जानाति नात्मान नात्मन. कुलम् । यो नृशसस्वभावेन मा प्रार्थयितुमिच्छति ॥ ९ ॥
छिन्ना भिन्ना प्रभिन्ना वा दीप्ता वाग्नौ प्रदीपिता । रावण नोपतिष्ठेय किं प्रलापेन वश्चिरम् ॥ १० ॥
ख्यातः प्राज्ञः कृतज्ञश्च सानुक्रोशश्च राघवः । सद्वृत्तो निरनुक्रोशः शङ्के मद्भाग्यसक्षयात् ॥ ११ ॥
राक्षसाना जनस्थाने सहस्राणि चतुर्दश । एकेनैव निरस्तानि स मा किं नाभिपद्यते ॥ १२ ॥
निरुद्धा रावणेनाहमल्पवीर्येण रक्षसा । समर्थ. खलु मे भर्ता रावण हन्तुमाहवे ॥ १३ ॥
विराधो दण्डकारण्ये येन राक्षसपुगवः । रणे रामेण निहत. स मा किं नाभिपद्यते ॥ १४ ॥

"I would not touch the ogre Rāvana even with my left foot, much less love the despicable fellow (8) He does not heed my refusal nor does he cognize himself nor his own race Due to his cruel nature (on the other hand) he seeks to win me over. (9) I would not betake myself to Rāvana even if I am transfixed, cut asunder, hacked to pieces, roasted in fire or burnt What shall be gained by your raving for a long time ? (10) I fear Śrī Rāma (a scion of Raghu), who was well-known as a wise man, alive to the services rendered (to him), nay, merciful and a man of excellent morals, has become pitiless due to complete loss of my good fortune (Otherwise) why does he, by whom alone (as many as) fourteen thousand ogres were killed in Janasthāna, not come to me ? (12) (What a pity that) I have been detained by Rāvana, an ogre of poor strength, although my husband is surely able to kill Rāvana in combat (13) Why does Śrī Rāma, by whom Virādha, the foremost of ogres, was slain in the Dandaka forest, not run up to me ? (14)

काम मध्ये समुद्रस्य लङ्केय दुष्प्रधर्षणा । न तु राघवबाणाना गतिरोधो भविष्यति ॥ १५ ॥
किं नु तत् कारण येन रामो दृढपराक्रमः । रक्षसापहृता भार्यामिष्टा यो नाभिपद्यते ॥ १६ ॥
इहस्था मा न जानीते शङ्के लक्ष्मणपूर्वजः । जानन्नपि स तेजस्वी धर्षणा मर्षयिष्यति ॥ १७ ॥
हृतेति मा योऽधिगत्य राघवाय निवेदयेत् । गृध्रराजोऽपि स रणे रावणेन निपातितः ॥ १८ ॥
कृत कर्म महत् तेन मा तथाभ्यवपद्यता । तिष्ठता रावणवधे वृद्धेनापि जटायुषा ॥ १९ ॥
यदि मामिह जानीयाद् वर्तमाना हि राघवः । अद्य बाणैरभिक्रुद्धः कुर्याल्लोकमराक्षसम् ॥ २० ॥
निर्दहेच्च पुरीं लङ्का निर्दहेच्च महोदधिम् । रावणस्य च नीचस्य कीर्तिं नाम च नाशयेत् ॥ २१ ॥

"Granted that, situated as it is in mid ocean, this Lankā is difficult to storm, the flight of the arrows of Śrī Rāma (a scion of Raghu), however, will meet with no obstruction (here) (15) What on earth can be the reason why Śrī Rāma of unyielding prowess does not run to (the rescue of) his beloved wife borne away by an ogre ? (19) I fear that Śrī Rāma (an elder brother of Laksmana) does not know me to be here Knowing that I am here, will he (be able to) put up with the outrage, powerful that he is ? (17) That king of vultures too, who having come to know that I had been borne away, could have reported the matter to Śrī Rāma (a scion of Raghu), was killed by Rāvana in an encounter (18) A prodigious feat was accomplished by

the aforesaid Jatāyu, who, though old, strove to get rid of Rāvana in order to deliver me at the moment (19) If Śrī Rāma (a scion of Raghu) really knew to me to be present here he would in his fury rid the world of ogres with his shafts today (20) Nay, he would reduce the city of Lankā to ashes and burn up the ocean He would also blot out the fame as well as the name of the despicable Rāvana (21)

ततो निहतनाथाना राक्षसीना गृहे गृहे । यथाहमेव रुदती तथा भूयो न सशयः ॥ २२ ॥
अन्विष्य रक्षसा लङ्का कुर्याद् राम॰ सलक्ष्मणः । नहि ताभ्या रिपुर्दृष्टो मुहूर्तमपि जीवति ॥ २३ ॥
चिताधूमाकुलपथा गृध्रमण्डलमण्डिता । अचिरेणैव कालेन श्मशानसदृशी भवेत् ॥ २४ ॥
अचिरेणैव कालेन प्राप्स्याम्येन मनोरथम् । दुष्प्रस्थानोऽयमाभाति सर्वेषा वो विपर्यय. ॥ २५ ॥
यादृशानि तु दृश्यन्ते लङ्कायामशुभानि तु । अचिरेणैव कालेन भविष्यति हतप्रभा ॥ २६ ॥
नून लङ्का हते पापे रावणे राक्षसाधिपे । शोषमेष्यति दुर्धर्षा प्रमदा विधवा यथा ॥ २७ ॥
पुण्योत्सवसमृद्धा च नष्टभर्त्री सराक्षसा । भविष्यति पुरी लङ्का नष्टभर्त्री यथाङ्गना ॥ २८ ॥

"Then, even as I stand weeping thus, more so would be heard in every house wails of the ogresses whose lords would have been slain there is no doubt (about it) (22) Having searched out Lankā, he with Laksmana will encompass the destruction of ogres An enemy seen by them would not survive even for a while (23) With its streets obscured by the smoke of funeral piles and graced with wreaths of vultures, Lankā will at no distant date look like a crematorium (24) I shall at no distant time attain the object of my desire, for this evil conduct of you all (in the shape of my abduction and oppression) means your annihilation (25) The type of ill omens which are actually seen here in Lankā lead one to conclude that the city will at no distant date be shorn of its splendour (26) Surely when the sinful Rāvana, the suzerain ruler of ogres, is slain, Lankā, which is difficult to storm (now), will wither up like a young widow (27) Abounding in festive ceremonies (at present), the city of Lankā, when its ruler is dead and gone with the ogres (inhabiting it), will look like a widow (28)

नून राक्षसकन्याना रुदतीना गृहे गृहे । श्रोष्यामि नचिरादेव दुःखार्तानामिह ध्वनिम् ॥ २९ ॥
सान्धकारा हतद्योता हतराक्षसपुगवा । भविष्यति पुरी लङ्का निर्दग्धा रामसायकैः ॥ ३० ॥
यदि नाम स शूरो मा रामो रक्तान्तलोचनः । जानीयाद् वर्तमाना या राक्षसस्य निवेशने ॥ ३१ ॥
अनेन तु नृशसेन रावणेनाधमेन मे । समयो यस्तु निर्दिष्टस्तस्य कालोऽयमागतः ॥ ३२ ॥
स च मे विहितो मृत्युरस्मिन् दुष्टेन वर्तते । अकार्यं ये न जानन्ति नैर्ऋताः पापकारिण. ॥ ३३ ॥
अधर्मात् तु महोत्पातो भविष्यति हि साम्प्रतम् । नैते धर्मं विजानन्ति राक्षसाः पिशिताशनाः ॥ ३४ ॥
ध्रुव मा प्रातराशार्थं राक्षस. कल्पयिष्यति । साह कथ करिष्यामि त विना प्रियदर्शनम् ॥ ३५ ॥

"I shall assuredly hear before long the cry (of distress) of ogre maids stricken with sorrow and weeping in every dwelling here (29) Consumed by Śrī Rāma's shafts, Lankā with its principal ogres slain and its splendour dissipated will look gloomy, if only that heroic Śrī Rāma, the corners of whose eyes are red, comes to know of my being present in the abode of Rāvana (an ogre) (30-31) The expiry of that time-limit (of twelve months) which was actually fixed by this cruel and vile Rāvana (for my death) has well-nigh arrived (as it is coming only two months hence) (32) Again, the

aforesaid death of mine has been ordained in the near future by the wicked fellow in the presence of (these) sinful ogres, who have no idea of what should not be perpetrated (33) A great calamity indeed will presently follow from the injustice (which is being done to me) These flesh-eating ogres (however) attach no value to virtue (34) The ogre will undoubtedly cut me into slices for his morning repast As such what shall I do in the absence of Śrī Rāma of pleasing aspect ? (35)

राम रक्तान्तनयनमपश्यन्ती सुदुःखिता । क्षिप्रं वैवस्वतं देवं पश्येयं पतिना विना ॥ ३६ ॥
नाजानाज्जीवतीं रामः स मां भरतपूर्वजः । जानन्तौ तु न कुर्यातां नोर्व्यां हि परिमार्गणम् ॥ ३७ ॥
नूनं ममैव शोकेन स वीरो लक्ष्मणाग्रजः । देवलोकमितो यातस्त्यक्त्वा देहं महीतले ॥ ३८ ॥
धन्या देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । मम पश्यन्ति ये वीरं रामं राजीवलोचनम् ॥ ३९ ॥
अथवा नहि तस्यार्थो धर्मकामस्य धीमतः । मया रामस्य राजर्षेर्भार्यया परमात्मनः ॥ ४० ॥
दृश्यमाने भवेत् प्रीतिः सौहृदं नास्त्यदृश्यतः । नाशयन्ति कृतघ्नास्तु न रामो नाशयिष्यति ॥ ४१ ॥
किं वा मय्यगुणाः केचित् किं वा भाग्यक्षयो हि मे । या हि सीता वरार्हेण हीना रामेण भामिनी ॥ ४२ ॥

"Unable to see Śrī Rāma, the corners of whose eyes are red, and therefore sore distressed, I shall soon see God Yama (the god of death, son of the sun-god) in the absence of my husband (36) Śrī Rāma, that elder brother of Bharata, does not know me to be living, nor does Laksmana Had they known it, it cannot be imagined that they would not prosecute their search all over the globe (37) Leaving his body on the earth's surface precisely through grief caused by separation from me, that gallant elder brother of Laksmana has surely departed to the heavenly world from this globe (38) Happy are the gods as well as the Gandharvas, the Siddhas and the eminent Rsis who are able to look on my husband, the heroic Śrī Rāma of lotus-like eyes (in heaven) (39) Or that royal sage, the sagacious Śrī Rāma, who seeks religious merit (alone) and has become one with the Supreme Spirit, has no longer any use for me, his wife. (40) Love sticks to one remaining before one's eyes, while it no longer exists for one who is out of sight But the ungrateful alone spurn love, Śrī Rāma would never do so (41) Or, are there any shortcomings in me or perhaps it is loss of fortune in my case due to which I, Sītā, a young lady (deserving his protection) stand separated from Śrī Rāma, who is worthy of excellent possessions (42)

श्रेयो मे जीवितान्मर्तुं विहीनाया महात्मना । रामादक्लिष्टचारित्राच्छूराच्छत्रुनिबर्हणात् ॥ ४३ ॥
अथवा न्यस्तशस्त्रौ तौ वने मूलफलाशनौ । भ्रातरौ हि नरश्रेष्ठौ चरन्तौ वनगोचरौ ॥ ४४ ॥
अथवा राक्षसेन्द्रेण रावणेन दुरात्मना । छद्मना घातितौ शूरौ भ्रातरौ रामलक्ष्मणौ ॥ ४५ ॥
साहमेवंविधे काले मर्तुमिच्छामि सर्वतः । न च मे विहितो मृत्युरस्मिन् दुःखेऽतिवर्तति ॥ ४६ ॥
धन्याः खलु महात्मानो मुनयः सत्यसम्मताः । जितात्मानो महाभागा येषां न स्तः प्रियाप्रिये ॥ ४७ ॥
प्रियान्न सम्भवेद् दुःखमप्रियादधिकं भवेत् । ताभ्यां हि ते वियुज्यन्ते नमस्तेषां महात्मनाम् ॥ ४८ ॥
साहं त्यक्ता प्रियेणैव रामेण विदितात्मना । प्राणांस्त्यक्ष्यामि पापस्य रावणस्य गता वशम् ॥ ४९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षड्विंशः सर्गः ॥ २६ ॥

Death is preferable to life for me, who stand disunited from the high-souled and heroic Śrī Rāma, who is unwearied in maintaining his character

and who is capable of exterminating his foes (43) Or those two brothers (Śrī Rāma and Lakṣmaṇa), the foremost of men, roaming as they do in the forest as dwellers in the forest and living on roots and fruits (alone) have actually given up their arms (and taken a vow of non-violence) (44) Or the two gallant brothers, Śrī Rāma and Lakṣmaṇa, have been caused to be killed through some trick by the evil-minded Rāvaṇa, the lord of ogres, (45) Situated as I am, I wish to die by all means at such a juncture, my death, however, is not ordained even in my present extreme agony (46) Happy indeed are the magnanimous and highly blessed hermits by whom the (highest) Reality has been fully recognized as their (very) self and who have subdued the self and in whose eyes the pleasing and the displeasing do not exist (47) To them sorrow does not follow from the pleasing being snatched away nor does it grow intense through the displeasing being met with inasmuch as they are rid of joy and sorrow Hail to those high-souled ones ! (48) Situated as I am, I, who have been forsaken by my beloved Śrī Rāma himself, a knower of the Self, and have fallen into the clutches of the sinful Rāvaṇa, shall give up the ghost" (49)

Thus ends Canto Twenty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

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सप्तविंशः सर्गः

Canto XXVII

Risen from sleep, an ogress, Trijaṭā by name, speaks to her companions, intimidating Sītā, of a dream she saw only a few minutes before, revealing the triumph of Śrī Rāma and the discomfiture of Rāvaṇa, and stops them from molesting Sītā. Pressed by them, she relates the dream to them and also speaks of the omens portending the triumph of Sītā.

इत्युक्ताः सीतया घोर राक्षस्यः क्रोधमूर्च्छिताः । काश्चिज्जग्मुस्तदाख्यातु रावणस्य दुरात्मनः ॥ १ ॥
ततः सीतामुपागम्य राक्षस्यो भीमदर्शनाः । पुनः परुषमेकार्थमनर्थार्थमथाब्रुवन् ॥ २ ॥
अद्येदानी तवानार्ये सीते पापविनिश्चये । राक्षस्यो भक्षयिष्यन्ति मासमेतद् यथासुखम् ॥ ३ ॥
सीता ताभिरनार्याभिर्दृष्ट्वा सतर्जिता तदा । राक्षसी त्रिजटा वृद्धा प्रबुद्धा वाक्यमब्रवीत् ॥ ४ ॥
आत्मान खादतानार्या न सीता भक्षयिष्यथ । जनकस्य सुतामिष्टा स्नुषा दशरथस्य च ॥ ५ ॥
स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः । राक्षसानामभावाय भर्तुरस्या भवाय च ॥ ६ ॥
एवमुक्तास्त्रिजटया राक्षस्यः क्रोधमूर्च्छिताः । सर्वा एवाब्रुवन् भीतास्त्रिजटा तामिद वचः ॥ ७ ॥
कथयस्व त्वया दृष्टः स्वप्नोऽय कीदृशो निशि । तासा श्रुत्वा तु वचन राक्षसीना मुखोद्गतम् ॥ ८ ॥
उवाच वचन काले त्रिजटा स्वप्नसश्रितम् ।

Distracted through anger when told by Sītā of her violent intention, some ogresses proceeded to communicate it to the evil-mined Rāvaṇa (1) Approaching Sītā, the ogresses of hideous aspect then spoke (to her) again

the following harsh words, which harped on the same point and spelt disaster (to them)—(2) "O wretched Sītā of sinful resolve, the ogresses will feast at pleasure on this flesh of yours this (very) moment today" (3) Seeing Sītā intimidated (as above) by those vile women at that moment, an aged ogress, Trijatā, who had (just) risen from sleep, spoke as follows —(4) "Devour yourselves, O wretches (if you will), you will not be able to feast on Sītā, Janaka's daughter and beloved daughter-in-law of Daśaratha (5) A horrible dream, which makes my hair stand on end, has actually been seen by me today to the annihilation of ogres and to the well-being of her husband" (6) Seized with fright when spoken to as aforesaid by Trijatā, all the ogresses, who were distracted through anger (only a minute ago), spoke as follows to the aforesaid Trijatā,—(7) "Speak out what kind of dream was seen by you this night" Hearing the request that had escaped from the lips of the ogresses, Trijata for her part made (the following) answer bearing on the dream seen by her, during the (morning) twilight —

गजदन्तमयीं दिव्यां शिबिकामन्तरिक्षगाम् ॥ ९ ॥
युक्तां वाजिसहस्रेण स्वयमास्थाय राघवः । शुक्लमाल्याम्बरधरो लक्ष्मणेन समागतः ॥ १० ॥
स्वप्ने चाद्य मया दृष्टा सीता शुक्लाम्बरावृता । सागरेण परिक्षिप्तं श्वेतपर्वतमास्थिता ॥ ११ ॥
रामेण संगता सीता भास्करेण प्रभा यथा । राघवश्च पुनर्दृष्टश्चतुर्दन्तं महागजम् ॥ १२ ॥
आरूढः शैलसंकाशं चकास सहलक्ष्मणः । ततस्तु सूर्यसंकाशौ दीप्यमानौ स्वतेजसा ॥ १३ ॥
शुक्लमाल्याम्बरधरौ जानकीं पर्युपस्थितौ । ततस्तस्य नगस्याग्रे ह्याकाशस्थस्य दन्तिनः ॥ १४ ॥
भर्त्रा परिगृहीतस्य जानकी स्कन्धमाश्रिता । भर्तुरङ्कात् समुत्पत्य ततः कमललोचना ॥ १५ ॥
चन्द्रसूर्यौ मया दृष्टा पाणिभ्यां परिमार्जती ।
ततस्ताभ्यां कुमाराभ्यामास्थितः स गजोत्तमः । सीतया च विशालाक्ष्या लङ्काया उपरि स्थितः ॥ १६ ॥
पाण्डुरर्षभयुक्तेन रथेनाष्टयुजा स्वयम् । इहोपयातः काकुत्स्थः सीतया सह भार्यया ॥ १७ ॥
शुक्लमाल्याम्बरधरो लक्ष्मणेन सहागतः । ततोऽन्यत्र मया दृष्टो रामः सत्यपराक्रमः ॥ १८ ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह वीर्यवान् । आरुह्य पुष्पकं दिव्यं विमानं सूर्यसंनिभम् ॥ १९ ॥
उत्तरां दिशमालोक्य प्रस्थितः पुरुषोत्तमः । एवं स्वप्ने मया दृष्टो रामो विष्णुपराक्रमः ॥ २० ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया । न हि रामो महातेजाः शक्यो जेतुं सुरासुरैः ॥ २१ ॥
राक्षसैर्वापि चान्यैर्वा स्वर्गः पापजनैरिव ।

"Mounting a celestial palanquin made of ivory and coursing through the air, (nay) drawn by a thousand horses Śrī Rāma himself, clad in a white raiment and wearing a white garland, has duly come (here) with Lakṣmaṇa (8—10) Clad in white robes, Sītā too was seen by me in the dream today perched on a white mountain surrounded by sea (11) (Nay) Sita was seen (re-) united with Śrī Rāma as light is with the sun Śrī Rāma (a scion of Raghu), who shone brightly with Lakṣmaṇa, was further beheld (by me) as mounted on a huge elephant*, closely resembling a hill, with (as many as)

* We read in "Swapnādhyaya" (a treatise on dreams) —

आरोहणं गोवृषकुञ्जराणां प्रासादशैलाग्रवनस्पतीनाम् ।
विष्ठानुलेपो रुदितं मृतं च स्वप्नेष्वगम्यागमनं च धन्यम् ॥

"To mount on the back of a cow, a bull or an elephant, to climb up a mansion, the top of a mountain or a tree, to get bedaubed with excrement, weeping and death as well as copulation with a woman not fit for intercourse in dreams are looked upon as auspicious"

four tusks Wearing white garlands and clad in white robes and ablaze with their own effulgence, nay, shining brightly like the sun, the two brothers for their part then stood by the side of Sītā (Janaka's daughter) Thereupon Sītā (Janaka's daughter) actually mounted the shoulders of that tusker led by her husband and standing in the air in front of the aforesaid (white) hill Springing up from the lap of her husband, the lotus-eyed lady was then seen by me gently touching the moon and the sun† with her hands Then that jewel among elephants, ridden by the aforesaid two brothers as well as by the large-eyed Sītā, took its stand on Lankā (I saw in another dream that) wearing a white garland and clad in a white robe, Śrī Rāma (a scion of Kakutstha) himself came here along with his consort, Sītā, in a chariot drawn by eight white bullocks and was accompanied by Laksamana (too) Then in another dream the valiant Śrī Rāma of unfailing prowess, a jewel among men was seen (by me) on the move towards a northerly direction having ascended the celestial aerial car, Puspaka, shining brightly as the sun In this way was Śrī Rāma, who vies with Lord Visnu in prowess, seen by me in a dream along with his (younger half-) brother, Laksmana, and his wife, Sītā Surely Śrī Rāma, who is endowed with extraordinary energy, is incapable of being conquered by gods and demons or even by ogres or by still others, (even) as heaven cannot be won by sinful men

रावणश्च मया दृष्टो मुण्डस्तैलसमुक्षितः ॥ २२ ॥
रक्तवासाः पिबन्मत्तः करवीरकृतस्रजः । विमानात् पुष्पकादद्य रावणः पतितः क्षितौ ॥ २३ ॥
कृष्यमाणः स्त्रिया मुण्डो दृष्टः कृष्णाम्बरः पुनः । रथेन खरयुक्तेन रक्तमाल्यानुलेपनः ॥ २४ ॥
पिबस्तैलं हसन्नृत्यन् भ्रान्तचित्ताकुलेन्द्रियः । गर्दभेन ययौ शीघ्रं दक्षिणां दिशमास्थितः ॥ २५ ॥
पुनरेव मया दृष्टो रावणो राक्षसेश्वरः । पतितोऽवाक्शिरा भूमौ गर्दभाद् भयमोहितः ॥ २६ ॥
सहसोत्थाय सम्भ्रान्तो भयार्तो मदविह्वलः । उन्मत्तरूपो दिग्वासा दुर्वाक्यं प्रलपन् बहु ॥ २७ ॥
दुर्गन्धं दुस्सहं घोरं तिमिरं नरकोपमम् । मलपङ्कं प्रविश्याशु मग्नस्तत्र स रावणः ॥ २८ ॥
प्रस्थितो दक्षिणामाशां प्रविष्टोऽकर्दमं ह्रदम् । कण्ठे बद्ध्वा दशग्रीवं प्रमदा रक्तवासिनी ॥ २९ ॥
काली कर्दमलिप्ताङ्गी दिशं याम्यां प्रकर्षति ।

"Rāvana too was seen by me (in a dream) today with a shaven head, (nay) bathed in oil, attired in red, drunken and (still) drinking, adorned with garlands of oleander flowers and fallen on the earth from the aerial car, Puspaka (12–23) He was seen (in a dream) once more with a shaven head and robed in black, wearing a red garland and smeared with red sandal-paste and being pulled by a woman on a chariot drawn by asses (24) Quaffing oil, laughing and dancing, his mind confused and senses obscured, he sped on (the back of) an ass in a southerly direction (25) Rāvana, the lord of ogres, was again seen by me fallen headlong from (the back of) the ass, confused through fear (26) Leaping up suddenly, utterly bewildered, terror-stricken, overpowered with intoxication, looking like a madman,

† We further read in 'Swapnādhyāya" —

आदित्यमण्डलं वापि चन्द्रमण्डलमेव वा ।
स्वप्ने गृह्णाति हस्ताभ्यां महद्राज्यं समाप्नुयात् ॥

"Whoever touches with one's hand the orb of the sun or that of the moon bids fair to attain a large dominion"

and sky-clad, he was seen uttering many abusive words (27) Entering a fearful gloom, resembling hell (itself), emitting a foul smell and difficult to bear, nay, full of filth and mire, the aforsaid Rāvana soon disappeared into it (28) (Again,) having set out in a southerly direction, he entered a (dry) lake even without mud Tying the ten-headed monster round his neck, a dark young woman clad in red, her limbs besmeared with mud, was dragging him in a southerly direction

एवं तत्र मया दृष्टः कुम्भकर्णो महाबलः ॥ ३० ॥

रावणस्य सुताः सर्वे मुण्डास्तैलसमुक्षिताः । वराहेण दशग्रीवः शिशुमारेण चेन्द्रजित् ॥ ३१ ॥

उष्ट्रेण कुम्भकर्णश्च प्रयातो दक्षिणा दिशम् । एकस्तत्र मया दृष्टः श्वेतच्छत्रो विभीषणः ॥ ३२ ॥

शुक्लमाल्याम्बरधरः शुक्लगन्धानुलेपनः । शङ्खदुन्दुभिनिर्घोषैर्नृत्तगीतैरलङ्कृतः ॥ ३३ ॥

आरुह्य शैलसंकाशं मेघस्तनितनिःस्वनम् । चतुर्दन्तं गजं दिव्यमास्ते तत्र विभीषणः ॥ ३४ ॥

चतुर्भिः सचिवैः सार्धं वैहायसमुपस्थितः ॥ ३५ ॥

समाजश्च महान् वृत्तो गीतवादित्रनिःस्वनः । पिबतां रक्तमाल्यानां रक्षसां रक्तवाससाम् ॥ ३६ ॥

लङ्का चेयं पुरी रम्या सवाजिरथकुञ्जरा । सागरे पतिता दृष्टा भग्नगोपुरतोरणा ॥ ३७ ॥

लङ्का दृष्टा मया स्वप्ने रावणेनाभिरक्षिता । दग्धा रामस्य दूतेन वानरेण तरस्विना ॥ ३८ ॥

पीत्वा तैलं प्रमत्ताश्च प्रहसन्त्यो महास्वनाः । लङ्कायां भस्मरूक्षायां सर्वा राक्षसयोषितः ॥ ३९ ॥

कुम्भकर्णादयश्चेमे सर्वे राक्षसपुङ्गवाः । रक्तं निवसनं गृह्य प्रविष्टा गोमयह्रदम् ॥ ४० ॥

"(Rāvana's younger brother) Kumbhakarna of extraordinary might was likewise seen by me in that dream (29-30) All the sons of Rāvana (too) were seen (by me) with shaven heads and bathed in oil (Nay) Rāvana (the ten-headed monster) departed in a southerly direction on (the back of) a boar, (his eldest son) Meghanāda (the conqueror of Indra) too on (the back of) a dolphin and Kumbhakarna on (tha back of) a camel In that dream Vibhīsana (Rāvana's youngest brother) alone was seen by me shaded with a white canopy, dressed in white and wearing a white garland, (nay) smeared with white sandal paste Hailed with blasts of conch-shells and the beating of kettle-drums as well as with dances and songs, Vibhīsana stood there in the air mounted on a four-tusked celestial elephant closely resembling a hill and trumpeting like thunder, with four ministers (31—35) A large assemblage, distinguished by the sound of vocal and instrumental music, of ogres, clad in red and adorned with red garlands and drinking oil, had also collected (36) Nay, this enchanting city of Lankā, horses, chariots and elephants and all, was seen (by me) fallen into the sea, its gateways and arches shattered (37) Though protected on all sides by Rāvana, Lankā was (further) seen by me in a (different) dream burnt up by an agile monkey acting as an envoy of Śrī Rāma (38) All the ogresses in Lankā, (now) arid with ashes, were seen drunk with oil and laughing heartily with great noise (39) Putting on a red attire of inferior quality all these jewels among the ogres, Kumbhakarna and others, disappeared into a pool of cowdung (40)

अपगच्छत पश्यध्वं सीतामाप्नोति राघवः । घातयेत् परमामर्षी युष्मान् सार्धं हि राक्षसैः ॥ ४१ ॥

प्रियां बहुमतां भार्यां बनवासमनुव्रताम् । भर्त्सितां तर्जितां वापि नानुमंस्यति राघवः ॥ ४२ ॥

तदल क्रूरवाक्यैश्च सान्त्वमेवाभिधीयताम् । अभियाचाम वैदेहीमेतद्धि मम रोचते ॥ ४३ ॥
यस्या ह्येवविध. स्वप्नो दुःखितायाः प्रदृश्यते । सा दुःखैर्बहुभिर्मुक्ता प्रिय प्राप्नोत्यनुत्तमम् ॥ ४४ ॥
भर्त्सितामपि याचध्व राक्षस्यः किं विवक्षया । राघवाद्धि भय घोर राक्षसानामुपस्थितम् ॥ ४५ ॥
प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा । अलमेषा परित्रातु राक्षस्यो महतो भयात् ॥ ४६ ॥

"(Therefore) get away (from this place) and watch how Śrī Rāma (a scion of Raghu) recovers Sītā Supremely intolerant (by nature), he will undoubtedly kill you (all) along with the ogres (41) Śrī Rāma (a scion of Raghu) would never suffer his beloved and highly esteemed wife, who had followed him in his exile, to be reproached or threatened (by you) (42) Therefore have done with cruel words and let conciliatory words alone be spoken (to her) Let us crave her forgiveness, for this (alone) appeals to me (43) Rid of her numerous woes, that wretched lady about whom such a dream has been vividly seen (by me) will undoubtedly attain her beloved and highest object (44) Beseech her forgiveness O ogresses, even though she has been menaced by you What will be gained through your anxiety to discuss the subject (any more), for a terrible danger from Śrī Rāma (a scion of Raghu) threatens the ogres (45) Sītā (a princess of Mithilā), daughter of Janaka, will get pleased with prostration alone She is capable of shielding you from a terrible danger, O ogresses ! (46)

अपि चास्या विशालाक्ष्या न किंचिदुपलक्षये । विरूपमपि चाङ्गेषु सुसूक्ष्ममपि लक्षणम् ॥ ४७ ॥
छायावैगुण्यमात्रं तु शङ्के दुःखमुपस्थितम् । अदुःखार्हामिमा देवीं वैहायसमुपस्थिताम् ॥ ४८ ॥
अर्थसिद्धिं तु वैदेह्याः पश्याम्यहमुपस्थिताम् । राक्षसेन्द्रविनाश च विजय राघवस्य च ॥ ४९ ॥
निमित्तभूतमेतत् तु श्रोतुमस्या महत् प्रियम् । दृश्यते च स्फुरच्चक्षुः पद्मपत्रमिवायतम् ॥ ५० ॥
ईषद्धि हृषितो वास्या दक्षिणाया ह्यदक्षिणः । अकस्मादेव वैदेह्या बाहुरेकः प्रकम्पते ॥ ५१ ॥
करेणुहस्तप्रतिमः सव्यश्चोरुरनुत्तमः । वेपन् कथयतीवास्या राघव पुरतः स्थितम् ॥ ५२ ॥
पक्षी च शाखानिलय प्रविष्टः पुनः पुनश्चोत्तमसान्त्ववादी ।
सुस्वागता वाचमुदीरयाणः पुनः पुनश्चोदयतीव हृष्टः ॥ ५३ ॥
ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता । अवोचद् यदि तत् तथ्य भवेय शरण हि वः ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तविंश सर्ग ॥ २७ ॥

"Furthermore, I do not notice in the limbs of this large-eyed lady any inauspicious mark, however minute, (which may give indication of any mishap to her) (47) I for my part suspect that misfortune has befallen this godlike lady,—who does not merit adversity and who mounted an aerial car (in the dream seen by me),—only in the shape of diminution of splendour (occasioned by want of bath, toilet etc) (48) I for my part visualize the accomplishment of purpose of Sītā (a princess of the Videha territory) to be at hand, as also the destruction of Rāvana (the lord of ogres) and the triumph of Śrī Rāma (a scion of Raghu) (49) Nay, her (left) eye, large as a lotus petal, is seen throbbing This is surely a prognostication of her hearing a most pleasing news (50) Again, slightly thrilled, the left arm alone of this amiable lady, Sītā (a princess of the Videha territory), is palpitating without any (visible) cause at all (51) Her most shapely left thigh, resembling the proboscis of an elephant, which is also pulsating, announces as

it were (the presence of) Śrī Rāma (a scion of Raghu) standing in front of her (52) Nay, uttering excellent sweet notes again and again after entering its nest on the branch of a tree, a delighted bird is repeatedly urging Sītā as it were to rejoice, uttering (as it did) a note announcing the advent of an auspicious hour" (53) Rejoiced at the prospect of her husband's triumph, that shy youthful lady thereupon said, "If that comes out to be true, I shall undoubtedly be your protector" (54)

Thus ends Canto Twenty-seven in the Sundarakānda of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic



अष्टाविंशः सर्गः

Canto XXVIII

The moment Sītā, who was unable to bear the reproaches and threats of the ogresses, endeavours after wailing a good deal to strangle herself to death with the cord used for tying her hair, a propitious omen never seen before appears on her person.

सा राक्षसेन्द्रस्य वचो निशम्य तद् रावणस्य प्रियमप्रियार्ता ।
सीता वितत्रास यथा वनान्ते सिंहाभिपन्ना गजराजकन्या ॥ १ ॥
सा राक्षसीमध्यगता च भीरुर्वाग्भिर्भृशं रावणतर्जिता च ।
कान्तारमध्ये विजने विसृष्टा बालेव कन्या विललाप सीता ॥ २ ॥
सत्यं बतेद प्रवदन्ति लोके नाकालमृत्युर्भवतीति सन्तः ।
यत्राहमेव परिभर्त्स्यमाना जीवामि यस्मात् क्षणमप्यपुण्या ॥ ३ ॥
सुखाद् विहीन बहुदुःखपूर्णमिद तु नून हृदय स्थिर मे ।
विदीर्यते यन्न सहस्रधाद्य वज्राहत श्रृङ्गमिवाचलस्य ॥ ४ ॥
नैवास्ति नून मम दोषमत्र वध्याहमस्याप्रियदर्शनस्य ।
भाव न चास्याहमनुप्रदातुमल द्विजो मन्त्रमिवाद्विजाय ॥ ५ ॥
तस्मिन्ननागच्छति लोकनाथे गर्भस्थजन्तोरिव शल्यकृन्तः ।
नून ममाङ्गान्यचिरादनार्यः शस्त्रैः शितैश्छेत्स्यति राक्षसेन्द्रः ॥ ६ ॥

Recalling the aforesaid unpalatable threat of Rāvana, the lord of ogres, the celebrated Sītā, who was already afflicted with separation from her beloved husband, got terrified even as the female calf of a lordly elephant fallen into the clutches of a lion on the edge of a forest (1) Encircled by the ogresses and repeatedly intimidated with threats by Rāvana, that timid lady, Sītā, began to wail (as follows) like a young girl abandoned in the heart of a lonely and thick forest —(2) "Truly do the wise affirm that death does not come in the world before the appointed hour, since I, devoid of merit that I am, survive even for a moment, though being reproached unsparingly in this way (3) Though bereft of joy and full of great agony, my heart must be hard indeed in that it does not break into a thousand pieces this day like

the crest of a mountain struck by lightning (4) Surely no blame whatsoever will attach to me if I give up the ghost at this juncture, (for) I stand sentenced to death at the hands of this ogre of odious appearance In any case I am unable voluntarily to bestow my affection on him any more than a member of the twice-born classes would impart Vedic knowledge to one not belonging to the twice-born classes (5) (Even) before Śrī Rāma (that ruler of the world) arrives (here) the vile Rāvana (the lord of ogres) will as surely cut my limbs to pieces in no time with his sharpened weapons (even) as a surgeon would cut the limbs of a (lifeless) foetus (in order to facilitate its extraction from the womb under extraordinary circumstances when other contrivances to force it out prove abortive) (6)

दुःख बतेद ननु दुःखिताया मासौ चिरायाभिगमिष्यतो द्वौ ।
बद्धस्य वध्यस्य यथा निशान्ते राजोपरोधादिव तस्करस्य ॥ ७ ॥
हा राम हा लक्ष्मण हा सुमित्रे हा राममातः सह मे जनन्यः ।
एषा विपद्याम्यहमल्पभाग्या महार्णवे नौरिव मूढवाता ॥ ८ ॥
तरस्विनौ धारयता मृगस्य सत्त्वेन रूप मनुजेन्द्रपुत्रौ ।
नून विशस्तौ मम कारणात् तौ सिंहर्षभौ द्वाविव वैद्युतेन ॥ ९ ॥
नून स कालो मृगरूपधारी मामल्पभाग्या लुलुभे तदानीम् ।
यत्रार्यपुत्रौ विससर्ज मूढा रामानुज लक्ष्मणपूर्वजं च ॥ १० ॥
हा राम सत्यव्रत दीर्घबाहो हा पूर्णचन्द्रप्रतिमानवक्त्र ।
हा जीवलोकस्य हितः प्रियश्च वध्या न मा वेत्सि हि राक्षसानाम् ॥ ११ ॥
अनन्यदेवत्वमिय क्षमा च भूमौ च शय्या नियमश्च धर्मे ।
पतिव्रतात्व विफल ममेद कृतं कृतघ्नेष्विव मानुषाणाम् ॥ १२ ॥

Alas, it is painful indeed that two months (on the expiry of which I am going to be killed by Rāvana) will before long slip away past me, afflicted for long, (even) as the night at the end of which a thief placed in fetters under the detention orders of a king is to be executed passes away in his case (7) O Rāma, O Laksmana, O Sumitrā, O Kausalyā (Śrī Rāma's mother) and along with these my (own) mothers (too), I, a woman of scanty fortune, am going to perish like a bark caught in a whirlwind in mid ocean (8) Like a pair of excellent lions killed by a stroke of lightning, those two agile princes (Śrī Rāma and Laksmana) were undoubtedly killed on my account by the being who had assumed the guise of a deer (9) It was surely the Time-Spirit who, having assumed the form of a deer, beguiled me, a woman of scanty fortune (that I am), at that time and to whom I, a stupid woman, despatched the two sons of my father-in-law, Laksmana (a younger half-brother of Śrī Rāma) and Śrī Rāma (the eldest half-brother of Laksmana) (10) O Śrī Rāma of unfailing vows and long arms, whose countenance resembles the full moon, you, who are friendly to and beloved of the world of living beings, do not actually know me to have been sentenced to death by the ogres (11) My devotion to a single deity (in the form of my husband) and this forbearance, nay, my reposing on the ground, and my observing rules of righteousness and loyalty to my husband—(all) this has proved futile like the service rendered by human beings to ungrateful men (12)

मोघं हि धर्मश्चरितो ममायं तथैकपत्नीत्वमिदं निरर्थकम् ।
या त्वा न पश्यामि कृशा विवर्णा हीना त्वया सगमने निराशा ॥ १३ ॥
पितुर्निदेश नियमेन कृत्वा वनान्निवृत्तश्चरितव्रतश्च ।
स्त्रीभिस्तु मन्ये विपुलेक्षणाभि. सरंस्यसे वीतभयः कृतार्थः ॥ १४ ॥
अह तु राम त्वयि जातकामा चिर विनाशाय निबद्धभावा ।
मोघ चरित्वाथ तपो व्रत च त्यक्ष्यामि धिग्जीवितमल्पभाग्याम् ॥ १५ ॥
सजीवित क्षिप्रमह त्यजेय विषेण शस्त्रेण शितेन वापि ।
विषस्य दाता न तु मेऽस्ति कश्चिच्छस्त्रस्य वा वेश्मनि राक्षसस्य ॥ १६ ॥
शोकाभितप्ता बहुधा विचिन्त्य सीताथ वेणीग्रथनं गृहीत्वा ।
उद्बद्ध्य वेण्युद्ग्रथनेन शीघ्रमह गमिष्यामि यमस्य मूलम् ॥ १७ ॥
उपस्थिता सा मृदुसर्वगात्री शाखा गृहीत्वा च नगस्य तस्य ।
तस्यास्तु राम परिचिन्तयन्त्या रामानुज स्व च कुल शुभाङ्गयाः ॥ १८ ॥
तस्या विशोकानि तदा बहूनि धैर्यार्जितानि प्रवराणि लोके ।
प्रादुर्निमित्तानि तदा बभूवुः पुरापि सिद्धान्युपलक्षितानि ॥ १९ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टाविंश सर्ग. ॥ २८ ॥

"Only in vain has this virtue been practised by me and this exclusive devotion (of mine) to my husband has also proved futile in that I do not behold you and, separated from you, have grown pale and emaciated and *lost all hope of being (re-) united* with you (13) When, having carried out the behest of your father according to rules and completed your vow (of celibacy), you return from the forest, rid of (all) fear and accomplished of purpose, you for your part will, I believe, revel with (many) large-eyed women (after marrying them) (14) Having practised austerities and observed holy vows for nothing (as they did not prove effective in reuniting me with you), I for myself, O Śrī Rāma, in whom was aroused a longing for you and whose affection has been fastened in you for long to my mortal agony, I shall presently give up the ghost now Woe to me of scanty fortune ! (15) I would shortly part with my life through poison or even by means of a sharpened weapon In the abode of Rāvana, an ogre, however, there is none to give me poison or a weapon " (16) Reflecting on various lines and (then) seizing the string that tied her hair, Sītā, who was tormented with grief, now thought (within hereself) —"Tying my neck with the fillet that ties my braid, I shall proceed to the presence of Yama " (17) Taking hold of a branch of the aforesaid (Simśapā) tree, that lady, who was delicate of all limbs, stood near that tree While that lady of charming limbs was thinking deeply of Śrī Rāma and Lakṣmana (Śrī Rāma's younger brother) as also of her own (royal) House, many omens,—which were well-known in the world as dispellers of grief and restoring confidence, and which had been found (by her) even before as predictive of success presently appeared on her person 18-19)

Thus ends Canto Twenty-eight in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic



एकोनत्रिंशः सर्गः

Canto XXIX

The omens described. Concluding them to be auspicious from the thrill that ran through her body at their sight, Sītā experiences great joy.

तथागतां तां व्यथितामनिन्दितां व्यतीतहर्षां परिदीनमानसाम् ।
शुभां निमित्तानि शुभानि भेजिरे नरं श्रिया जुष्टमिवोपसेविनः ॥ १ ॥
तस्याः शुभं वाममरालपक्ष्मराज्या वृतं कृष्णविशालशुक्लम् ।
प्रास्पन्दतैकं नयनं सुकेश्या मीनाहतं पद्ममिवाभिताम्रम् ॥ २ ॥
भुजश्च चार्वञ्चितवृत्तपीनः परार्ध्यकालागुरुचन्दनार्हः ।
अनुत्तमेनाध्युषितः प्रियेण चिरेण वामः समवेपताशु ॥ ३ ॥
गजेन्द्रहस्तप्रतिमश्च पीनस्तयोर्द्वयोः संहतयोस्तु जातः ।
प्रस्पन्दमानः पुनरूरुरस्या रामं पुरस्तात् स्थितमाचचक्षे ॥ ४ ॥

Like willing attendants flocking round a man favoured by the goddess of fortune, auspicious omens appeared on the person of the aforesaid blessed lady, who, though beyond reproach, was (nevertheless) agonized, utterly bereft of joy and sore distressed in mind, and had reached the (Śiṁśapa) tree as aforesaid (1) The charming left eye alone, of that lady of lovely looks,—which was screened with rows of slanting eyelashes, was dark (in the middle), large and white (all round) and coppery at the edge,—began repeatedly to throb like a lotus struck gently by a fish (2) Her charming, graceful, rounded and fleshy left arm too, which deserved to be painted with excellent black aloe and sandalwood paste and had been used for long (before this) as a pillow by her most excellent darling Śrī Rāma), at once began to palpitate (3) Again, of her well-knit thighs, the left one, which was fleshy and beautiful, nay, which resembled the proboscis of a lordly elephant and was visibly throbbing,—announced (as it were) the presence of Śrī Rama standing in front of her (4)

शुभं पुनर्हेमसमानवर्णमीषद्रजोध्वस्तमिवातुलाक्ष्याः ।
वासः स्थितायाः शिखराग्रदन्त्याः किंचित् परिस्रंसत चारुगात्र्याः ॥ ५ ॥
एतैर्निमित्तैरपरैश्च सुभ्रूः संचोदिता प्रागपि साधुसिद्धैः ।
वातातपक्लान्तमिव प्रणष्टं वर्षेण बीजं प्रतिसंजहर्ष ॥ ६ ॥
तस्याः पुनर्बिम्बफलोपमोष्ठं स्वक्षिभ्रुकेशान्तमरालपक्ष्म ।
वक्त्रं बभासे सितशुक्लदंष्ट्रं राहोर्मुखाच्चन्द्र इव प्रमुक्तः ॥ ७ ॥
सा वीतशोका व्यपनीततन्द्रा शान्तज्वरा हर्षविबुद्धसत्त्वा ।
अशोभतार्या वदनेन शुक्ले शीतांशुना रात्रिरिवोदितेन ॥ ८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनत्रिंशः सर्गः ॥ २९ ॥

Moreover, the covering of Sītā standing there, of matchless eyes and charming limbs, whose teeth resembled the ends of the seeds of a pomegranate,—which was of golden hue and was slightly soiled as it were with dust,—

slipped a bit (from her person) in a way which augered well (for her) (5) Reassured by these and other omens (as well), which had come out perfectly true even before, Sītā (of shapely brows) greatly rejoiced even as a seed blighted by the wind and the sun comes back to life through a shower (6) Again, her countenance with its lips resembling a (ripe) Bimba fruit (in colour) and its beautiful eyes, shapely brows, lovely locks, curved eyelashes and set white teeth shone like the (full) moon released from the mouth of (the demon) Rāhu (7) Completely rid of grief, her exhaustion fully relived, her fever allayed and her mind illumined through joy, the noble lady (Sītā) looked charming with her countenance as a night with the moon having risen during the bright fortnight (8)

Thus ends Canto Twenty-nine in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

त्रिंशः सर्गः

Canto XXX

Weighing the pros and cons of comforting Sītā or remaining mum, now that he had come to know everything about Sītā at first hand, Hanumān decides upon the former course at the psychological moment.

हनुमानपि विक्रान्तः सर्वं शुश्राव तत्त्वतः । सीतायास्त्रिजटायाश्च राक्षसीना च तर्जितम् ॥ १ ॥
अवेक्षमाणस्ता देवी देवतामिव नन्दने । ततो बहुविधा चिन्ता चिन्तयामास वानरः ॥ २ ॥
या कपीना सहस्राणि सुबहून्ययुतानि च । दिक्षु सर्वासु मार्गन्ते सेयमासादिता मया ॥ ३ ॥
चारेण तु सुयुक्तेन शत्रोः शक्तिमवेक्षता । गूढेन चरता तावदवेक्षितमिद मया ॥ ४ ॥
राक्षसाना विशेषश्च पुरी चेयं निरीक्षिता । राक्षसाधिपतेरस्य प्रभावो रावणस्य च ॥ ५ ॥
यथा तस्याप्रमेयस्य सर्वसत्त्वदयावतः । समाश्वासयितुं भार्या पतिदर्शनकाङ्क्षिणीम् ॥ ६ ॥
अहमाश्वासयाम्येना पूर्णचन्द्रनिभाननाम् । अदृष्टदुःखा दुःखस्य न ह्यन्तमधिगच्छतीम् ॥ ७ ॥

The valiant Hanumān too correctly heard everything including the lamentation of Sītā, the dream of Trijatā and the threats of the ogressess (1) Looking intently on that lady, who resembled a heavenly being in the Nandana grove (forming part of Indra's paradise), the monkey thereupon indulged in speculation of various kinds (2) (He said to himself) "The lady found by me here is the same (Sītā) whom many thousands, nay, myriads of monkeys have been seeking in all the quarters (3) By me, thoughtfully appointed (by my master) as a spy and moving about incognito in my attempt to ascertain the enemy's strength, for my part, the following information has been gathered (4) The relative position (in regard to power and resources) of the ogres (*per se*) as well as (the topography of) this city (of Lankā) as also the glory of this Rāvana, the suzerain lord of ogres, has been scrutinized by me (5) It is opportune for me duly to comfort the spouse, longing to see her husband, of Śrī Rāma, who is immeasurably great and full of compassion for all beings. (6) I shall (presently) console this lady, whose countenance resembles the full moon, who had never experienced sorrow (before) and yet who is not reaching the end of her suffering (7)

यदि ह्यह सतीमेना शोकोपहतचेतनाम् । अनाश्वास्य गमिष्यामि दोषवद् गमन भवेत् ॥ ८ ॥
गते हि मयि तत्रेय राजपुत्री यशस्विनी । परित्राणमपश्यन्ती जानकी जीवित त्यजेत् ॥ ९ ॥
यथा च स महाबाहुः पूर्णचन्द्रनिभाननः । समाश्वासयितु न्याय्यः सीतादर्शनलालसः ॥ १० ॥

"If I actually return without reassuring this virtuous lady, whose understanding has been clouded by grief, my departure will be (regarded as) blameworthy (8) Perceiving no (means of) deliverance (from her calamity), when I have actually left for Kiskindhā (without meeting her), this illustrious princess, the daughter of Janaka, may yield up her life (9) (Even) as the long-armed Śrī Rāma, whose countenance resembles the full moon, and who is (equally) eager to behold Sītā, deserves to be comforted (with the tidings of Sītā), Sītā too deserves to be comforted (with the news of Śrī Rāma) (10)

निशाचरीणा प्रत्यक्षमक्षम चाभिभाषितम् । कथ नु खलु कर्तव्यमिद कृच्छ्रगतो ह्यहम् ॥ ११ ॥
अनेन रात्रिशेषेण यदि नाश्वास्यते मया । सर्वथा नास्ति सदेहः परित्यक्ष्यति जीवितम् ॥ १२ ॥
रामस्तु यदि पृच्छेन्मां किं मा सीताब्रवीद् वचः । किमह तं प्रतिब्रूयामसम्भाष्य सुमध्यमाम् ॥ १३ ॥
सीतासदेशरहितं मामितस्त्वरया गतम् । निर्दहेदपि काकुत्स्थः क्रोधतीव्रेण चक्षुषा ॥ १४ ॥
यदि वोद्योजयिष्यामि भर्तार रामकारणात् । व्यर्थमागमन तस्य ससैन्यस्य भविष्यति ॥ १५ ॥

"To speak (with her) within the sight of the ogresses is, however, not advisable How, I wonder, can this be actually done? I am really placed in a dilemma. (11) If by the end of this night she is not restored to confidence by me, she will by all means give up the ghost there is no doubt about it (12) If Śrī Rāma for his part inquires of me as to what message Sītā gave to me, what reply shall I make to him without having spoken to Sītā (of slender waist)? (13) Śrī Rāma (a scion of Kakutstha) may even consume me with his glance violent through anger if I return from this place in haste without (taking) any message from Sītā (14) (Even if I prevail on my master (Sugrīva) to exert himself in the cause of Śrī Rāma, his expedition (to Lankā) with an army will go in vain (in that Sītā will have given up the ghost long before his arrival) (15)

अन्तर त्वहमासाद्य राक्षसीनामवस्थितः । शनैराश्वासयाम्यद्य सतापबहुलामिमाम् ॥ १६ ॥
अहं ह्यतितनुश्चैव वानरश्च विशेषतः । वाच चोदाहरिष्यामि मानुषीमिह सस्कृताम् ॥ १७ ॥
यदि वाचं प्रदास्यामि द्विजातिरिव सस्कृताम् । रावण मन्यमाना मा सीता भीता भविष्यति ॥ १८ ॥
अवश्यमेव वक्तव्य मानुष वाक्यमर्थवत् । मया सान्त्वयितु शक्या नान्यथेयमनिन्दिता ॥ १९ ॥

(Therefore) snatching some (suitable) opportunity (when the ogresses are inattentive), even though stationed in the midst of the ogresses, I shall this (very) day slowly console Sītā, who is full of agony (16) I am indeed not only exceedingly small (in size) but am a monkey to boot I shall, however, speak on this occasion the Sanskrit language as spoken by humans (17) (But) if I utter the Sanskrit language like a Brahman, Sītā will get frightened thinking me to be Rāvana (18) The human language alone (as spoken near about Ayodhyā), which will convey my meaning (to her), needs must be used (by me) This irreproachable lady cannot otherwise be restored to confidence (19)

सेयमालोक्य मे रूपं जानकी भाषितं तथा । रक्षोभिस्त्रासिता पूर्वं भूयस्त्रासमुपैष्यति ॥ २० ॥
ततो जातपरित्रासा शब्दं कुर्यान्मनस्विनी । जानाना मां विशालाक्षी रावणं कामरूपिणम् ॥ २१ ॥
सीतया च कृते शब्दे सहसा राक्षसीगणः । नानाप्रहरणो घोरः समेयादन्तकोपमः ॥ २२ ॥
ततो मां सम्परिक्षिप्य सर्वतो विकृताननाः । वधे च ग्रहणे चैव कुर्युर्यत्नं महाबलाः ॥ २३ ॥
तं मां शाखाः प्रशाखाश्च स्कन्धांश्चोत्तमशाखिनाम् । दृष्ट्वा च परिधावन्तं भवेयुः परिशङ्किताः ॥ २४ ॥
मम रूपं च सम्प्रेक्ष्य वने विचरतो महत् । राक्षस्यो भयवित्रस्ता भवेयुर्विकृतस्वराः ॥ २५ ॥
ततः कुर्युः समाह्वानं राक्षस्यो रक्षसामपि । राक्षसेन्द्रनियुक्तानां राक्षसेन्द्रनिवेशने ॥ २६ ॥

Beholding my (monkey) form and hearing my (human) speech (however), this celebrated daughter of Janaka, already terrorized by the ogres, will give way to fear all the more (20) Seized with terror knowing me to be Rāvaṇa, who is able to change his form at will, the sensitive and large-eyed lady will then raise a cry (21) Nay, on a cry being raised by Sītā, the (whole) host of ogresses, armed with various weapons and terrible as Death, will flock together all at once (22) Surrounding me from all sides, the ogresses of loathsome appearance and endowed with extraordinary might will make an effort to kill or capture me. (23) Again, they will get alarmed to see me as such leaping on the boughs and branches as well as on the trunks of the tallest trees (24) Nay, sore stricken with terror to perceive my gigantic form (even) as I move about in the forest, the ogresses will begin to scream (in terror) (25) The ogresses will then summon (to their aid) the ogres too posted (on duty) by Rāvaṇa (the lord of ogres) at his (own) palace. (26)

ते शूलशरनिस्त्रिंशविविधायुधपाणयः । आपतेयुर्विमर्देऽस्मिन् वेगेनोद्वेगकारणात् ॥ २७ ॥
संरुद्धस्तैस्तु परितो विधमे राक्षसं बलम् । शक्नुयां न तु सम्प्राप्तुं परं पारं महोदधेः ॥ २८ ॥
मां वा गृह्णीयुराप्लुत्य बहवः शीघ्रकारिणः । स्यादियं चागृहीतार्था मम च ग्रहणं भवेत् ॥ २९ ॥
हिंसाभिरुचयो हिंस्युरिमां वा जनकात्मजाम् । विपन्नं स्यात् ततः कार्यं रामसुग्रीवयोरिदम् ॥ ३० ॥
उद्देशे नष्टमार्गेऽस्मिन् राक्षसैः परिवारिते । सागरेण परिक्षिप्ते गुप्ते वसति जानकी ॥ ३१ ॥
विशस्ते वा गृहीते वा रक्षोभिर्मयि संयुगे । नान्यं पश्यामि रामस्य सहायं कार्यसाधने ॥ ३२ ॥
विमृशंश्च न पश्यामि यो हते मयि वानरः । शतयोजनविस्तीर्णं लङ्घयेत महोदधिम् ॥ ३३ ॥
कामं हन्तुं समर्थोऽस्मि सहस्राण्यपि रक्षसाम् । न तु शक्ष्याम्यहं प्राप्तुं परं पारं महोदधेः ॥ ३४ ॥
असत्यानि च युद्धानि संशयो मे न रोचते । कश्च निस्संशयं कार्यं कुर्यात् प्राज्ञः ससंशयम् ॥ ३५ ॥

"Due to excitement in this commotion they will rush with impetuosity taking darts, arrows, swords and various other weapons in hand (27) Surrounded on all sides by them, I can no doubt exterminate the army of ogres, but I shall not (in that case) be able to reach the other end of the ocean (28) Or (it is also possible that) surrounding me, many agile ogres may capture me. In that case Sītā will remain unacquainted with my mission and my capture too will be effected (29) Alternatively the ogres, who take delight in bloodshed, may dispose of this daughter of Janaka The present object of Śrī Rāma and Sugrīva will in that case be defeated. (30) Sītā (Janaka's daughter) lives in this obscure sea-girt region, whose approaches are unknown and which is surrounded

by ogres. (31) In the event of my being either killed or captured by the ogres in an encounter, I do not find anyone else who can assist Śrī Rāma in accomplishing this task (of seeing Sītā and conveying her message to Śrī Rāma) (32) Even on taxing my brain I do not see any monkey who should be able, when I am dead to leap across the vast sea a hundred Yojanas (eight-hundred miles) wide (33) Although I am capable of killing thousands of ogres, I shall not, however, be able to reach the other end of the ocean (due to exhaustion caused by the combat). (34) Conflicts are (always) dubious and uncertainty does not find favour with me And what wise man would embark on a dubious undertaking without (any) demur ? (35)

एष दोषो महान् हि स्यान्मम सीताभिभाषणे । प्राणत्यागश्च वैदेह्या भवेदनभिभाषणे ॥ ३६ ॥
भूताश्चार्था विरुध्यन्ति देशकालविरोधिताः । विक्लवं दूतमासाद्य तमः सूर्योदये यथा ॥ ३७ ॥
अर्थानर्थान्तरे बुद्धिर्निश्चितापि न शोभते । घातयन्ति हि कार्याणि दूताः पण्डितमानिनः ॥ ३८ ॥
न विनश्येत् कथं कार्यं वैक्लव्यं न कथं मम । लङ्घनं च समुद्रस्य कथं नु न वृथा भवेत् ॥ ३९ ॥
कथं नु खलु वाक्यं मे शृणुयान्नोद्विजेत च । इति संचिन्त्य हनुमांश्चकार मतिमान् मतिम् ॥ ४० ॥
राममक्लिष्टकर्माणं सुबन्धुमनुकीर्तयन् । नैनामुद्वेजयिष्यामि तद्बन्धुगतचेतनाम् ॥ ४१ ॥
इक्ष्वाकूणां वरिष्ठस्य रामस्य विदितात्मनः । शुभानि धर्मयुक्तानि वचनानि समर्पयन् ॥ ४२ ॥
श्रावयिष्यामि सर्वाणि मधुरां प्रब्रुवन् गिरम् । श्रद्धास्यति यथा सीता तथा सर्वं समादधे ॥ ४३ ॥
इति स बहुविधं महाप्रभावो जगतिपतेः प्रमदामवेक्षमाणः ।
मधुरमवितथं जगाद वाक्यं द्रुमविटपान्तरमास्थितो हनूमान् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिंशः सर्गः ॥ ३० ॥

"Indeed this will constitute a great error on my part if I openly talk with Sītā And the death (by self-slaughter) of Sītā (a princess of the Videha territory) will follow if I do not talk with her (36) (Even) as darkness disappears at sunrise, objects which are all but accomplished are completely lost at the hands of a timid (or thoughtless) messenger when they are set in opposition to time and place. (37) Even a decision (duly) arrived at (by a ruler in consultation with his ministers) regarding what should be done and what should be refrained from does not yield good results (when implemented by a thoughtless messenger) Indeed messengers fancying themselves clever (but really not so) bring to nought all undertakings (on such occasions) (38) How should I act to ensure that the purpose may not be frustrated ? How should I guard against thoughtlessness ? And how, I wonder, should I ensure that my leaping across the sea does not go in vain ? (39) How indeed should I ensure that Sītā listens to my speech and does not get perturbed ?" Pondering thus, the wise Hanumān made the following resolve —(40) "Singing the praises of her praiseworthy relation, Śrī Rāma of unwearied action, I shall take care not to frighten her, her mind being absorbed in her aforesaid lord (41) Delivering (to her) the beautiful message, conformable to righteousness, of Śrī Rāma, the foremost of the Ikswākus and a knower of the Self, I shall convey it fully, uttering sweet words, and shall make everything so intelligible that Sītā will give credence to it" (43) Addressing himself to the young wife of Śrī Rāma (the lord of the earth), and remaining seated in the midst of the boughs of the tree (occupied by

him), the celebrated Hanūmān, who was possessed of great valour, made the following variously-worded sweet and truthful speech.—(44)

Thus ends Canto Thirty in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

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एकत्रिंशः सर्गः

Canto XXXI

Transported with joy to hear the story commencing from the birth of Śrī Rāma and ending with Hanumān's espying Sītā, narrated in a human tongue by Hanuman remaining perched on the Śiṃśapā tree, and casting her eyes all round, Sītā catches sight of Hanumān sitting on a bough of the same Śiṃśapā tree beneath which she stood.

एवं बहुविधां चिन्तां चिन्तयित्वा महामतिः । संश्रवे मधुरं वाक्यं वैदेह्या व्याजहार ह ॥ १ ॥
राजा दशरथो नाम रथकुञ्जरवाजिमान् । पुण्यशीलो महाकीर्तिरिक्ष्वाकूणां महायशाः ॥ २ ॥
राजर्षीणां गुणश्रेष्ठस्तपसा चर्षिभिः समः । चक्रवर्तिकुले जातः पुरंदरसमो बले ॥ ३ ॥
अहिंसारतिरक्षुद्रो घृणी सत्यपराक्रमः । मुख्यस्येक्ष्वाकुवंशस्य लक्ष्मीवाँल्लक्ष्मिवर्धनः ॥ ४ ॥
पार्थिवव्यञ्जनैर्युक्तः पृथुश्रीः पार्थिवर्षभः । पृथिव्यां चतुरन्तायां विश्रुतः सुखदः सुखी ॥ ५ ॥

Having indulged in speculation of various kinds as aforesaid, Hanumān (who was endowed with extraordinary intelligence), they say, made the following sweet speech within the hearing of Sītā (a princess of the Videha territory).—(1) "In the line of the Ikswakus there was a highly illustrious and greatly renowned king named Daśaratha, who was given to meritorious deeds and owned excellent chariots, elephants and horses (2) Born in a line of universal monarchs, he was the foremost of royal sages in point of virtues, vied with seers in asceticism and was a compeer of Indra (the ruler of gods) in might (3) That jewel among monarchs took delight in harmlessness, was magnanimous, compassionate and distinguished by unfailing prowess He enhanced the glory of the (already) distinguished line of Ikswaku, was full of prosperity, adorned with all the bodily marks distinguishing a ruler of the earth, was endowed with a vast splendour and well-known all over the earth bounded by the four seas (in the four quarters), and was not only happy (himself) but conferred happiness on others too. (4-5)

तस्य पुत्रः प्रियो ज्येष्ठस्ताराधिपनिभाननः । रामो नाम विशेषज्ञः श्रेष्ठः सर्वधनुष्मताम् ॥ ६ ॥
रक्षिता स्वस्य वृत्तस्य स्वजनस्यापि रक्षिता । रक्षिता जीवलोकस्य धर्मस्य च परंतपः ॥ ७ ॥
तस्य सत्याभिसंधस्य वृद्धस्य वचनात् पितुः । सभार्यः सह च भ्रात्रा वीरः प्रव्रजितो वनम् ॥ ८ ॥
तेन तत्र महारण्ये मृगयां परिधावता । राक्षसा निहताः शूरा बहवः कामरूपिणः ॥ ९ ॥
जनस्थानवधं श्रुत्वा निहतौ खरदूषणौ । ततस्त्वमर्षापहृता जानकी रावणेन तु ॥ १० ॥
वञ्चयित्वा वने रामं मृगरूपेण मायया ।

"His favourite, eldest son, whose countenance resembled the (full) moon, (the lord of stars), (nay) who was skilled in archery and the foremost of all bowmen, was known by the name of Rāma (6) Śrī Rāma (the scourge of his foes) was a (zealous) upholder of his (own) character, the protector also of his own people, (nay) the protector of the (whole) world of living beings and the defender of righteousness (7) In deference to the (plighted) word (given to his own stepmother) of his aforesaid father, who was aged and true to his promise, the hero, accompanied by his consort and his (younger half-) brother, proceeded in exile to the forest (8) By him, while chasing game in that vast forest, were slain many gallant ogres, able to change their form at will (9) Having put Śrī Rāma off the scent in the forest through one disguised as a deer by recourse to a conjuring trick on hearing of the destruction of Janasthāna (a part of the Dandaka forest inhabited by ogres) as well as of the death of (his younger half-brothers) Khara and Dūsana, Sītā (Janaka's daughter) for her part was then borne away in indignation by Rāvana, (10)

स मार्गमाणस्ता देवीं रामः सीतामनिन्दिताम् ॥ ११ ॥
आससाद वने मित्रं सुग्रीवं नाम वानरम् । ततः स वालिनं हत्वा रामः परपुरंजयः ॥ १२ ॥
आयच्छत् कपिराज्यं तु सुग्रीवाय महात्मने । सुग्रीवेणाभिसंदिष्टा हरयः कामरूपिणः ॥ १३ ॥
दिक्षु सर्वासु तां देवीं विचिन्वन्तः सहस्रशः । अहं सम्पातिवचनाच्छतयोजनमायतम् ॥ १४ ॥
तस्या हेतोर्विशालाक्ष्याः समुद्रं वेगवान् प्लुतः । यथारूपां यथावर्णां यथालक्ष्मवतीं च ताम् ॥ १५ ॥
अश्रौषं राघवस्याहं सेयमासादिता मया । विररामैवमुक्त्वा स वाचं वानरपुंगवः ॥ १६ ॥

"While searching for that godlike and irreproachable lady, Sītā, he found in the forest a friend in a monkey named Sugrīva Having made short work of Vāli (Sugrīva's elder brother), Śrī Rāma, capable of conquering hostile cities, for his part thereupon bestowed the kingship of monkeys on the high-souled Sugrīva Commanded by Sugrīva, monkeys able to change their form at will set out in thousands in all (the four) quarters, searching for that godlike lady. Full of impetuosity I took a leap across the sea (streching between the island of Lankā and the mainland and), extending to (a distance of) a hundred Yojanas (or eight hundred miles) at the instance of Sampāti (the king of birds and the elder brother of Jatāyu) for the sake of that large-eyed lady She has been found by me here endowed with a comeliness, complexion and bodily marks similar to those of which I had heard from the mouth of Śrī Rāma (a scion of Raghu)" Having delivered the aforesaid speech, that bull among monkeys fell silent (10-16)

जानकी चापि तच्छ्रुत्वा विस्मयं परमं गता ।
ततः सा वक्रकेशान्ता सुकेशी केशसंवृतम् । उन्नम्य वदनं भीरुः शिंशपामन्ववैक्षत ॥ १७ ॥
निशम्य सीता वचनं कपेश्च दिशश्च सर्वाः प्रदिशश्च वीक्ष्य ।
स्वयं प्रहर्षं परमं जगाम सर्वात्मना राममनुस्मरन्ती ॥ १८ ॥
सा तिर्यगूर्ध्वं च तथा ह्यधस्तान्निरीक्षमाणा तमचिन्त्यबुद्धिम् ।
ददर्श पिङ्गाधिपतेरमात्यं वातात्मजं सूर्यमिवोदयस्थम् ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकत्रिंशः सर्गः ॥ ३१ ॥

Sītā (Janaka's daughter) herself was struck with supreme wonder to hear that speech Raising her face screened with (dishevelled) hair, that timid lady with charming curly locks thereupon looked up into the Śiṃśapā tree (on which Hanumān was perched) (17) Hearing the monkey's speech and looking inquiringly into all the (four) quarters as well as into the intermediate points, Sītā experienced supreme rapture thinking (all the time) of Śrī Rāma with all her being. (18) Glancing from side to side as well as up and down, she espied the aforesaid Hanumān (son of the wind-god) of inconceivable intelligence, a minister of Sugrīva (the suzerain ruler of monkeys), and resembling the sun risen on the eastern mountain (19)

Thus ends Canto Thirty-one of the Sundarakāṇḍa in the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

द्वात्रिंशः सर्गः

Canto XXXII

Imagining Hanuman to have been seen in a dream, though actually perceived by her, and believing the sight of a monkey in a dream to be ominous, Sītā becomes anxious about the welfare of Śrī Rāma and others. Then concluding him on other grounds to have been seen in her waking hours, she prays to Brahmā and other gods that the statement of Hanuman may come out to be true.

ततः शाखान्तरे लीन दृष्ट्वा चलितमानसा । वेष्टितार्जुनवस्त्र तं विद्युत्सघातपिङ्गलम् ॥ १ ॥
सा ददर्श कपिं तत्र प्रश्रित प्रियवादिनम् । फुल्लाशोकोत्कराभास -तप्तचामीकरेक्षणम् ॥ २ ॥
साथ दृष्ट्वा हरिश्रेष्ठ विनीतवदवस्थितम् । मैथिली चिन्तयामास विस्मय परम गता ॥ ३ ॥
अहो भीममिदं सत्त्वं वानरस्य दुरासदम् । दुर्निरीक्ष्यमिद मत्वा पुनरेव मुमोह सा ॥ ४ ॥
विललाप भृशं सीता करुण भयमोहिता । रामरामेति दुःखार्ता लक्ष्मणेति च भामिनी ॥ ५ ॥
रुरोद सहसा सीता मन्दमन्दस्वरा सती ।
साथ दृष्ट्वा हरिवर विनीतवदुपागतम् । मैथिली चिन्तयामास स्वप्नोऽयमिति भामिनी ॥ ६ ॥

Then, beholding Hanumān, clad in white and tawny like a series of flashes of lightning, concealed under cover of boughs, Sītā felt disturbed in mind (1) She noticed there a monkey, meek and kind in speech, shining like a cluster of expanded Aśoka flowers and with eyes bright as refined gold (2) Struck with extreme wonder to see Hanumān (the foremost of monkeys) sitting in a humble posture, the aforesaid princess of Mithila now reflected (as follows)—(3) "Ah, (how) terrible is this being of the monkey family!" (Nay) regarding it as difficult to aproach and hideous to behold, she fainted once more (suspecting it to be illusory) (4) Distracted with fear and stricken with agony, the lovely Sītā piteously cried again and again "Rāma! O Rāma! O Lakṣmaṇa!" (5) (Nay) the virtuous Sītā fell a sobbing all at once in faint accents Seeing Hanumān (the foremost

of monkeys come near in a humble mien in the meantime, the lovely Sīta (a princess of Mithila) thought that it must be a dream (6)

सा वीक्षमाणा पृथुभुग्नवक्त्रं शाखामृगेन्द्रस्य यथोक्तकारम् ।
ददर्श पिङ्गप्रवरं महार्हं वातात्मजं बुद्धिमतां वरिष्ठम् ॥ ७ ॥
सा तं समीक्ष्यैव भृशं विपन्ना गतासुकल्पेव बभूव सीता ।
चिरेण संज्ञां प्रतिलभ्य चैव विचिन्तयामास विशालनेत्रा ॥ ८ ॥
स्वप्नो मयायं विकृतोऽद्य दृष्टः शाखामृगः शास्त्रगणैर्निषिद्धः ।
स्वस्त्यस्तु रामाय सलक्ष्मणाय तथा पितुर्मे जनकस्य राज्ञः ॥ ९ ॥
स्वप्नो हि नायं नहि मेऽस्ति निद्रा शोकेन दुःखेन च पीडितायाः ।
सुखं हि मे नास्ति यतो विहीना तेनेन्दुपूर्णप्रतिमाननेन ॥ १० ॥

Looking round (in order to make sure that the ogresses were not looking at her or at the monkey) she beheld Hanumān (son of the wind-god), a jewel among the monkeys, adored even of the great, the foremost of the wise, who was obedient to Sugrīva (the ruler of monkeys) and who had big jaws, one of which had been broken (by means of the thunderbolt hurled by Indra to arrest his progress towards the sun to devour the solar orb). (7) Getting utterly unconscious at the very sight of Hanumān, the aforsaid Sītā became like one lifeless. Nay, regaining consciousness after a long time, the large-eyed lady began to reflect (as follows)—(8) "This hideous dream has been seen by me today The vision of a monkey has been condemned by the scriptures May good luck attend on Śrī Rāma with Lakṣmaṇa as well as on my father, King Janaka (9) Surely this cannot be a dream, for sleep does not come to me, stricken as I am with grief and sorrow Nor indeed is there any joy for me, separated as I am from that prince whose countenance resembles the full moon (10)

रामेति रामेति सदैव बुद्ध्या विचिन्त्य वाचा ब्रुवती तमेव ।
तस्यानुरूपं च कथां तदर्थामेवं प्रपश्यामि तथा शृणोमि ॥ ११ ॥
अहं हि तस्याद्य मनोभवेन सम्पीडिता तद्गतसर्वभावा ।
विचिन्तयन्ती सततं तमेव तथैव पश्यामि तथा शृणोमि ॥ १२ ॥
मनोरथः स्यादिति चिन्तयामि तथापि बुद्ध्यापि वितर्कयामि ।
किं कारणं तस्य हि नास्ति रूपं सुव्यक्तरूपश्च वदत्ययं माम् ॥ १३ ॥
नमोऽस्तु वाचस्पतये सवज्रिणे स्वयम्भुवे चैव हुताशनाय ।
अनेन चोक्तं यदिदं ममाग्रतो वनौकसा तच्च तथास्तु नान्यथा ॥ १४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्वात्रिंशः सर्गः ॥ ३२ ॥

"Pondering with my mind at all times on the concept conveyed by the word 'Rāma' and speaking of the same Rāma with my tongue, I hear as well a talk corresponding to the same thought and likewise visualize the talk heard (by me) in conformity with the same theme (11) Constantly thinking (as I do) of him alone, tormented as I am by a longing for him, my whole affection being fastened on him, I likewise behold him and hear of him alone (12) I speculate that what I am seeing may be a (mere) image, yet I reflect with my mind as to what can be the cause of

this apparition, for a conceptual image has no (concrete) form, while this monkey (appearing before me) has a distinct form and is also talking to me (13) Let my salutation be to Sage Bṛhaspati (the master of speech) along with Indra (who is armed with a thunderbolt), to Brahmā (the self-born creator) as well as to the god of fire (the deity presiding over the organ of speech) ! May (all) that which has been uttered now in my presence by this monkey (*lit*, a denizen of the forest) prove true and not otherwise (14)

Thus ends Canto Thirty-two in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

त्रयस्त्रिंशः सर्गः

Canto XXXIII

Keen to hear of Sītā's identity from her own lips, even though he had identified her, Hanumān inquires of her whether she was a goddess or anyone else and asks her to disclose her identity in case she was Sītā. In reply to this query Sītā narrates to him her whole life-story ending with her abduction by Rāvaṇa and tells him how Rāvaṇa was going to kill her two months later, and how in the event of her not being delivered from his clutches before that she has resolved to end her life by herself.

सोऽवतीर्य द्रुमात् तस्माद् विद्रुमप्रतिमाननः । विनीतवेषः कृपणः प्रणिपत्योपसृत्य च ॥ १ ॥
तामब्रवीन्महातेजा हनूमान् मारुतात्मजः । शिरस्यञ्जलिमाधाय सीतां मधुरया गिरा ॥ २ ॥
का नु पद्मपलाशाक्षि क्लिष्टकौशेयवासिनि । द्रुमस्य शाखामालम्ब्य तिष्ठसि त्वमनिन्दिते ॥ ३ ॥
किमर्थं तव नेत्राभ्यां वारि स्रवति शोकजम् । पुण्डरीकपलाशाभ्यां विप्रकीर्णमिवोदकम् ॥ ४ ॥
सुराणामसुराणां च नागगन्धर्वरक्षसाम् । यक्षाणां किंनराणां च का त्वं भवसि शोभने ॥ ५ ॥
का त्वं भवसि रुद्राणां मरुतां वा वरानने । वसूनां वा वरारोहे देवता प्रतिभासि मे ॥ ६ ॥

Slipping down from the aforesaid (Śiṁśapā) tree, bowing down and approaching Sītā, (nay) placing his joined palms on his head, Hanūmān, son of the wind-god, whose face resembled (a lump of) coral (in hue), who was attired in a humble guise, was endowed with extraordinary energy and appeared distressed (at the sight of Sītā's sad plight), spoke to her (as follows) in gentle tones :—(1-2) "Who are you, O irreproachable lady with eyes resembling a lotus petal and clad in a worn silken garment, who stand holding a branch of this tree ? (3) Wherefore are tears born of grief trickling from your eyes like (drops of) water falling from a pair of lotus leaves ? (4) Who are you among the gods and demons, the Nāgas, Gandharvas and ogres, the Yakṣas and the Kinnaras, O charming one ? (5) Who are you among the (eleven) Rudras (the gods of destruction), the (forty-nine) wind-gods and the (eight) Vasus, O lady of exquisite features ? (For) to me you appear to be a goddess O lady of excellent limbs ! (6)

किं नु चन्द्रमसा हीना पतिता विबुधालयात् । रोहिणी ज्योतिषां श्रेष्ठा श्रेष्ठा सर्वगुणाधिका ॥ ७ ॥

कोपाद् वा यदि वा मोहाद् भर्तारमसितेक्षणे । वसिष्ठं कोपयित्वा त्व वासि कल्याण्यरुन्धती ॥ ८ ॥
को नु पुत्रः पिता भ्राता भर्ता वा ते सुमध्यमे । अस्माल्लोकादमु लोक गत त्वमनुशोचसि ॥ ९ ॥
रोदनादतिनिःश्वासाद् भूमिसस्पर्शनादपि । न त्वा देवीमह मन्ये राज्ञः सज्ञावधारणात् ॥ १० ॥
व्यञ्जनानि हि ते यानि लक्षणानि च लक्षये । महिषी भूमिपालस्य राजकन्या च मे मता ॥ ११ ॥
रावणेन जनस्थानाद् बलात् प्रमथिता यदि । सीता त्वमसि भद्र ते तन्ममाचक्ष्व पृच्छतः ॥ १२ ॥
यथा हि तव वै दैन्य रूप चाप्यतिमानुषम् । तपसा चान्वितो वेषस्त्व राममहिषी ध्रुवम् ॥ १३ ॥

"Or are you Rohini, the foremost of lunar mansions and superior in all excellent virtues, separated from the moon and fallen from heaven (the abode of celestials)? (7) Or are you, O dark-eyed one, the blessed Arundhati, fallen (from the heavenly world) on having angered your husband, Sage Vasistha, through resentment or error? (8) Who is it, your son, father, brother or husband, O lady with slender waist, for whom, departed from this world, to the other you are grieving? (9) From your crying, drawing deep and audible breaths, touching the ground and taking the name of a king I do not consider you to be a goddess. (10) Indeed on the strength of the limbs of your body as well as from the marks on your person which I perceive you are believed by me to be the consort of a ruler of the earth and the daughter of a king (11) If you are Sitā stolen away forcibly by Rāvana from Janasthāna, (kindly) reveal it to me, who am inquisitive (about it) May prosperity attend you! (12) Indeed the sad plight, the ethereal beauty and the garb marked with asceticism, the like of which are seen in you, lead me to conclude that you are undoubtedly the consort of Śrī Rāma" (13)

सा तस्य वचन श्रुत्वा रामकीर्तनहर्षिता । उवाच वाक्यं वैदेही हनूमन्तं द्रुमाश्रितम् ॥ १४ ॥

Delighted at the mention of Śrī Rāma on hearing the utterance of the monkey, that princess of the Videha territory spoke as follows to Hanūmān standing beneath the tree— (14)

पृथिव्यां राजसिंहानां मुख्यस्य विदितात्मनः । स्नुषा दशरथस्याह शत्रुसैन्यप्रणाशिनः ॥ १५ ॥
दुहिता जनकस्याहं वैदेहस्य महात्मनः । सीतेति नाम्ना चोक्ताहं भार्या रामस्य धीमतः ॥ १६ ॥
समा द्वादश तत्राह राघवस्य निवेशने । भुञ्जाना मानुषान् भोगान् सर्वकामसमृद्धिनी ॥ १७ ॥
ततस्त्रयोदशे वर्षे राज्ये चेक्ष्वाकुनन्दनम् । अभिषेचयितुं राजा सोपाध्यायः प्रचक्रमे ॥ १८ ॥
तस्मिन् सम्भ्रियमाणे तु राघवस्याभिषेचने । कैकेयी नाम भर्तारमिद वचनमब्रवीत् ॥ १९ ॥
न पिबेय न खादेयं प्रत्यह मम भोजनम् । एष मे जीवितस्यान्तो रामो यद्यभिषिच्यते ॥ २० ॥
यत् तदुक्त त्वया वाक्य प्रीत्या नृपतिसत्तम । तच्चेन्न वितथ कार्यं वन गच्छतु राघवः ॥ २१ ॥
स राजा सत्यवाग् देव्या वरदानमनुस्मरन् । मुमोह वचन श्रुत्वा कैकेय्याः क्रूरमप्रियम् ॥ २२ ॥
ततस्तं स्थविरो राजा सत्यधर्मे व्यवस्थितः । ज्येष्ठ यशस्विन पुत्र रुदन् राज्यमयाचत ॥ २३ ॥

"I am a daughter-in-law of Daśaratha, the foremost of lions among kings on earth, who is a knower of the Self and the exterminator of hostile forces (15) (Nay) I am a daughter of the high-souled King Janaka, a ruler of the Videha territory, and the consort of the wise Śrī Rāma, and I am called by the name of Sitā (16) Enjoying human luxuries and endowed with an abundance of all enjoyments I dwelt in the well-known abode of Śrī Rāma (a scion of Raghu) for twelve years (17) Then in the thirteenth year the king with his



Hanumān's Meeting with Sītā

preceptor (Sage Vasistha) proceeded to install Śrī Rāma (the delight of the Ikswākus) on the throne (as Prince Regent) (18) While preparations for the said installation (as Prince Regent) of Śrī Rāma (a scion of Raghu) were being carried on, Kaikeyī (a stepmother of Śrī Rāma), they say, spoke as follows to her husband —(19) 'I shall no longer drink nor partake of my repast from day to day (Nay) this (installation) will (prove to) be the end of my existence if Rāma is installed (on the throne) (20) If that well-known pledge which was lovingly given by you, O jewel among the protectors of men, is not going to be dishonoured, let Rāma (a scion of Raghu) proceed to the forest' (21) Recalling the (dual) boon granted (by him long before) in favour of the queen (Kaikeyī), the aforesaid king, who was true to his word, fainted on hearing the cruel and unpalatable demand of Kaikeyī (22) Then (on regaining consciousness) the aged king, who stood firmly by the vow of truthfulness, begged the sovereignty (of Ayodhyā in favour of Bharata) of his aforesaid eldest and illustrious son (Śrī Rāma) (23)

स पितुर्वचन श्रीमानभिपेकात् पर प्रियम । मनसा पूर्वमासाद्य वाचा प्रतिगृहीतुवान् ॥ २४ ॥
दद्यान्न प्रतिगृह्णीयात् सत्य ब्रूयान्न चानृतम । अपि जीवितहेतोर्हि रामः सत्यपराक्रमः ॥ २५ ॥
स विहायोत्तरीयाणि महार्हाणि महायशाः । विसृज्य मनसा राज्य जनन्यै मा समादिशत् ॥ २६ ॥
साहं तस्याग्रतस्तूर्ण प्रस्थिता वनचारिणी । नहि मे तेन हीनाया वासः स्वर्गेऽपि रोचते ॥ २७ ॥
प्रागेव तु महाभागः सौमित्रिर्मित्रनन्दनः । पूर्वजस्यानुयात्रार्थे कुशचीरैरलकृतः ॥ २८ ॥
ते वय भर्तुरादेश बहुमान्य दृढव्रताः । प्रविष्टाः स्म पुरादृष्ट वन गम्भीरदर्शनम् ॥ २९ ॥
वसतो दण्डकारण्ये तस्याहममितौजसः । रक्षसापहृता भार्या रावणेन दुरात्मना ॥ ३० ॥
द्वौ मासौ तेन मे कालो जीवितानुग्रहः कृतः । ऊर्ध्व द्वाभ्या तु मासाभ्या ततस्त्यक्ष्यामि जीवितम् ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रयस्त्रिंश सर्ग ॥ ३३ ॥

"Having bowed first with his mind to the command of his father, which was dearer to him than his (own) installation (on the throne as Prince Regent), the glorious Śrī Rāma accepted it (even) with his words (24) Śrī Rāma of unfailing prowess would (only) give and not accept gifts He would speak the truth and never utter a falsehood even for his life. (25) Casting off his costly upper garments and renouncing the kingdom with his mind, that highly illustrious prince gave me into his mother's keeping (26) Resolved to range in the forest (with my husband), I, however, immediately marched (to the forest) in front of him, for living apart from him even in heaven would not find favour with me. (27) Clad in robes of Kuśa grass and tattered clothes, the highly fortunate Laksmana (son of Sumitrā) too, the delight of his friends, got ready to accompany his eldest brother even before (me) (28) Highly respecting the command of our lord, and steadfast in our vows, we the aforesaid (three) penetrated deep into the forest, which had never been seen (by us) before and which was impervious to look at. (29) The consort of the aforesaid prince, who is endowed with immense strength, I was borne away, while the latter was sojourning in the Dandaka forest, by the evil-minded ogre, Rāvana. (30) A period of two months has been allowed to me by him to live on sufferance After the said two months, however, I shall give up the ghost " (31)

Thus ends Canto Thirty-three in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

चतुस्त्रिंशः सर्गः

Canto XXXIV

Inferring from the suitable reply to his queries received from Sītā and the trust reposed in him by the latter, Hanumān reveals to her the role of an envoy allotted to him by Śrī Rama and repeats the inquiries made by the two brothers about her welfare. Taking him to be Rāvaṇa disguised as a monkey, Sītā, on the other hand, reproaches him when the latter approaches her in order to bow down at her feet. In order to allay her fears, Hanumān for his part discloses to her his reality as a minister of Sugrīva as well as requests her to give credence to his words.

तस्यास्तद् वचन श्रुत्वा हनूमान् हरिपुगवः । दुःखाद् दुःखाभिभूतायाः सान्त्वमुत्तरमब्रवीत् ॥ १ ॥
अह रामस्य सदेशाद् देवि दूतस्तवागतः । वैदेहि कुशली रामः स त्वा कौशलमब्रवीत ॥ २ ॥
यो ब्राह्ममस्त्र वेदाश्च वेद वेदविदा वरः । स त्वा दाशरथी रामो देवि कौशलमब्रवीत् ॥ ३ ॥
लक्ष्मणश्च महातेजा भर्तुस्तेऽनुचरः प्रियः । कृतवाञ्छोकसतप्तः शिरसा तेऽभिवादनम् ॥ ४ ॥
सा तयोः कुशल देवी निशम्य नरसिंहयोः । प्रतिसहृष्टसर्वाङ्गी हनूमन्तमथाब्रवीत् ॥ ५ ॥
कल्याणी बत गाथेय लौकिकी प्रतिभाति मा । एति जीवन्तमानन्दो नर वर्षशतादपि ॥ ६ ॥
तयोः समागमे तस्मिन् प्रीतिरुत्पादिताद्भुता । परस्परेण चालाप विश्वस्तौ तौ प्रचक्रतुः ॥ ७ ॥
तस्यास्तद् वचन श्रुत्वा हनूमान् मारुतात्मजः । सीतायाः शोकतप्तायाः समीपमुपचक्रमे ॥ ८ ॥
यथा यथा समीप स हनूमानुपसर्पति । तथा तथा रावण सा त सीता परिशङ्कते ॥ ९ ॥
अहो धिग् धिक्कृतमिद कथित हि यदस्य मे । रूपान्तरमुपागम्य स एवाय हि रावणः ॥ १० ॥
तामशोकस्य शाखा तु विमुक्त्वा शोककर्शिता । तस्यामेवानवद्याङ्गी धरण्या समुपाविशत् ॥ ११ ॥
अवन्दत महाबाहुस्ततस्ता जनकात्मजाम् । सा चैन भयसत्रस्ता भूयो नैनमुदैक्षत ॥ १२ ॥

Hearing the aforesaid speech of Sītā, who was overwhelmed with sorrow after sorrow, Hanūmān, the foremost of monkeys, uttered the following reassuring reply :—(1) "I have sought your presence, O godlike lady, as an envoy carrying a message sent by Śrī Rāma. Śrī Rāma, O princess of the Videha territory, is doing well. He has communicated his (own) welfare to you (2) (Nay) Śrī Rāma, the celebrated son of Daśaratha, and the foremost of the knowers of Veda, who knows the use of the mystic missile presided over by Brahmā (the creator) as well as (the import of) the Vedas, O godlike lady, has (also) inquired of you about your (own) welfare (3) Endowed with extraordinary energy, Lakṣmaṇa too, a beloved servant of your husband, has saluted you with his head bent low, tormented as he is with grief" (4) Thrilled all over her body to hear about the welfare of those two lions among men, that godlike lady now replied (as follows) to Hanūmān :—(5) "Ah, the following popular adage that 'joy comes to a surviving man, even though (it be) at the end of a hundred years' appears true to me." (6) Consequent

on that meeting of Hanumān and Sītā a strange delight came over them And restored to confidence, the two began to converse with one another (7) Hearing the aforesaid reply of Sītā, who was stricken with grief, Hanūmān, son of the wind-god, endeavoured to draw nearer to her (8) The nearer did the celebrated Hanumān draw (to her) the more did that Sītā suspect him to be Rāvana (9) (She said to herself) "Oh, shame ! What a pity that I held (all) this converse with him Indeed he is the same Rāvana who has come here assuming another guise" (10) Letting go that branch of the Aśoka tree, Sītā, for her part, of faultless limbs, sank down on that very ground (on which she stood), exhausted as she was through grief (11) Thereupon Hanumān (of mighty arms) saluted the aforesaid daughter of Janaka Sore stricken as she was with fear, Sītā, however, no longer raised her eyes to him (12)

त दृष्ट्वा वन्दमान च सीता शशिनिभानना । अब्रवीद् दीर्घमुच्छ्वस्य वानर मधुरस्वरा ॥ १३ ॥
माया प्रविष्टो मायावी यदि त्व रावणः स्वयम् । उत्पादयसि मे भूय सताप तन्न शोभनम् ॥ १४ ॥
स्व परित्यज्य रूप यः परिव्राजकरूपवान् । जनस्थाने मया दृष्टस्त्व स एव हि रावणः ॥ १५ ॥
उपवासकृशा दीना कामरूप निशाचर । सतापयसि मा भूय सताप तन्न शोभनम् ॥ १६ ॥
अथवा नैतदेव हि यन्मया परिशङ्कितम् । मनसो हि मम प्रीतिरुत्पन्ना तव दर्शनात् ॥ १७ ॥
यदि रामस्य दूतस्त्वमागतो भद्रमस्तु ते । पृच्छामि त्वा हरिश्रेष्ठ प्रिया रामकथा हि मे ॥ १८ ॥
गुणान् रामस्य कथय प्रियस्य मम वानर । चित्त हरसि मे सौम्य नदीकूल यथा रयः ॥ १९ ॥
अहो स्वप्नस्य सुखता याहमेव चिराहृता । प्रेषित नाम पश्यामि राघवेण वनौकसम् ॥ २० ॥
स्वप्नेऽपि यद्यह वीर राघव सहलक्ष्मणम् । पश्येय नावसीदेय स्वप्नोऽपि मम मत्सरी ॥ २१ ॥
नाह स्वप्नमिम मन्ये स्वप्ने दृष्ट्वा हि वानरम् । न शक्योऽभ्युदयः प्राप्तु प्राप्तश्चाभ्युदयो मम ॥ २२ ॥
किं नु स्याच्चित्तमोहोऽय भवेद् वातगतिस्त्वियम् । उन्मादजो विकारो वा स्यादिय मृगतृष्णिका ॥ २३ ॥
अथवा नायमुन्मादो मोहोऽप्युन्मादलक्षणः । सम्बुध्ये चाहमात्मानमिम चापि वनौकसम् ॥ २४ ॥

Drawing a deep (audible) breath on seeing him bowing down (to her), Sītā, however, whose countenance resembled the (full) moon, spoke to the monkey in sweet accents (as follows) —(13) "If you are Rāvana himself, given to conjuring tricks and, having entered a deceitful form, are causing agony to me once more, it is not good (14) Surely you are the same Rāvana who, having assumed the guise of a vagrant recluse, abandoning your native form, were seen by me in Janasthāna (15) It is not right, O ranger of the night, able to change form at will, that you should once more torment me, emaciated through fasting and miserable as I am (16) Or that which is feared by me may not at all be true, for delight has sprung up in my heart at your sight (17) If (on the other hand) you have (really) come as a messenger of Śrī Rāma, may good betide you (In that case) I make inquiries of you (about Śrī Rāma), for talk about Śrī Rāma is pleasing to me, O jewel among the monkeys ! (18) Recount the virtues of my beloved Śrī Rāma, O gentle monkey ! (Even) as the current of a river wears away its bank, you are luring my mind (with the prospect of delighting me with the news of Śrī Rāma) (19) Oh the sweetness of the dream (presented to me), in which the selfsame I, who was borne away (by Rāvana) long since, see with my own eyes a monkey sent by Śrī Rāma (a scion of Raghu)! (20) If I could see the heroic Śrī Rāma (a scion of Raghu) accompanied by Lakṣmana, even in a

dream, I would not feel disheartened, but even a dream is proving niggardly in my case (21) I do not believe this to be a dream, for good fortune cannot be attained on seeing a monkey in a dream, while placidity of mind (which is a harbinger of good fortune) has been attained by me (22) Can this (meeting of mine with a monkey) be a delusion of my mind? Or it may be a delusion caused by my being possessed by a ghost (clothed with an aerial body) Or (again) it my be a malady born of insanity or it may be (only) an optic illusion (23) Or this may not be (a case of) insanity, nor even delusion showing symptoms similar to those of insanity, for I am conscious of my own self as well as of this monkey" (24)

इत्येव बहुधा सीता सम्प्रधार्य बलाबलम् । रक्षसा कामरूपत्वान्मेने त राक्षसाधिपम् ॥ २५ ॥
एता बुद्धिं तदा कृत्वा सीता सा तनुमध्यमा । न प्रतिव्याजहाराथ वानर जनकात्मजा ॥ २६ ॥
सीताया निश्चित बुद्ध्वा हनूमान् मारुतात्मजः । श्रोत्रानुकूलैर्वचनैस्तदा ता सम्प्रहर्षयन् ॥ २७ ॥

Having thus duly considered in many ways the strength of ogres and the weakness of monkeys (who cannot be expected to leap across a vast sea), and (also) considering the fact that the ogres are able to change their form at will, Sītā concluded Hanumān to be Rāvana (the suzerain ruler of ogres) (25) Having arrived at this conclusion at that time that lady of slender waist, Sītā, Janaka's daughter, did not speak any more to the monkey (26) Coming to know the decision of Sītā, Hanūmān, sprung from the loins of the wind-god, spoke (as follows) bringing excessive joy to her with his words, which were delightful to the ear— (27)

आदित्य इव तेजस्वी लोककान्तः शशी यथा । राजा सर्वस्य लोकस्य देवो वैश्रवणो यथा ॥ २८ ॥
विक्रमेणोपपन्नश्च यथा विष्णुर्महायशाः । सत्यवादी मधुरवाग् देवो वाचस्पतिर्यथा ॥ २९ ॥
रूपवान् सुभगः श्रीमान् कदर्प इव मूर्तिमान् । स्थानक्रोधे प्रहर्ता च श्रेष्ठो लोके महारथः ॥ ३० ॥
बाहुच्छायामवष्टब्धो यस्य लोको महात्मनः । अपक्रम्याश्रमपदान्मृगरूपेण राघवम् ॥ ३१ ॥
शून्ये येनापनीतासि तस्य द्रक्ष्यसि तत्फलम् ।

"Glorious as the sun, (nay) beloved of the world as the moon, Śrī Rāma brings delight to the entire universe (by bestowing riches and foodgrains on all) as the god Kubera (son of Sage Viśravā) (28) He is endowed with prowess like the highly illustrious Lord Visnu and utters truthful and sweet words like the celestial Sage Brhaspati (29) He is rich in comeliness, graceful and full of splendour as Love incarnate He punishes (only) him who deserves anger and is the foremost car-warrior in the world. (30) The (whole) world depends on the protection of the arms of that exalted soul. You will see (for yourself) the consequence of the sinful act of Rāvana, by whom you were borne away in a state of (utter) desolation after diverting Śrī Rāma (a scion of Raghu) from the site of his hermitage through an ogre disguised as a deer

अचिराद् रावण सख्ये यो वधिष्यति वीर्यवान ॥ ३२ ॥
क्रोधप्रमुक्तैरिपुभिर्ज्वलद्भिरिव पावकै. । तेनाह प्रेषितो दूतस्त्वत्सकाशमिहागत. ॥ ३३ ॥
त्वद्वियोगेन दु·खार्त स त्वा कौशलमब्रवीत् । लक्ष्मणश्च महातेजा सुमित्रानन्दवर्धनः ॥ ३४ ॥
अभिवाद्य महाबाहुः स त्वा कौशलमब्रवीत् । रामस्य च सखा देवि सुग्रीवो नाम वानरः ॥ ३५ ॥
राजा वानरमुख्याना स त्वा कौशलमब्रवीत् । नित्य स्मरति ते रामः ससुग्रीवः सलक्ष्मण. ॥ ३६ ॥
दिष्ट्या जीवसि वैदेहि राक्षसीवशमागता । नचिराद् द्रक्ष्यसे राम लक्ष्मण च महारथम् ॥ ३७ ॥

मध्ये वानरकोटीना सुग्रीव चामितौजसम् । अह सुग्रीवसचिवो हनूमान् नाम वानरः ॥ ३८ ॥
प्रविष्टो नगरीं लङ्का लङ्घयित्वा महोदधिम् । कृत्वा मूर्ध्नि पदन्यास रावणस्य दुरात्मनः ॥ ३९ ॥
त्वा द्रष्टुमुपयातोऽह समाश्रित्य पराक्रमम् ।
नाहमस्मि तथा देवि यथा मामवगच्छसि । विशङ्का त्यज्यतामेषा श्रद्धत्स्व वदतो मम ॥ ४० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुस्त्रिंश सर्ग ॥ ३४ ॥

"I have sought your presence here as an envoy despatched by that powerful prince who will before long kill Rāvana in a combat with his shafts resembling blazing flames and discharged in anger (31-33) Stricken with agony caused by separation from you, he has made inquiries of you about your welfare Greeting you, the mighty-armed and celebrated Laksmana, the enhancer of Sumitrā's joy, who is endowed with extraordinary energy, has also made inquiries of you about your welfare. Śrī Rāma's friend, the celebrated monkey named Sugrīva, the ruler of the foremost of monkeys, has also made inquiries of you about your welfare, O godlike lady ! Śrī Rāma along with Sugrīva and Laksmana always remembers you. (34–36) By good luck, O princess of the Videha territory, you survive, though fallen into the clutches of ogresses Before long you will see Śrī Rāma and the great car-warrior, Laksmana, as also Sugrīva of immeasurable strength in the midst of crores of (other) monkeys I am a monkey named Hanūmān, a minister of Sugrīva (37-38) Having leapt across the vast sea (dividing the mainland from Lankā) I penetrated deep into the city of Lankā, setting my foot (as it were) on the head of the evil-minded Rāvana (39) Relying on my own prowess I have come to see you I am not what you suppose me to be, O godlike lady ! Let this misgiving be shaken off and (pray) believe my words as I speak"

Thus ends Canto Thirty-four in the Sundarakanda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

पञ्चत्रिंशः सर्गः

Canto XXXV

Interrogated by Sītā, who was anxious to ascertain the *bonafides* of the monkey, Hanumān after cataloguing the marks on the person of Śrī Rāma and Lakṣmaṇa narrates his own life-story from his birth onwards including his role as a minister of Sugrīva and ending with his sight of Sītā.

ता तु रामकथा श्रुत्वा वैदेही वानरर्षभात् । उवाच वचन सान्त्वमिद मधुरया गिरा ॥ १ ॥
क्व ते रामेण ससर्गः कथ जानासि लक्ष्मणम् । वानराणा नराणां च कथमासीत् समागमः ॥ २ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च वानर । तानि भूयः समाचक्ष्व न मा शोकः समाविशेत् ॥ ३ ॥
कीदृश तस्य सस्थान रूप तस्य च कीदृशम् । कथमूरू कथ बाहू लक्ष्मणस्य च शस मे ॥ ४ ॥

Hearing the aforesaid story of Śrī Rāma from (the lips of) Hanumān (the foremost of monkeys), Sītā (a princess of the Videha territory) for her part spoke the following reassuring words in sweet accents—(1) "Where

did your contact with Śrī Rāma come about (and) how do you know Laksmana ? And how did a meeting take place between monkeys and human beings ? (2) Describe in detail once more those distinctive marks which exist on the person of Śrī Rāma as well as on that of Laksmana, O monkey, so that grief may not take possession of me (3) Tell me what the shape and form of Śrī Rāma as well as of Laksmana are like What are their thighs and arm like ?" (4)

एवमुक्तस्तु वैदेह्या हनूमान् मारुतात्मजः । ततो रामं यथातत्त्वमाख्यातुमुपचक्रमे ॥ ५ ॥
जानन्ती वत दिष्ट्या मां वैदेहि परिपृच्छसि । भर्तुः कमलपत्राक्षि संस्थानं लक्ष्मणस्य च ॥ ६ ॥
यानि रामस्य चिह्नानि लक्ष्मणस्य च यानि वै । लक्षितानि विशालाक्षि वदतः शृणु तानि मे ॥ ७ ॥

Questioned thus by Sītā (a princess of the Videha territory), Hanūmān, sprung from the loins of the wind-god, for his part forthwith proceeded to describe Śrī Rāma in accordance with facts (as follows) —(5) (He said) "Luckily (enough for me), O princess of the Videha territory, whose eyes resemble a lotus petal, you inquire in detail of me about the disposition of limbs of your husband as well as of Laksmana, even though knowing them (6) Hear from me (even) as I speak, O large-eyed lady, of those (distinctive) marks which have been actually noticed by me on the person of Śrī Rāma as well as on that of Laksmana. (7)

रामः कमलपत्राक्षः पूर्णचन्द्रनिभाननः । रूपदाक्षिण्यसम्पन्नः प्रसूतो जनकात्मजे ॥ ८ ॥
तेजसाऽऽदित्यसंकाशः क्षमया पृथिवीसमः । बृहस्पतिसमो बुद्ध्या यशसा वासवोपमः ॥ ९ ॥
रक्षिता जीवलोकस्य स्वजनस्य च रक्षिता । रक्षिता स्वस्य वृत्तस्य धर्मस्य च परंतपः ॥ १० ॥
रामो भामिनि लोकस्य चातुर्वर्ण्यस्य रक्षिता । मर्यादानां च लोकस्य कर्ता कारयिता च सः ॥ ११ ॥
अर्चिष्मानर्चितोऽत्यर्थं ब्रह्मचर्यव्रते स्थितः । साधूनामुपकारज्ञः प्रचारज्ञश्च कर्मणाम् ॥ १२ ॥
राजनीत्यां विनीतश्च ब्राह्मणानामुपासकः । ज्ञानवाञ्शीलसम्पन्नो विनीतश्च परंतपः ॥ १३ ॥
यजुर्वेदविनीतश्च वेदविद्भिः सुपूजितः । धनुर्वेदे च वेदे च वेदाङ्गेषु च निष्ठितः ॥ १४ ॥

"Śrī Rāma has eyes resembling a lotus petal, his countenance resembles the full moon, O daughter of Janaka ! He is richly endowed with charm and pliancy from his birth (8) He vies with the sun in effulgence, with the earth in forbearance, with Sage Brhaspati (the preeceptor of gods) in intelligence and with Indra in renown. (9) He is a protector of the (entire) world of living beings as well as of his own people (Nay) he guards his own character and is a vindicator of virtue and the scourge of his enemies (10) Śrī Rāma, O lovely lady, is a protector of the world and the preserver of the four grades of society. Nay, (as the Creator and Protector of the universe) he has fixed the bounds of propriety to be observed by the people and has inspired the Ṛsis and others to do so. (11) He is full of splendour and is greatly adored (by all) and is steadfast in his vow of chastity He is (keenly) alive to the services of holy men and knows how to popularize right actions (12) He is well-versed in politics and a worshipper of Brahmans, is full of wisdom and richly endowed with amiabillity, has subdued his pssions and is the torment of his foes (13) He is well-versed in Yajurveda and is highly respected by the knowers of Veda He is highly proficient in the science of archery as well as in the Vedas as also in the sciences auxiliary to the Vedas. (14)

विपुलांसो महाबाहुः कम्बुग्रीवः शुभाननः । गूढजत्रुः सुताम्राक्षो रामो नाम जनैः श्रुतः ॥ १५ ॥
दुन्दुभिस्वननिर्घोषः स्निग्धवर्णः प्रतापवान् । समश्च सुविभक्ताङ्गो वर्णं श्यामं समाश्रितः ॥ १६ ॥
त्रिस्थिरस्त्रिप्रलम्बश्च त्रिसमस्त्रिषु चोन्नतः । त्रिताम्रस्त्रिषु च स्निग्धो गम्भीरस्त्रिषु नित्यशः ॥ १७ ॥
त्रिवलीमांस्त्र्यवनतश्चतुर्व्यङ्गस्त्रिशीर्षवान् । चतुष्कलश्चतुर्लेखश्चतुष्किष्कुश्चतुस्समः ॥ १८ ॥
चतुर्दशसमद्वन्द्वश्चतुर्दंष्ट्रश्चतुर्गतिः । महोष्ठहनुनासश्च पञ्चस्निग्धोऽष्टवंशवान् ॥ १९ ॥
दशपद्मो दशबृहत्त्रिभिर्व्याप्तो द्विशुक्लवान् । षडुन्नतो नवतनुस्त्रिभिर्व्याप्नोति राघवः ॥ २० ॥
सत्यधर्मरतः श्रीमान् संग्रहानुग्रहे रतः । देशकालविभागज्ञः सर्वलोकप्रियंवदः ॥ २१ ॥

"He has broad shoulders, mighty arms, a conch-shaped neck, a charming countenance and coppery eyes, he has his clavicle concealed (behind muscles) and is known by the people by the name of Rama (15) He has a voice (deep) like the sound of a kettledrum and a glossy skin, is full of glory, square-built and of well-proportioned limbs and is endowed with a dark-brown complexion. (16) He is ever stiff in three limbs[1] (*viz*, the breast, wrist and fist), long in three[2] (*viz*, the eyebrows, arms and the scrotum), uniform in three[3] (*viz*, his locks, testicles and knees), elevated in three[4] (*viz*, the breast, the rim of the navel and the abdomen), coppery in three[5] (*viz*, the rims of his eyes, nails and the palms as well as the soles), soft in three[6] (*viz*, the end of the *membrum virile*, the lines on his soles and the hair), and deep in three[7] (*viz*, the voice, gait and the navel) (17) He has three folds (in the skin of his neck and belly), is depressed at three places (*viz*, the middle of his soles, the lines on his soles, and the nipples), undersized at four places[8] (*viz*, the neck, *membrum virile*, the back and the shanks), endowed with three[9] spirals in the hair of his head, four lines at the root of his thumbs [10] (indicating his knowledge of all the four Vedas) and four lines[11] on his forehead (indicating longevity), is four cubits high, and has four pairs of limbs (*viz*, the cheeks, arms, shanks and knees) equally matched.[12] He has fourteen (other) pairs of limbs (*viz*, the eyebrows, nostrils, eyes, ears, the lips, nipples, elbows, wrists, the knees, the testicles, the loins, the hands, the feet and the thighs) equally matched [13] The four large teeth

1 We read in works on Physiognomy —
उरश्च मणिबन्धश्च मुष्टिश्च नृपते स्थिरा ।

2 प्रलम्बा यस्य स धनी त्रयो भ्रूमुष्कबाहव ।

3 केशाग्र वृषण जानु समं यस्य स भूपति ।

4 नाभ्यन्तकुक्षिवक्षोभिरुन्नतो नृपतिर्भवेत् ।

5 नेत्रान्तनखपाण्यङ्घ्रितलैस्ताम्रस्त्रिभि सुखी ।

6. स्निग्धा भवन्ति वै येषा पादरेखा. शिरोरुहा ।
तथा लिङ्गमणिस्तेषा महाभाग्यं विनिर्दिशेत् ।

7. स्वरे गतौ च नाभौ च गम्भीरस्त्रि षु शस्यते ।

8 ग्रीवा प्रजननं पृष्ठं ह्रस्वे जङ्घे च पूजिते ।

9 आवर्तत्रययुक्तं यस्य शिरः क्षितिभृतामय नाथ ।

10. मूलेऽङ्गुष्ठस्य रेखाना चतस्रस्तिस्र एव वा ।
एका द्वे वा यथायोगं वेदरेखा द्विजन्मनाम् ॥

11 ललाटे यस्य दृश्यन्ते चतुस्त्रिद्व्येकरेखिका ।
शतद्वयं शत षष्टिस्तस्यायुर्विंशति क्रमात् ॥

12 बाहुजानूरुगण्डानि चत्वार्यथ समानि च ॥

13 भ्रुवौ नासापुटे नेत्रे कर्णावोष्ठौ च चूचुकौ ।
कूर्परे मणिबन्धौ च जानुनी वृषणौ कटी ॥
करौ पादौ स्फिजौ यस्य समौ ज्ञेय स भूपति ।

at both the ends of his upper and the lower jaws are very sharp[14] He walks in four (different) gaits (resembling those of a lion, a tiger an elephant and a bull)[15], is endowed with excellent lips, chin and nose, five glossy limbs (*viz*, the hair, eyes, teeth, skin and soles) and eight long limbs (*viz*, the arms, the fingers and the toes, the eyes and the ears, the nose, the backbone and the body) (17—19) Śrī Rāma (a scion of Raghu) has ten lotus-like limbs (*viz*, the countenance, the mouth, the eyes, the tongue, lips, palate, breasts, nails, the hands and the feet[16]), ten ample limbs (*viz*, the chest, the head, the forehead, the neck, the arms, the shoulders, the navel, the feet, the back and the ears[17]), is spread through by reason of three (*viz*, splendour, renown and glory), has two white limbs (*viz*, the teeth and the eyes), is elevated in six limbs (*viz*, the flanks, the abdomen, the breast, the nose, the shoulders and the forehead[18]), small, thin, fine or sharp in nine (*viz*, the hair, the moustaches and the beard, nails, the hair on the body, the skin, the finger-joints, the *membrum virile* acumen and perception[19]) and pursues religious merit, worldly riches and sensual delight in three periods (*viz*, the forenoon, midday and afternoon) (20) He is devoted to truth and righteousness and glorious and remains intent on accumulating wealth and power and showering favour on the people. He knows the right use of time and place and speaks kindly to all people. (21)

भ्राता चास्य च वैमात्रः सौमित्रिरमितप्रभः । अनुरागेण रूपेण गुणैश्चापि तथाविधः ॥ २२ ॥
स सुवर्णच्छविः श्रीमान् रामः श्यामो महायशाः । तावुभौ नरशार्दूलौ त्वद्दर्शनकृतोत्सवौ ॥ २३ ॥
विचिन्वन्तौ मही कृत्स्नामस्माभिः सह सगतौ । त्वामेव मार्गमाणौ तौ विचरन्तौ वसुधराम् ॥ २४ ॥
ददर्शतुर्मृगपतिं पूर्वजेनावरोपितम । ऋष्यमूकस्य मूले तु बहुपादपसकुले ॥ २५ ॥
भ्रातुर्भयार्त्तमासीन सुग्रीव प्रियदर्शनम् । वयं च हरिराज त सुग्रीव सत्यसगरम् ॥ २६ ॥
परिचर्यामहे राज्यात् पूर्वजेनावरोपितम् । ततस्तौ चीरवसनौ धनुःप्रवरपाणिनौ ॥ २७ ॥
ऋष्यमूकस्य शैलस्य रम्य देशमुपागतौ । स तौ दृष्ट्वा नरव्याघ्रौ धन्विनौ वानरर्षभः ॥ २८ ॥
अभिप्लुतो गिरेस्तस्य शिखर भयमोहितः ।

"His half-brother, Lakṣmaṇa (son of Sumitrā) too, of immeasurable splendour, is a replica of Śrī Rāma in affection, charm and excellences (22) He is endowed with a golden lustre, while the glorious and highly illustrious Śrī Rāma is dark-brown (of hue) Scouring the entire globe, eager as they are for your sight, both the aforesaid tigers among men got united with us. Ranging the earth looking about for you only, they for their part saw sitting at the foot of Mount Ṛṣyamūka, thick with numerous trees, Sugrīva of pleasing aspect, the lord of monkeys, dethroned by his elder brother (Vālī)

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14 स्निग्धा घनाश्च दशना सुतीक्ष्णदष्ट्रा शुभाश्चतस्र ॥

15 We have read in the Bālakāṇḍa —
गजसिहगती वीरौ शार्दूलवृषभोपमौ ।

16. मुखनेत्रास्यजिह्वोष्ठतालुस्तननख करौ ।
पादौ च दशपद्मानि पद्माकाराणि यस्य च ॥

17 उर शिरो ललाट च ग्रीवा बाहंसनाभय ।
पादौ पृष्ठ श्रुती चैव विशालास्ते सुखप्रदा ॥

18. कक्ष· कुक्षिश्च वक्षश्च घ्राण स्कन्धो ललाटिका ।
सर्वभूतेषु निर्दिष्टा उन्नतास्तु सुखप्रदा ॥

19 केशश्मश्रुनखलोमत्वगङ्गुलिपर्वशेफोबुद्धिदर्शनानि ॥

and stricken with the fear of his (aforesaid) brother Nay, we waited upon the aforesaid Sugrīva, the ruler of monkeys, who was free from deceit in combat and had been deposed from his throne by his elder brother (Vālī) Thereupon the two princes, who were clad in tatters and carried most excellent bows in their hands, sought the lovely region of Mount Ṛsyamūka Distracted with fear to behold the aforesaid tigers among men, armed each with a bow, that jewel among monkeys leapt up the summit of the aforesaid mountain.

ततः स शिखरे तस्मिन् वानरेन्द्रो व्यवस्थितः ॥ २९ ॥
तयोः समीप मामेव प्रेषयामास सत्वरम् । तावहं पुरुषव्याघ्रौ सुग्रीववचनात् प्रभू ॥ ३० ॥
रूपलक्षणसम्पन्नौ कृताञ्जलिरुपस्थितः । तौ परिज्ञाततत्त्वार्थौ मया प्रीतिसमन्वितौ ॥ ३१ ॥
पृष्ठमारोप्य त देश प्रापितौ पुरुषर्षभौ । निवेदितौ च तत्त्वेन सुग्रीवाय महात्मने ॥ ३२ ॥
तयोरन्योन्यसम्भाषाद्भृश प्रीतिरजायत । तत्र तौ कीर्तिसम्पन्नौ हरीश्वरनरेश्वरौ ॥ ३३ ॥
परस्परकृताश्वासौ कथया पूर्ववृत्तया । त ततः सान्त्वयामास सुग्रीव लक्ष्मणाग्रजः ॥ ३४ ॥
स्त्रीहेतोर्वालिना भ्रात्रा निरस्त पुरुतेजसा । ततस्त्वन्नाशज शोक रामस्याक्लिष्टकर्मणः ॥ ३५ ॥
लक्ष्मणो वानरेन्द्राय सुग्रीवाय न्यवेदयत् ।

"Ensconced on that peak, that ruler of monkeys despatched me alone with expedition to their presence At Sugrīva's command I approached with joined palms those mighty tigers among men, who were richly endowed with charm and auspicious bodily marks Having fully known the real facts (from me), those two jewels among men were filled with joy, and were transported on my back by me to that region (where Sugrīva was) The two princes were introduced in their reality (by me) to the high-souled Sugrīva (23—32) As a sequel to their holding converse with one another a great amity sprang up between them (Śrī Rāma and Sugrīva). On that occasion those illustrious personages, the lord of monkeys and the ruler of men, felt mutually comforted by narrating their (respective) past history. Śrī Rāma (the eldest brother of Laksmana) then consoled Sugrīva, who had been banished for the sake of his wife (Rumā, who had been wrested from him) by his (elder) brother, Vālī, who was endowed with extraordinary energy Thereupon Laksmana spoke to Sugrīva, the lord of monkeys, about the grief caused to Śrī Rāma of unwearied action by your loss.

स श्रुत्वा वानरेन्द्रस्तु लक्ष्मणेनेरित वचः ॥ ३६ ॥
तदाऽऽसीन्निष्प्रभोऽत्यर्थं ग्रहग्रस्त इवांशुमान् । ततस्त्वद्गात्रशोभीनि रक्षसा ह्रियमाणया ॥ ३७ ॥
यान्याभरणजालानि पातितानि महीतले । तानि सर्वाणि रामाय आनीय हरियूथपाः ॥ ३८ ॥
संहृष्टा दर्शयामासुर्गतिं तु न विदुस्तव । तानि रामाय दत्तानि मयैवोपहृतानि च ॥ ३९ ॥
स्वनवन्त्यवकीर्णानि तस्मिन् विहतचेतसि । तान्यङ्के दर्शनीयानि कृत्वा बहुविध तदा ॥ ४० ॥
तेन देवप्रकाशेन देवेन परिदेवितम् । पश्यतस्तानि रुदतस्ताम्यतश्च पुनः पुनः ॥ ४१ ॥
प्रादीपयद् दाशरथेस्तदा शोकहुताशनम् ॥ ४२ ॥

"Hearing the words uttered by Laksmana, the aforesaid lord of monkeys for his part looked extremely lustreless on that occasion like the sun overshadowed by the planet Ketu. Fetching all those sets of jewels which (once) adorned your limbs and which had been dropped on the earth's surface by you while being carried away by the ogre (Rāvana), the leaders of monkey-hordes, greatly delighted, showed them to Śrī Rāma They, however, did not know your whereabouts The jewels which were handed over (at that time) to Śrī Rāma, while he had completely lost his consciousness (due to excessive grief) had fallen with a tinkling sound

and got scattered, and had been brought (in the first instance when they had actually fallen) by me alone Clasping those jewels, worth beholding as they were, to his bosom, that adorable prince, who is a manifestation of the Deity, wailed in many ways (Even) as he looked on them, wept and pined (for you) again and again, the lamentation of Śrī Rāma (son of Daśaratha) highly inflamed the fire of our grief at that time (33—42)

शायित च चिर तेन दुःखार्तेन महात्मना । मयापि विविवैर्वाक्यैः कृच्छ्रादुत्थापितः पुनः ॥ ४३ ॥
तानि दृष्ट्वा महार्हाणि दर्शयित्वा मुहुर्मुहुः । राघवः सहसौमित्रिः सुग्रीवे सन्यवेशयत् ॥ ४४ ॥
स तवादर्शनादार्ये राघवः परितप्यते । महता ज्वलता नित्यमग्निनेवाग्निपर्वतः ॥ ४५ ॥
त्वत्कृते तमनिद्रा च शोकश्चिन्ता च राघवम् । तापयन्ति महात्मानमग्न्यगारमिवाग्नयः ॥ ४६ ॥
तवादर्शनशोकेन राघवः परिचाल्यते । महता भूमिकम्पेन महानिव शिलोच्चयः ॥ ४७ ॥
काननानि सुरम्याणि नदीप्रस्रवणानि च । चरन् न रतिमाप्नोति त्वामपश्यन् नृपात्मजे ॥ ४८ ॥
स त्वा मनुजशार्दूल· क्षिप्र प्राप्स्यति राघवः । समित्रबान्धव हत्वा रावण जनकात्मजे ॥ ४९ ॥

"Stricken with agony, that exalted soul lay down (senseless on the ground) for a long time and was then roused by me by means of various (cheering) expressions with difficulty. (43) Having examined those valuable jewels and showed them again and again (to us), Śrī Rāma with Laksmana deposited them with Sugrīva (44) That scion of Raghu feels sore distressed at your loss even as the mountain* reputed to be the seat of the fire of universal destruction is ever burning with a mighty blazing fire, O worthy lady ! (45) On account of you sleeplessness, grief and anxiety too consume the high-souled Śrī Rāma (a scion of Raghu), (even) as (the three) sacred fires keep a fire-sanctuary heated. (46) Śrī Rāma (a scion of Raghu) has been shaken by grief caused by your absence in the same way as a large mountain is rocked by a violent earthquake. (47) Unable to see you, O princess, Śrī Rāma finds no delight (even) while ranging highly charming woodlands and by the side of streams and cascades (48) Making short work of Rāvana with his near and dear ones, O daughter of Janaka, the celebrated Śrī Rāma (a scion of Raghu), a (veritable) tiger among men, will soon recover you (49)

सहितौ रामसुग्रीवावुभावकुरुता तदा । समय वालिन हन्तु तव चान्वेषणं प्रति ॥ ५० ॥
ततस्ताभ्या कुमाराभ्यां वीराभ्यां स हरीश्वरः । किष्किन्धा समुपागम्य वाली युद्धे निपातितः ॥ ५१ ॥
ततो निहत्य तरसा रामो वालिनमाहवे । सर्वर्क्षहरिसघाना सुग्रीवमकरोत् पतिम् ॥ ५२ ॥
रामसुग्रीवयोरैक्य देव्येवं समजायत । हनूमन्तं च मा विद्धि तयोर्दूतमुपागतम् ॥ ५३ ॥
स्वं राज्यं प्राप्य सुग्रीवः स्वानानीय महाकपीन् । त्वदर्थं प्रेषयामास दिशो दश महाबलान् ॥ ५४ ॥
आदिष्टा वानरेन्द्रेण सुग्रीवेण महौजसः । अद्रिराजप्रतीकाशाः सर्वतः प्रस्थिता महीम् ॥ ५५ ॥
ततस्ते मार्गमाणा वै सुग्रीववचनातुराः । चरन्ति वसुधा कृत्स्ना वयमन्ये च वानराः ॥ ५६ ॥

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* In the Bhīṣma-Parva of the Mahābhārata we find mention of the fire of universal destruction, called by the name of Samvartaka, existing on a peak of Mount Malyavān —

तत्र माल्यवतः शृङ्गे दृश्यते हव्यवाट् सदा ।
नाम्ना संवर्तको नाम कालाग्निर्भरतर्षभ ॥

"United together (in this way), both Śrī Rāma and Sugrīva then arrived at a (mutual) understanding to get rid of Vālī and to institute a search for you (50) On their reaching Kiskindhā together, the aforesaid Vālī, the ruler of monkeys, was then killed in combat by those two gallant princes. (51) Having struck down Vālī by his prowess in fight, Śrī Rāma thereupon crowned Sugrīva king of all the hordes of bears and monkeys (52) In this way, O godlike lady, did the alliance of Śrī Rāma and Sugrīva come about And know me to be Hanumān arrived (here) as their envoy. (53) Having regained his (lost) sovereignty and calling (together) the great monkeys owing allegiance to him, and endowed with extraordinary might, Sugrīva despatched them in (all) the ten directions (*viz*, the four quarters, the four intermediate points, the higher and the lower regions) (54) Commanded by Sugrīva, the lord of monkeys, monkeys possessed of extraordinary vigour and looking like (so many) lordly mountains, sallied forth in all directions on the earth (55) Searching for you, afraid as we were of (violating) the command of Sugrīva, we as well as other monkeys have been actually trotting the entire globe (56)

अङ्गदो नाम लक्ष्मीवान् वालिसूनुर्महाबलः । प्रस्थितः कपिशार्दूलस्त्रिभागबलसवृतः ॥ ५७ ॥
तेषा नो विप्रणष्टाना विन्ध्ये पर्वतसत्तमे । भृश शोकपरीतानामहोरात्रगणा गताः ॥ ५८ ॥
ते वय कार्यनैराश्यात् कालस्यातिक्रमेण च । भयाच्च कपिराजस्य प्राणास्त्यक्तुमुपस्थिताः ॥ ५९ ॥
विचित्य गिरिदुर्गाणि नदीप्रस्रवणानि च । अनासाद्य पद देव्याः प्राणास्त्यक्तु व्यवस्थिताः ॥ ६० ॥
ततस्तस्य गिरेर्मूर्ध्नि वय प्रायमुपास्महे । दृष्ट्वा प्रायोपविष्टाश्च सर्वान् वानरपुगवान् ॥ ६१ ॥
भृश शोकार्णवे मग्नः पर्यदेवयदङ्गदः । तव नाश च वैदेहि वालिनश्च तथा वधम् ॥ ६२ ॥
प्रायोपवेशमस्माकं मरण च जटायुषः ।

"The glorious son of Vālī, Angada by name, who is endowed with extraordinary might and is a (veritable) tiger among monkeys, set out accompanied by one-third of the (Vānara) army (57) A number of days and nights rolled past us, overwhelmed as we were with grief, having got lost on the Vindhyan range, the foremost of mountains. (58) Due to despondency in the matter of accomplishing our purpose and in fear of the lord of monkeys, the time-limit (for return) having expired, we got ready to give up the ghost (59) Having not been able to find out any trace of Your Majesty, (even) on scouring mountain fastnesses as also river banks and regions surrounding cascades, we stood resolved to yield our lives (60) We then sat down to fast till death on the summit of that (the Vindhyan) mountain Plunged deep into an ocean of grief on seeing all the foremost of monkeys resolved upon fasting till death, Prince Angada began to bewail your untraceability, O princess of the Videha territory, as also the destruction of Vālī (his own father), and our resolution to die of hunger as well as the death of Jatāyu.

तेषा नः स्वामिसदेशान्निराशाना मुमूर्षताम् ॥ ६३ ॥
कार्यहेतोरिहायातः शकुनिर्वीर्यवान् महान् । गृध्रराजस्य सोदर्यः सम्पातिर्नाम गृध्रराट् ॥ ६४ ॥
श्रुत्वा भ्रातृवध कोपादिद वचनमब्रवीत् । यवीयान् केन मे भ्राता हतः क्व च निपातितः ॥ ६५ ॥
एतदाख्यातुमिच्छामि भवद्भिर्वानरोत्तमाः । अङ्गदोऽकथयत् तस्य जनस्थाने महद्वधम् ॥ ६६ ॥
रक्षसा भीमरूपेण त्वामुद्दिश्य यथार्थतः । जटायोस्तु वध श्रुत्वा दुःखितः सोऽरुणात्मजः ॥ ६७ ॥

त्वामाह स वरारोहे वसन्तीं रावणालये । तस्य तद् वचन श्रुत्वा सम्पातेः प्रीतिवर्धनम् ॥ ६८ ॥
अङ्गदप्रमुखाः सर्वे ततः प्रस्थापिता वयम् । विन्ध्यादुत्थाय सम्प्राप्ताः सागरस्यान्तमुत्तमम् ॥ ६९ ॥
त्वद्दर्शने कृतोत्साहा हृष्टाः पुष्टाः प्लवगमाः । अङ्गदप्रमुखाः सर्वे वेलोपान्तमुपागताः ॥ ७० ॥

"For helping our cause (under the dispensation of Providence), now that we had lost (all) hope of carrying out the behest of our master (Sugrīva) and longed to die, there appeared on the spot a gigantic and powerful bird, the king of vultures, Sampāti by name, the uterine (elder) brother of Jatāyu (also a king of vultures) (61–64) Hearing of the destruction of his (younger) brother (Jatāyu), he spoke in anger as follows —'I wish to hear it narrated by you, O jewels among monkeys, by whom my younger brother was killed and where he was struck down' (Thereupon) Angada truly related to him how that great soul was killed by an ogre of terrible form on account of you (whom he was trying to rescue from that monster's clutches) That son of Aruna, for his part felt distressed to hear of Jatāyu's destruction. (65—67) (Nay) he spoke of you as dwelling in the abode of Rāvana, O lady of excellent limbs ! Hearing the aforesaid report of Sampāti, which intensified our joy, and departing from the aforesaid Vindhyan mountain as urged (by Sampāti), we all duly reached the excellent seashore, with Angada as our leader. (68-69) Feeling happy and strong, resolved as they were to discover you, all the monkeys headed by Angada (thus) arrived near the seashore (70)

चिन्ता जग्मुः पुनर्भीमा त्वद्दर्शनसमुत्सुकाः । अथाह हरिसैन्यस्य सागर दृश्य सीदतः ॥ ७१ ॥
व्यवधूय भय तीव्र योजनाना शत प्लुतः । लङ्का चापि मया रात्रौ प्रविष्टा राक्षसाकुला ॥ ७२ ॥
रावणश्च मया दृष्टस्त्व च शोकनिपीडिता । एतत् ते सर्वमाख्यात यथावृत्तमनिन्दिते ॥ ७३ ॥
अभिभाषस्व मा देवि दूतो दाशरथेरहम् । तन्मा रामकृतोद्योग त्वन्निमित्तमिहागतम् ॥ ७४ ॥
सुग्रीवसचिव देवि बुद्धयस्व पवनात्मजम् । कुशली तव काकुत्स्थः सर्वशस्त्रभृता वरः ॥ ७५ ॥
गुरोराराधने युक्तो लक्ष्मणः शुभलक्षणः । तस्य वीर्यवतो देवि भर्तुस्तव हिते रतः ॥ ७६ ॥
अहमेकस्तु सम्प्राप्तः सुग्रीववचनादिह । मयेयमसहायेन चरता कामरूपिणा ॥ ७७ ॥
दक्षिणा दिगनुक्रान्ता त्वन्मार्गविचयैषिणा । दिष्ट्याह हरिसैन्याना त्वन्नाशमनुशोचताम् ॥ ७८ ॥
अपनेष्यामि संतापं तवाधिगमशासनात् । दिष्ट्या हि न मम व्यर्थ सागरस्येह लङ्घनम् ॥ ७९ ॥
प्राप्स्याम्यहमिदं देवि त्वद्दर्शनकृत यशः । राघवश्च महावीर्यः क्षिप्र त्वामभिपत्स्यते ॥ ८० ॥

"The monkeys, however, who were very keen to find you, fell a prey to a terrible anxiety (at the sight of the sea) Dispelling the acute fear of the monkey army, which was sinking into despondency on beholding the sea, I forthwith leapt across a distance of one hundred Yojanas (or eight hundred miles) Nay, Lankā too, which is crowded with ogres, was duly penetrated into by me at night (71-72) Rāvana also was beheld by me as well as you, who are sore stricken with grief All this has been narrated to you by me in accordance with facts, O irreproachable lady ! (73) Speak to me, O godlike lady, I am a messenger of Śrī Rāma (son of Daśaratha) Therefore know me, O godlike lady, to be Hanumān (son of the wind-god), a minister of Sugrīva arrived here for your sake, having exerted in the cause of Śrī Rāma. All is well with your lord, Śrī Rāma (a scion of Kakutstha), the foremost of all wielders of weapons (74—75) So is Laksmana, who remains (ever) engaged in propitiating his eldest brother and is endowed with auspicious

bodily marks, (nay) is devoted to the well-being of your aforesaid powerful husband, O godlike lady ! (76) I for my part have arrived here alone in obedience to the command of Sugrīva This southern quarter has been scoured by me, moving all alone, capable as I am of changing my form at will and keen as I was to find out your whereabouts By good luck I shall (be able to) dispel the agony of the monkey hordes, who are bewailing your loss, by telling them your discovery Luckily enough my leaping across the sea on this occasion will not have been in vain (77—79) I shall win, O godlike lady, this renown of having discovered you Nay, having killed Rāvana, the suzerain lord of ogres, with his sons and kinsfolk, Śrī Rāma (a scion of Raghu) will soon meet you.

सपुत्रबान्धव हत्वा रावण राक्षसाधिपम् । माल्यवान् नाम वैदेहि गिरीणामुत्तमो गिरिः ॥ ८१ ॥
ततो गच्छति गोकर्ण पर्वत केसरी हरिः ।
स च देवर्षिभिर्दिष्टः पिता मम महाकपिः । तीर्थे नदीपतेः पुण्ये शम्बसादनमुद्धरन् ॥ ८२ ॥
यस्याह हरिणः क्षेत्रे जातो बातेन मैथिलि । हनूमानिति विख्यातो लोके स्वेनैव कर्मणा ॥ ८३ ॥
विश्वासार्थ तु वैदेहि भर्तुरुक्ता मया गुणाः । अचिरात् त्वामितो देवि राघवो नयिता ध्रुवम् ॥ ८४ ॥

'There is a mountain, Mālyavān by name, which is the foremost of mountains—O princess of the Videha territory ! From that mountain (which constituted the abode of Kesarī) the monkey Kesarī repaired to the Gokarna mountain Enjoined by celestial sages, the aforesaid mighty monkey, who is my father, killed Śambasādana (a demon of that name, who oppressed the people on the seaside) on that sacred spot on the seashore (80—32) Begotten by the wind-god, O princess of Mithila, through the consort of that monkey, I am called Hanūmān and known all over the world for my own exploits. (83) Indeed to inspire you with confidence, O princess of the Videha territory, have the excellences of your lord been recounted by me Before long, O godlike lady, will Śrī Rāma (a scion of Raghu) take you without doubt from this place.'' (84)

एव विश्वासिता सीता हेतुभिः शोककर्शिता । उपपन्नैरभिज्ञानैर्दूत तमधिगच्छति ॥ ८५ ॥
अतुल च गता हर्ष प्रहर्षेण तु जानकी । नेत्राभ्या वक्रपक्ष्माभ्यां मुमोचानन्दजं जलम् ॥ ८६ ॥
चारु तद् वदन तस्यास्ताम्रशुक्लायतेक्षणम् । अशोभत विशालाक्ष्या राहुमुक्त इवोडुराट् ॥ ८७ ॥
हनूमन्त कपिं व्यक्तं मन्यते नान्यथेति सा । अथोवाच हनूमास्तामुत्तरं प्रियदर्शनाम् ॥ ८८ ॥

Reassured thus by cogent proofs and the identification marks (described by Hanumān), Sītā, who was emaciated through grief, believed him to be a messenger (of her husband) and was moved to incomparable joy Nay, due to excessive joy the daughter of Janaka shed tears of joy from her eyes fringed with curved lashes (85-86) The charming countenance of that large-eyed lady with coppery, white and big eyes shone at that time like the moon (lit , the lord of stars) disengaged from the hold of Rāhu (87) She thought Hanūmān unmistakably to be a monkey and not otherwise Hanūmān now addressed the following excellent words to Sītā of pleasing aspect —(88)

एतत् ते सर्वमाख्यात समाश्वसिहि मैथिलि । कि करोमि कथं वा ते रोचते प्रतियाम्यहम् ॥ ८९ ॥
हतेऽसुरे सयति शम्बसादने कपिप्रवीरेण महर्षिचोदनात् ।
यतोऽस्मि वायुप्रभवो हि मैथिलि प्रभावतस्तत्प्रतिमश्च बानरः ॥ ९० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चत्रिंश सर्ग ॥ ३५ ॥

"Everything (that I wished to say) has thus been told by me Be reassured, O princess of Mithila ! What more can I do (for you) and what would please you? I should like to return (if you allow me to go) (89) After the demon Śambasādana had been killed in combat by Kesari (a distinguished hero among the monkeys) at the command of an eminent sage, I was then born from the loins of the wind-god, O princess of Mithila, and am a monkey equal to him in might" (90)

Thus ends Canto Thirty-five in the Sundarakānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic.



षट्त्रिंशः सर्गः

Canto XXXVI

Hanumān delivers Śrī Rāma's signet ring to Sītā in order to strengthen her confidence in him. Applauding Hanumān, Sītā, who was rejoiced to receive the token, inquires about the health of Śrī Rāma and others. In order to appease the lady, who felt indignant at the thought that Śrī Rāma did not care to come to her rescue so far, which led her to suspect that he had ceased to love her, Hanumān attributes his non-appearance to his ignorance about her whereabouts. Describing Śrī Rāma's desolation in order to betoken his excessive love for her, he consoles her with the assurance that Śrī Rāma is sparing no pains to rescue her from her confinement.

भूय एव महातेजा हनूमान् पवनात्मजः । अब्रवीत् प्रश्रित वाक्य सीताप्रत्ययकारणात् ॥ १ ॥
वानरोऽह महाभागे दूतो रामस्य धीमतः । रामनामाङ्कित चेद पश्य देव्यङ्गुलीयकम् ॥ २ ॥
प्रत्ययार्थं तवानीत तेन दत्त महात्मना । समाश्वसिहि भद्र ते क्षीणदुःखफला ह्यसि ॥ ३ ॥
गृहीत्वा प्रेक्षमाणा सा भर्तुः करविभूषितम् । भर्तारमिव सम्प्राप्त जानकी मुदिताभवत् ॥ ४ ॥
चारु तद् वदन तस्यास्ताम्रशुक्लायतेक्षणम् । बभूव हर्षोदग्र च राहुमुक्त इवोडुराट् ॥ ५ ॥
ततः सा ह्रीमती बाला भर्तुः सदेशहर्षिता । परितुष्टा प्रिय कृत्वा प्रशशस महाकपिम् ॥ ६ ॥

In order to inspire confidence in Sītā, Hanumān, son of the wind-god, who was endowed with extraordinary energy, once more addressed the following courteous words (to her)—(1) "I am a monkey and a messenger of the wise Śrī Rāma, O highly blessed one ! Also behold, O godlike lady, this ring marked with the name of Śrī Rāma, handed over by that exalted soul and brought (by me) to gain your confidence Be reassured, may good betide you The fruit (of your past deeds) which you have been reaping in the form of suffering (all these days) has certainly come to an end." (2-3) Taking the jewel which had been adorned (so long) by the hand of her lord

and gazing on it, as though her own husband had duly arrived (in the form of that ring), Sītā (Janaka's daughter) felt rejoiced (4) Her charming countenance with large coppery and white eyes bloomed with joy and shone like the moon (lit., the lord of stars) released by Rāhu (5) Treating Hanumān with regard, that youthful lady, who was delighted to receive the message of her lord and felt abashed (to see the token of her husband) and fully satisfied, then paid a tribute to the great monkey (in the following words) —(6)

विक्रान्तस्त्वं समर्थस्त्वं प्राज्ञस्त्वं वानरोत्तम । येनेदं राक्षसपदं त्वयैकेन प्रधर्षितम् ॥ ७ ॥
शतयोजनविस्तीर्णः सागरो मकरालयः । विक्रमश्लाघनीयेन क्रमता गोष्पदीकृतः ॥ ८ ॥
नहि त्वां प्राकृतं मन्ये वानरं वानरर्षभ । यस्य ते नास्ति संत्रासो रावणादपि सम्भ्रमः ॥ ९ ॥
अर्हसे च कपिश्रेष्ठ मया समभिभाषितुम् । यद्यसि प्रेषितस्तेन रामेण विदितात्मना ॥ १० ॥
प्रेषयिष्यति दुर्धर्षो रामो नह्यपरीक्षितम् । पराक्रममविज्ञाय मत्सकाशं विशेषतः ॥ ११ ॥
दिष्ट्या च कुशली रामो धर्मात्मा सत्यसंगरः । लक्ष्मणश्च महातेजाः सुमित्रानन्दवर्धनः ॥ १२ ॥
कुशली यदि काकुत्स्थः किं न सागरमेखलाम् । महीं दहति कोपेन युगान्ताग्निरिवोत्थितः ॥ १३ ॥
अथवा शक्तिमन्तौ तौ सुराणामपि निग्रहे । ममैव तु न दुःखानामस्ति मन्ये विपर्ययः ॥ १४ ॥

"You are valiant, you are full of address and you are learned, O jewel among the monkeys, in that this abode of ogres has been assailed by you alone (7) (Nay) the sea, which extends to a distance of one hundred Yojanas (or eight hundred miles) and is an abode of alligators, has been treated by you like the impression of a cow's hoof on the soil while crossing it, laudable as you are for your prowess. (8) Surely I do not look upon you as an ordinary monkey, O jewel among monkeys, in that there exists no fear nor (any) awe even for Rāvana in your mind (9) Nay, you deserve to be talked with by me, O jewel among monkeys, if you have been sent by the celebrated Śrī Rāma, a knower of the Self. (10) Surely Śrī Rāma, who is difficult to overpower, would not send to my presence in particular an untried hand without fully ascertaining the latter's prowess (11) Nay, luckily (enough for me) Śrī Rāma, whose mind is given to piety and who is unfailing in his promise, is doing well, as also Laksmana, who is endowed with extraordinary energy and enhances the joy of Sumitrā (his mother) (12) If Śrī Rāma (a scion of Kakutstha) is well, wherefore does he not consume with his wrath the earth encircled by the oceans, as the fire of universal destruction would (13) Nay, the two princes are able to subdue even gods But I believe the end of my sufferings only has not yet arrived. (14)

कच्चिन्न व्यथते रामः कच्चिन्न परितप्यते । उत्तराणि च कार्याणि कुरुते पुरुषोत्तमः ॥ १५ ॥
कच्चिन्न दीनः सम्भ्रान्तः कार्येषु च न मुह्यति । कच्चित् पुरुषकार्याणि कुरुते नृपतेः सुतः ॥ १६ ॥
द्विविधं त्रिविधोपायमुपायमपि सेवते । विजिगीषुः सुहृत् कच्चिन्मित्रेषु च परंतपः ॥ १७ ॥
कच्चिन्मित्राणि लभतेऽमित्रैश्चाप्यभिगम्यते । कच्चित् कल्याणमित्रश्च मित्रैश्चापि पुरस्कृतः ॥ १८ ॥
कच्चिदाशास्ति देवानां प्रसादं पार्थिवात्मजः । कच्चित् पुरुषकारं च दैवं च प्रतिपद्यते ॥ १९ ॥
कच्चिन्न विगतस्नेहो विवासान्मयि राघवः । कच्चिन्मां व्यसनादस्मान्मोक्षयिष्यति राघवः ॥ २० ॥
सुखानामुचितो नित्यमसुखानामनूचितः । दुःखमुत्तरमासाद्य कच्चिद् रामो न सीदति ॥ २१ ॥
कौसल्यायास्तथा कच्चित् सुमित्रायास्तथैव च । अभीक्ष्णं श्रूयते कच्चित् कुशलं भरतस्य च ॥ २२ ॥

"I hope Śrī Rāma does not feel afflicted nor does he suffer agony Does that ideal man discharge his duties relating to the future ? (15) I hope the prince does not feel helpless or nervous and does not get perplexed in the matter of his duties ? Does he perform his human duties ? (16) I hope, acting as a friend towards his allies, Śrī Rāma (the scourge of his foes) pursues (in relation to them) the twofold policy (of conciliation and gift) and, desirous of victory, follows the threefold policy of gift, chastisement and sowing seeds of dissension) with regard to his enemies. (17) I hope he is able to gain friends and is sought (for help and protection) by enemies. Are his friends well-disposed towards him and is he esteemed by his friends ? (18) Does the prince (ever) seek the favour of gods ? And does he fall back upon personal effort as well as on Providence (for the success of his undertakings) ? (19) I hope Śrī Rāma (a scion of Raghu) has not become completely devoid of love towards me as a result of my living abroad. Will Śrī Rāma (a scion of Raghu) deliver me from this calamity ? (20) I hope Śrī Rāma, who is ever deserving of delights and is undeserving of woes, has not sunk into despondency on meeting with the greatest misfortune (of his life in the form of my loss) ? (21) I hope news about the welfare of Kausalyā and likewise of Sumitrā as well as of Bharata is frequently brought to his ears (22)

मन्निमित्तेन मानार्हः कच्चिच्छोकेन राघवः । कच्चिन्नान्यमना रामः कच्चिन्मां तारयिष्यति ॥ २३ ॥
कच्चिदक्षौहिणीं भीमां भरतो भ्रातृवत्सलः । ध्वजिनीं मन्त्रिभिर्गुप्तां प्रेषयिष्यति मत्कृते ॥ २४ ॥
वानराधिपतिः श्रीमान् सुग्रीवः कच्चिदेष्यति । मत्कृते हरिभिर्वीरैर्वृतो दन्तनखायुधैः ॥ २५ ॥
कच्चिच्च लक्ष्मणः शूरः सुमित्रानन्दवर्धनः । अस्त्रविच्छरजालेन राक्षसान् विधमिष्यति ॥ २६ ॥
रौद्रेण कच्चिदस्त्रेण रामेण निहतं रणे । द्रक्ष्याम्यल्पेन कालेन रावणं ससुहृज्जनम् ॥ २७ ॥
कच्चिन्न तद्धेमसमानवर्णं तस्याननं पद्मसमानगन्धि ।
मया विना शुष्यति शोकदीनं जलक्षये पद्ममिवातपेन ॥ २८ ॥
धर्मापदेशात् त्यजतः स्वराज्यं मां चाप्यरण्यं नयतः पदातेः ।
नासीद् यथा यस्य न भीर्न शोकः कच्चित् स धैर्यं हृदये करोति ॥ २९ ॥
न चास्य माता न पिता न चान्यः स्नेहाद् विशिष्टोऽस्ति मया समो वा ।
तावद्ध्यहं दूत जिजीविषेयं यावत् प्रवृत्तिं शृणुयां प्रियस्य ॥ ३० ॥

"Does Śrī Rāma, who is deserving of honour, feel stricken with grief occasioned by my absence ? I hope he has not grown indifferent (to me) (And) will he rescue me ? (23) Will Bharata, who is fond of his brother, send out for my sake a formidable army, consisting of one Akṣauhiṇī, protected by ministers ? (24) Will the glorious Sugrīva, the suzerain lord of monkeys, come to my succour, followed by gallant monkeys using their teeth and nails for weapons ? (25) Nay, will the heroic Lakṣmaṇa, who enhances the joy of Sumitrā (his mother) and is skilled in the use of mystic missiles, exterminate the ogres with his volley of arrows ? (26) I hope I shall see Rāvaṇa killed at no distant date with his near and dear ones in combat by Śrī Rāma with an infallible and cruel missile ? (27) I hope that golden countenance of his, melancholy with grief and fragrant like a lotus, has not withered like a lotus blasted under the sun when the water in a pond has dried up. (28) I hope Śrī Rāma, whom neither fear nor grief could flinch from his purpose when he renounced his sovereignty in the name of righteousness and led me on foot to

the forest, (still) retains firmness in his heart (29) Neither his (own) mother (Kausalyā) nor his father (Emperor Daśaratha) nor anyone else is equal, much less superior to me in (the privilege of) receiving his affection I (too) wish to survive only so long as I (continue to) hear the news of my beloved lord " (30)

इतीव देवी वचन महार्थ त वानरेन्द्र मधुरार्थमुक्त्वा ।
श्रोतु पुनस्तस्य वचोऽभिराम रामार्थयुक्तं विरराम रामा ॥ ३१ ॥
सीताया वचनं श्रुत्वा मारुतिर्भीमविक्रमः । शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत् ॥ ३२ ॥
न त्वामिहस्था जानीते रामः कमललोचनः । तेन त्वा नानयत्याशु शचीमिव पुरदरः ॥ ३३ ॥
श्रुत्वैव च वचो मह्य क्षिप्रमेष्यति राघवः । चमूं प्रकर्षन् महती हर्यृक्षगणसयुताम् ॥ ३४ ॥
विष्टम्भयित्वा बाणौघैरक्षोभ्य वरुणालयम् । करिष्यति पुरीं लङ्का काकुत्स्थः शान्तराक्षसाम् ॥ ३५ ॥
तत्र यद्यन्तरा मृत्युर्यदि देवा महासुराः । स्थास्यन्ति पथि रामस्य स तानपि वधिष्यति ॥ ३६ ॥
तवादर्शनजेनार्ये शोकेन परिपूरितः । न शर्म लभते रामः सिंहार्दित इव द्विपः ॥ ३७ ॥
मन्दरेण च ते देवि शपे मूलफलेन च । मलयेन च विन्ध्येन मेरुणा दर्दुरेण च ॥ ३८ ॥
यथा सुनयन वल्गु बिम्बोष्ठ चारुकुण्डलम् । मुख द्रक्ष्यसि रामस्य पूर्णचन्द्रमिवोदितम् ॥ ३९ ॥

Having addressed these words of sweet content and full of great import to that leader of monkeys, the charming lady became silent in order (to be able) to hear more his delightful speech dealing with the theme of Śrī Rāma (31) Placing his joined palms on his head (as a token of submission) on hearing the reply of Sītā, Hanumān (son of the wind-god) of redoubtable prowess made the following excellent submission —(32) "The lotus-eyed Śrī Rāma does not know you to be here Therefore he does not take you back soon as did Indra (the destroyer of strongholds) rescue (his own consort) Śachī (borne away by the demon Anuhrāda) (33) Leading a huge army consisting of monkeys and bears, Śrī Rāma (a scion of Raghu) will instantly come (here) merely on hearing my report (34) Filling the sea (lit , the abode of Varuna) through and through with volleys of shafts, even though it cannot (even) be shaken (by others), Śrī Rāma (a scion of Kakutstha) will rid the city of Lankā of ogres (35) On that occasion if Death, gods or (even) mighty demons stand in the way of Śrī Rāma, he would destroy them too (36) Filled with grief born of your absence, O noble lady, Śrī Rāma does not find rest any more than an elephant wounded by a lion (37) Nay, I swear to you by the Mandara and Malaya, Vindhya, Sumeru and Dardura mountains (constituting the abode of monkeys) as well as by roots and fruits (which serve as our food), O godlike lady, that you will (soon) behold the charming countenance of Śrī Rāma, resembling the risen full moon, with beautiful eyes, lips like a (ripe) Bimba fruit and lovely ear-rings (38-39)

क्षिप्र द्रक्ष्यसि वैदेहि राम प्रस्रवणे गिरौ । शतक्रतुमिवासीन नागपृष्ठस्य मूर्धनि ॥ ४० ॥
न मास राघवो भुङ्क्ते न चैव मधु सेवते । वन्यं सुविहित नित्य भक्तमश्नाति पञ्चमम् ॥ ४१ ॥
नैव दशान् न मशकान् न कीटान् न सरीसृपान् । राघवोऽपनयेद् गात्रात् त्वद्गतेनान्तरात्मना ॥ ४२ ॥
नित्य ध्यानपरो रामो नित्य शोकपरायणः । नान्यच्चिन्तयते किंचित् स तु कामवश गतः ॥ ४३ ॥
अनिद्रः सतत रामः सुप्तोऽपि च नरोत्तमः । सीतेति मधुरा वाणी व्याहरन् प्रतिबुध्यते ॥ ४४ ॥
दृष्ट्वा फल वा पुष्प वा यच्चान्यत् स्त्रीमनोहरम् । बहुशो हा प्रियेत्येव श्वसस्त्वामभिभाषते ॥ ४५ ॥
स देवि नित्य परितप्यमानस्त्वामेव सीतेत्यभिभाषमाणः ।
धृतव्रतो राजसुतो महात्मा तवैव लाभाय कृतप्रयत्नः ॥ ४६ ॥

सा रामसंकीर्तनवीतशोका रामस्य शोकेन समानशोका ।
शरन्मुखेनाम्बुदशेषचन्द्रा निशेव वैदेहसुता बभूव ॥ ४७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्त्रिंश सर्ग ॥ ३६ ॥

"You will shortly see Srī Rāma perched on the Prasravana mountain like Indra (who is believed to have performed a hundred horse-sacrifices in his previous existences as a condition precedent for being born as Indra) seated on the back of Airāvata (the chief of elephants), O princess of the Videha territory! (40) Śrī Rāma (a scion of Raghu) does not take meat nor honey He partakes every day of wild fruits and boiled (wild) rice, fully sanctioned (for an ascetic), in the evening (the fifth* period of the day) (41) Śrī Rāma (a scion of Raghu) is no longer able to drive away gnats or mosquitoes, insects or even reptiles from his body, his mind being fixed on you (42) Śrī Rāma is ever given to contemplation and ever given over to grief He for his part does not think of anything else, fallen as he is under the sway of love (43) Śrī Rāma remains ever awake Even when asleep, that jewel among men starts up, uttering the name of Sītā in sweet accents (44) Heaving a sigh on beholding a fruit or flower or whatever else is likely to captivate the mind of women, he often calls on you, saying 'Ah, darling!' (45) Suffering extreme agony (caused by separation from you) and calling on you alone under the name of Sītā, that magnanimous prince, who has undertaken sacred vows, is solely engaged in efforts for your recovery" (46) That daughter of Janaka (a ruler of the Videha territory),—whose grief (over the apparent nonchalance of Śrī Rāma) was (now) completely gone at the detailed description of (the condition of) Śrī Rāma, yet who felt equally grieved on hearing of Śrī Rāma's grief,—resembled a night (partly bright and partly dark) at the commencement of autumn with the moon obscured by the remnant of clouds (47)

Thus ends Canto Thirty-six in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

सप्तत्रिंशः सर्गः

Canto XXXVII

Sītā, who was distressed to hear of Śrī Rāma's excessive grief caused by his separation from her, implores Hanuman to bring Śrī Rāma at once to her. Hanumān, who could not bear to see Sītā's sad plight, offers to carry her on his back to the presence of Śrī Rāma and girds up his loins to do so. In order to inspire confidence in Sītā, who doubts his capacity to do it looking to his small size, Hanumān assumes a gigantic form. Sītā, however, declines to go with him and urges Hanumān to bring Śrī Rāma to her

सा सीता वचनं श्रुत्वा पूर्णचन्द्रनिभानना । हनूमन्तमुवाचेदं धर्मार्थसहितं वचः ॥ १ ॥

* The five periods into which a day has been divided are—(1) morning (प्रातः), forenoon (सङ्गव), midday (मध्याह्न), afternoon (अपराह्ण), and evening (सायाह्न).

अमृतं विषसम्पृक्तं त्वया वानर भाषितम् । यच्च नान्यमना रामो यच्च शोकपरायणः ॥ २ ॥
ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे । रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति ॥ ३ ॥
विधिर्नूनमसंहार्यः प्राणिनां प्लवगोत्तम । सौमित्रिं मां च रामं च व्यसनैः पश्य मोहितान् ॥ ४ ॥
शोकस्यास्य कथं पारं राघवोऽधिगमिष्यति । प्लवमानः परिक्रान्तो हतनौः सागरे यथा ॥ ५ ॥
राक्षसानां वधं कृत्वा सूदयित्वा च रावणम् । लङ्कामुन्मथितां कृत्वा कदा द्रक्ष्यति मां पतिः ॥ ६ ॥
स वाच्यः सत्वरस्वेति यावदेव न पूर्यते । अयं संवत्सरः कालस्तावद्धि मम जीवितम् ॥ ७ ॥
वर्तते दशमो मासो द्वौ तु शेषौ प्लवंगम । रावणेन नृशंसेन समयो यः कृतो मम ॥ ८ ॥

Hearing the speech (of Hanumān), the aforesaid Sītā, whose face resembled the full moon, made the following reply in consonance with righteousness and material good :—(1) "What has been said by you, O monkey, *viz.*, that Śrī Rāma does not give his mind to any other thing (than me) and that he is given over to grief, is nectar mixed with poison. (2) Tying a man with a cord as it were, Death snatches away a man, no matter whether he is rolling in very extensive fortune or sunk in terrible adversity. (3) Inevitable indeed is the destiny of living beings, O jewel among monkeys! (For example) look at Lakṣmaṇa (son of Sumitrā), Śrī Rāma and myself distracted by woes. (4) How will Śrī Rāma (a scion of Raghu) reach the end of this (ocean of) grief any more than a powerful man who has suffered a shipwreck and is swimming in a sea? (5) When will my lord (Śrī Rāma) see me after compassing the destruction of ogres, killing Rāvana and laying Lankā waste? (6) He should be asked to act with great haste, for my life is going to last only till the current period of twelve months is not completed. (7) This is (the close of) the tenth month and two months still remain, O monkey, out of the time-limit (of twelve months) that has been fixed by the merciless Rāvana for my survival. (8)

विभीषणेन च भ्रात्रा मम निर्यातनं प्रति । अनुनीतः प्रयत्नेन न च तत् कुरुते मतिम् ॥ ९ ॥
मम प्रतिप्रदानं हि रावणस्य न रोचते । रावणं मार्गते संख्ये मृत्युः कालवशंगतम् ॥ १० ॥
ज्येष्ठा कन्या कला नाम विभीषणसुता कपे । तया ममैतदाख्यातं मात्रा प्रहितया स्वयम् ॥ ११ ॥
अविन्ध्यो नाम मेधावी विद्वान् राक्षसपुंगवः । धृतिमाञ्छीलवान् वृद्धो रावणस्य सुसम्मतः ॥ १२ ॥
रामात् क्षयमनुप्राप्तं रक्षसां प्रत्यचोदयत् । न च तस्य स दुष्टात्मा शृणोति वचनं हितम् ॥ १३ ॥

"Nay, Rāvana was perseveringly entreated by his (younger half-) brother, Vibhīṣaṇa, for my restoration (to Śrī Rāma), but the former does not feel inclined to do it. (9) My restoration does not find favour with Rāvana, for Death lies in wait for him in combat, fallen as he is in the clutches of the Time-Spirit (an embodiment of the destructive principle). (10) The eldest daughter born of Vibhīṣaṇa is called by the name of Kalā, O monkey! This was reported to me by Kalā herself when she was sent (to me) by her mother. (11) There is a jewel among the ogres, Avindhya by name, who is intelligent and learned, full of fortitude and rich in amiable disposition, aged and highly respected by Rāvana. (12) He forewarned Rāvana of the imminent destruction of ogres at the hands of Śrī Rāma (if he did not restore me), but the evil-minded fellow did not heed his salutary advice. (13)

आशंसेयं हरिश्रेष्ठ क्षिप्रं मां प्राप्स्यते पतिः । अन्तरात्मा हि मे शुद्धस्तस्मिंश्च बहवो गुणाः ॥ १४ ॥

उत्साहः पौरुषं सत्त्वमानृशस्य कृतज्ञता । विक्रमश्च प्रभावश्च सन्ति वानर राघवे ॥ १५ ॥
चतुर्दश सहस्राणि राक्षसाना जघान यः । जनस्थाने विना भ्रात्रा शत्रुः कस्तस्य नोद्विजेत् ॥ १६ ॥
न स शक्यस्तुलयितु व्यसनैः पुरुषर्षभः । अह तस्यानुभावज्ञा शक्रस्येव पुलोमजा ॥ १७ ॥
शरजालांशुमाञ्छूरः कपे रामदिवाकरः । शत्रुरक्षोमय तोयमुपशोष नयिष्यति ॥ १८ ॥

"I hope, O jewel among monkeys, that my lord will regain me soon, for my heart is pure and the virtues existing in him are numerous (14) Perseverance, manliness, courage, absence of cruelty, gratitude, prowess and energy figure in Śrī Rāma (a scion of Raghu), O monkey ! (15) What enemy would not tremble before him, who slew (as many as) fourteen thousand ogres in Janasthāna unaided by his (younger half-) brother (Lakṣmaṇa) ? (16) That jewel among men cannot be shaken by woes (which are no match for him). I know his might (even) as Śachī (sprung from the loins of the demon Pulomā) knows the might of (her husband) Indra (17) The valiant Śrī Rāma, who is like the sun with his shafts for rays, O monkey, will (surely) dry up the water in the form of the hostile ogres" (18)

इति सजल्पमाना ता रामार्थे शोककर्शिताम् । अश्रुसम्पूर्णवदनामुवाच हनुमान् कपिः ॥ १९ ॥
श्रुत्वैव च वचो मह्य क्षिप्रमेष्यति राघवः । चमू प्रकर्षन् महती हर्यृक्षगणसकुलाम् ॥ २० ॥
अथवा मोचयिष्यामि त्वामद्यैव स राक्षसात् । अस्माद् दुःखादुपारोह मम पृष्ठमनिन्दिते ॥ २१ ॥
त्वा तु पृष्ठगता कृत्वा सतरिष्यामि सागरम् । शक्तिरस्ति हि मे वोढु लङ्कामपि सरावणाम् ॥ २२ ॥
अह प्रस्रवणस्थाय राघवायाद्य मैथिलि । प्रापयिष्यामि शक्राय हव्य हुतमिवानलः ॥ २३ ॥
द्रक्ष्यस्यद्यैव वैदेहि राघव सहलक्ष्मणम् । व्यवसायसमायुक्त विष्णु दैत्यवधे यथा ॥ २४ ॥
त्वद्दर्शनकृतोत्साहमाश्रमस्थं महाबलम् । पुरंदरमिवासीन नगराजस्य मूर्धनि ॥ २५ ॥
पृष्ठमारोह मे देवि मा विकाङ्क्षस्व शोभने । योगमन्विच्छ रामेण शशाङ्केनेव रोहिणी ॥ २६ ॥
कथयन्तीव शशिना सगमिष्यसि रोहिणी । मत्पृष्ठमधिरोह त्व तराकाश महार्णवम् ॥ २७ ॥
नहि मे सम्प्रयातस्य त्वामितो नयतोऽङ्गने । अनुगन्तु गति शक्ताः सर्वे लङ्कानिवासिनः ॥ २८ ॥
यथैवाहमिह प्रातस्तथैवाहमसशयम् । यास्यामि पश्य वैदेहि त्वामुद्यम्य विहायसम् ॥ २९ ॥

To Sītā, who was speaking volubly as aforesaid, (nay) who had been emaciated through grief on account of (her separation from) Śrī Rāma, her face bathed in tears, the monkey, Hanumān, submitted as follows —(19) "Leading a huge army, full of monkeys and bears, Śrī Rāma will surely hasten (to Lankā) the moment he hears my report. (20) Or I myself shall deliver you from this calamity caused by the ogre (Rāvana) this very day (Please) climb up my back, O irreproachable lady ! (21) I shall easily leap across the sea even after placing you on my back, for I can carry on my back (the whole of) Lankā, Rāvaṇa and all (22) I shall transport you this (very) day, O princess of Mithila, to Śrī Rāma (a scion of Raghu) staying on Mount Prasravana, (even) as the sacred fire conveys the oblations thrown into it to Indra (for whom they are intended) (23) You will see this very day Śrī Rāma (a scion of Raghu), accompanied by Lakṣmana,—Śrī Rāma, who (in his determination to exterminate the ogres) resembles Lord Visnu, full of determination to destroy the demons, is endowed with extraordinary might and resolved to see you and remains seated in his hermitage (even) as Indra (the destroyer of strongholds) on a summit of Mount Meru (the king of mountains), O Sītā !

(24-25) Mount on my back, O godlike lady ! Do not show reluctance, O charming one ! Seek to be united with Śrī Rāma even as Rohiṇī* is with (the deity presiding over) the moon (marked with the figure of a hare) (26) You will be united with Śrī Rāma as Rohiṇī with the moon-god, the very moment as it were, you say that you wish to be so united (Pray) climb up my back and reach beyond the vast sea through space (the very next moment as it were) (27) Surely all the dwellers in Laṅkā will not be able to follow my speed (even) as I depart from this place bearing you (on my back), O fair one ! (28) Lo, bearing you (on my back), O princess of the Videha territory, I shall undoubtedly return through space precisely as I came here " (29)

मैथिली तु हरिश्रेष्ठाच्छ्रुत्वा वचनमद्भुतम् । हर्षविस्मितसर्वाङ्गी हनूमन्तमथाब्रवीत् ॥ ३० ॥
हनूमन् दूरमध्वानं कथं मां नेतुमिच्छसि । तदेव खलु ते मन्ये कपित्वं हरियूथप ॥ ३१ ॥
कथं चाल्पशरीरस्त्वं मामितो नेतुमिच्छसि । सकाशं मानवेन्द्रस्य भर्तुर्मे प्लवगर्षभ ॥ ३२ ॥
सीतायास्तु वचः श्रुत्वा हनूमान् मारुतात्मजः । चिन्तयामास लक्ष्मीवान् नवं परिभवं कृतम् ॥ ३३ ॥
न मे जानाति सत्त्वं वा प्रभावं वासितेक्षणा । तस्मात् पश्यतु वैदेही यद् रूपं मम कामतः ॥ ३४ ॥
इति संचिन्त्य हनुमांस्तदा प्लवगसत्तमः । दर्शयामास सीतायाः स्वरूपमरिमर्दनः ॥ ३५ ॥
स तस्मात् पादपाद् धीमानाप्लुत्य प्लवगर्षभः । ततो वर्धितुमारेभे सीताप्रत्ययकारणात् ॥ ३६ ॥
मेरुमन्दरसंकाशो बभौ दीप्तानलप्रभः । अग्रतो व्यवतस्थे च सीताया वानरर्षभः ॥ ३७ ॥
हरिः पर्वतसंकाशस्ताम्रवक्त्रो महाबलः । वज्रदंष्ट्रनखो भीमो वैदेहीमिदमब्रवीत् ॥ ३८ ॥
सपर्वतवनोद्देशां साट्टप्राकारतोरणाम् । लङ्कामिमां सनाथां वा नयितुं शक्तिरस्ति मे ॥ ३९ ॥
तदवस्थाप्यतां बुद्धिरलं देवि विकाङ्क्षया । विशोकं कुरु वैदेहि राघवं सहलक्ष्मणम् ॥ ४० ॥

Thrilled all over with joy to hear the (aforesaid) wonderful proposal from Hanumān (the foremost of monkeys), Sītā (a princess of Mithilā) for her part forthwith replied (as follows) to Hanūmān —"How do you intend to take me, O Hanūmān, to (such) a long distance from this place ? Indeed I look upon the aforesaid proposal (of yours) to be precisely monkey-like, O leader of monkey hordes ! (30-31) How do you intend to take me from this place, diminutive of form that you are, to the presence of my royal husband, O jewel among monkeys ?" (32) Hearing the question of Sītā, the glorious Hanūmān, son of the wind-god, thought it to be the first affront (of its kind) offered (to him) (33) (He said to himself) "The dark-eyed lady does not know my strength nor my power Let the princess of the Videha territory, therefore, behold the form that I can assume at will " (34) Thinking thus, Hanumān, the foremost of monkeys and the destroyer of his enemies, revealed his form to Sītā on that occasion (35) Leaping down from that tree (beneath which she stood), that wise leader of monkeys then began to grow (in size) in order to inspire confidence in Sītā. (36) Hanumān (the foremost of monkeys) looked like Mount Meru or Mount Mandara and stood in front of Sītā, shining brightly like a blazing fire (37) The redoubtable monkey, who resembled a mountain, had a coppery countenance with adamantine teeth and nails and was endowed with extraordinary might, submitted as follows to Sītā (a princess of the Videha territory) — (38) "There is capacity in me to carry

* A consort of the moon-god, presiding over a constellation of the same name.

this (entire city of) Lankā including its hills and woodlands as well as its market-places, defensive walls and arches and with its (very) lord (Rāvana) (39) Therefore, let your mind be settled, O godlike lady, and have done with hesitation Rid Śrī Rāma (a scion of Raghu) along with Laksmana of grief, O princess of the Videha territory !" (40)

तं दृष्ट्वाचलसंकाशमुवाच जनकात्मजा । पद्मपत्रविशालाक्षी मारुतस्यौरसं सुतम् ॥ ४१ ॥
तव सत्त्वं बलं चैव विजानामि महाकपे । वायोरिव गतिश्चापि तेजश्चाग्नेरिवाद्भुतम् ॥ ४२ ॥
प्राकृतोऽन्यः कथं चेमां भूमिमागन्तुमर्हति । उदधेरप्रमेयस्य पारं वानरयूथप ॥ ४३ ॥
जानामि गमने शक्तिं नयने चापि ते मम । अवश्यं सम्प्रधार्याशु कार्यसिद्धिरिवात्मनः ॥ ४४ ॥
अयुक्तं तु कपिश्रेष्ठ मया गन्तुं त्वया सह । वायुवेगसवेगस्य वेगो मां मोहयेत् तव ॥ ४५ ॥
अहमाकाशमासक्ता उपर्युपरि सागरम् । प्रपतेयं हि ते पृष्ठाद् भूयो वेगेन गच्छतः ॥ ४६ ॥
पतिता सागरे चाहं तिमिनक्रझषाकुले । भवेयमाशु विवशा यादसामन्नमुत्तमम् ॥ ४७ ॥
न च शक्ष्ये त्वया सार्धं गन्तुं शत्रुविनाशन । कलत्रवति संदेहस्त्वयि स्याद्प्यसंशयम् ॥ ४८ ॥

Finding Hanumān of the size of a mountain, Sītā (daughter of Janaka), who had eyes big as the petals of a lotus, replied (as follows) to the son of the wind-god)—(41) "I know full well your courage and strength, O mighty monkey ! Your speed is like that of the wind, while your marvellous brilliance too is like that of fire (itself) (42) How could any other ordinary monkey actually reach this land beyond the vast sea, O leader of hordes of monkeys ? (43) I know your power of locomotion as well as your ability to carry me (on your back) The accomplishment of my object too must (however) be determined at once (even) as yours (44) My going with you, however, O jewel among monkeys, is not proper Your speed, which is equal to that of the wind, may render me unconscious (45) Besides, stuck to space, even as you sweep with speed all over the sea, I may actually tumble down from your back (46) Nay, fallen insensible into the sea, teeming with sharks, crocodiles and giant fish, I may become the excellent food of aquatic creatures (47) For other reasons too, O destroyer of foes, I shall not be able to go with you Suspicion of the ogres will undoubtedly fall on you as you will go with a lady (on your back) (48)

ह्रियमाणां तु मां दृष्ट्वा राक्षसा भीमविक्रमाः । अनुगच्छेयुरादिष्टा रावणेन दुरात्मना ॥ ४९ ॥
तैस्त्वं परिवृतः शूरैः शूलमुद्गरपाणिभिः । भवेस्त्वं संशयं प्राप्तो मया वीर कलत्रवान् ॥ ५० ॥
सायुधा बहवो व्योम्नि राक्षसास्त्वं निरायुधः । कथं शक्ष्यसि संयातुं मां चैव परिरक्षितुम् ॥ ५१ ॥
युध्यमानस्य रक्षोभिस्ततस्तैः क्रूरकर्मभिः । प्रपतेयं हि ते पृष्ठाद् भयार्ता कपिसत्तम ॥ ५२ ॥
अथ रक्षांसि भीमानि महान्ति बलवन्ति च । कथंचित् साम्पराये त्वां जयेयुः कपिसत्तम ॥ ५३ ॥
अथवा युध्यमानस्य पतेयं विमुखस्य ते । पतितां च गृहीत्वा मां नयेयुः पापराक्षसाः ॥ ५४ ॥
मां वा हरेयुस्त्वद्धस्ताद् विशसेयुरथापि वा । अनवस्थौ हि दृश्येते युद्धे जयपराजयौ ॥ ५५ ॥
अहं वापि विपद्येयं रक्षोभिरभितर्जिता । त्वत्प्रयत्नो हरिश्रेष्ठ भवेन्निष्फल एव तु ॥ ५६ ॥
कामं त्वमपि पर्याप्तो निहन्तुं सर्वराक्षसान् । राघवस्य यशो हीयेत् त्वया शस्तैस्तु राक्षसैः ॥ ५७ ॥
अथवाऽऽदाय रक्षांसि न्यसेयुः संवृते हि माम् । यत्र ते नाभिजानीयुर्हरयो नापि राघवः ॥ ५८ ॥
आरम्भस्तु मदर्थोऽयं ततस्तव निरर्थकः ।

"Enjoined by the evil-minded **Rāvana**, ogres of terrible prowess will **surely** pursue you on seeing me being borne away (by you) (49) Surrounded by the heroic ogres carrying darts and clubs in their hands, and accompanied by a lady in me, you will fall into danger (50) There will be numerous ogres equipped with arms in space, how (then) will you be able to fight them, as also to protect me, unarmed that you are? (51) Stricken with fear, O jewel among monkeys, I may then fall down from your back while you are contending with those ogres of cruel deeds (52) In case the ogres, who are terrible, huge and mighty, are somehow able to overcome you in conflict, or if I slip when you have turned your eyes away (from me) while fighting (with them), the sinful ogres may bear me away, laying hold on me when fallen (53-54) Or they may wrest me from your grasp or even kill me afterwards, for victory and defeat in combat are found to be uncertain (55) Or I may even die when intimidated by the ogres Your endeavour (to take me to the presence of Śrī Rāma) may in that case prove utterly futile, O jewel among monkeys! (56) Although even you are able to kill all the ogres, the fame of Śrī Rāma (a scion of Raghu) may suffer diminution because of the ogres having been killed by you (57) Or, bearing me away, the ogres may actually lodge me in a secret place, where neither those monkeys nor Śrī Rāma (a scion of Raghu) may know anything about me (58) This adventure of yours on my account will then have been in vain

त्वया हि सह रामस्य महानागमने गुणः ॥ ५९ ॥
मयि जीवितमायत्त राघवस्यामितौजसः । भ्रातॄणा च महाबाहो तव राजकुलस्य च ॥ ६० ॥
तौ निराशौ मदर्थं च शोकसंतापकर्शितौ । सह सर्वर्क्षहरिभिस्त्यक्ष्यतः प्राणसग्रहम् ॥ ६१ ॥
भर्तुर्भक्ति पुरस्कृत्य रामादन्यस्य वानर । नाह स्प्रष्टु स्वतो गात्रमिच्छेय वानरोत्तम ॥ ६२ ॥
यदह गात्रसस्पर्शं रावणस्य गता बलात् । अनीशा किं करिष्यामि विनाथा विवशा सती ॥ ६३ ॥
यदि रामो दशग्रीवमिह हत्वा सराक्षसम् । मामितो गृह्य गच्छेत तत् तस्य सदृश भवेत् ॥ ६४ ॥
श्रुताश्च दृष्टा हि मया पराक्रमा महात्मनस्तस्य रणावमर्दिनः ।
न देवगन्धर्वभुजगराक्षसा भवन्ति रामेण समा हि सयुगे ॥ ६५ ॥
समीक्ष्य त संयति चित्रकार्मुक महाबल वासवतुल्यविक्रमम् ।
सलक्ष्मण को विषहेत राघव हुताशन दीप्तमिवानिलेरितम् ॥ ६६ ॥
सलक्ष्मण राघवमाजिमर्दन दिशागज मत्तमिव व्यवस्थितम् ।
सहेत को वानरमुख्य सयुगे युगान्तसूर्यप्रतिम शरार्चिषम् ॥ ६७ ॥
स मे कपिश्रेष्ठ सलक्ष्मण प्रिय सयूथप क्षिप्रमिहोपपादय ।
चिराय राम प्रति शोककर्शिता कुरुष्व मा वानरवीर हर्षिताम् ॥ ६८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तत्रिंश सर्ग ॥ ३७ ॥

"A great advantage indeed lies in Śrī Rāma's advent with you (59) The life of Śrī Rāma (a scion of Raghu), who is endowed with immeasurable strength, as well as of his (three younger) brothers, as also of the house of your king (Sugrīva) is dependent on me, O mighty-armed monkey! (60) Despondent and emaciated through grief and agony on my account, the two princes (Śrī Rāma and Laksmana) will give up their hold on life along with all the bears and monkeys (61) Keeping (as I do) devotion to my lord in the forefront, O monkey, I do not wish to touch of my own free will the body

of anyone other than Śrī Rāma, O jewel among monkeys! (62) That I was forced into contact with Rāvana was because, being helpless, without a protector and having lost control of myself, I could not do anything (63) If, having killed Rāvana along with the (other) ogres on this soil, and recovering me, Śrī Rāma departs from this place, that would be worthy of him (64) The heroic achievements of that exalted soul, capable of crushing the enemy in combat, have been heard of, nay, actually witnessed by me Not even gods, Gandharvas, Nāgas and ogres (combined) can in fact be a match for Śrī Rāma on the field of battle (65) Who, having vividly perceived Śrī Rāma (a scion of Raghu),—who is endowed with extraordinary might and is equal in prowess to Indra (the ruler of gods),—accompanied by Laksmana and armed with a bright bow and (as such) resembling a fire fanned by a blast and burst into flames, would (dare) withstand him? (66) Who can, O jewel among monkeys, resist Śrī Rāma (a scion of Raghu), capable of crushing the enemy in combat, and firmly stationed on the field of battle like an elephant guarding a quarter in rut and resembling the sun at the end of creation with the arrows as its rays? (67) Therefore, O jewel among monkeys, bring here with all speed my beloved lord along with Laksmana and the leaders of monkey hordes Bring joy to me, O gallant monkey, emaciated (as I am) through grief for long on account of Śrī Rāma (68)

Thus ends Canto Thirty-seven in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

अष्टात्रिंशः सर्गः

Canto XXXVIII

Asked by Hanuman for a token, Sītā narrates the episode of a crow, which occurred on the Chitrakoot mountain, and asks Hanumān to repeat the story to Śrī Rama by way of a token. She further sends her greetings both to Śrī Rāma and Lakṣmaṇa, conveys her inquiry after their welfare and communicates to them her resolve to survive only for a month after the expiry of the time-limit prescribed by Rāvaṇa; and last of all she hands over to him her jewel for the head as a token.

ततः स कपिशार्दूलस्तेन वाक्येन तोषितः । सीतामुवाच तच्छ्रुत्वा वाक्य वाक्यविशारदः ॥ १ ॥
युक्तरूप त्वया देवि भाषित शुभदर्शने । सदृश स्त्रीस्वभावस्य साध्वीना विनयस्य च ॥ २ ॥
स्त्रीत्वान्न त्व समर्थासि सागर व्यतिवर्तितुम् । मामधिष्ठाय विस्तीर्णं शतयोजनमायतम् ॥ ३ ॥
द्वितीय कारण यच्च ब्रवीषि विनयान्विते । रामादन्यस्य नार्हामि ससर्गमिति जानकि ॥ ४ ॥
एतत् ते देवि सदृश पत्न्यास्तस्य महात्मनः । का ह्यन्या त्वामृते देवि ब्रूयाद् वचनमीदृशम् ॥ ५ ॥
श्रोष्यते चैव काकुत्स्थ. सर्व निरवशेषत. । चेष्टित यत् त्वया देवि भाषित च ममाग्रतः ॥ ६ ॥
कारणैर्बहुभिर्देवि रामप्रियचिकीर्षया । स्नेहप्रस्कन्नमनसा मयैतत् समुदीरितम् ॥ ७ ॥
लङ्कायां दुष्प्रवेशत्वाद् दुस्तरत्वान्महोदधे. । सामर्थ्यादात्मनश्चैव मयैतत् समुदीरितम् ॥ ८ ॥

इच्छामि त्वा समनेतुमद्यैव रघुनन्दिना । गुरुस्नेहेन भक्त्या च नान्यथा तदुदाहृतम् ॥ ९ ॥
यदि नोत्सहसे यातु मया सार्धमनिन्दिते । अभिज्ञान प्रयच्छ त्व जानीयाद् राघवो हि यत् ॥ १० ॥

Hearing the foregoing reply, that tiger among monkeys, who was gratified by the aforesaid plea, and was a past-master in expression, thereupon submitted to Sītā (as follows) —(1) "What has been uttered by you, O divine lady of charming aspect, is most proper, being in accord with your feminine nature, and with modesty characteristic of virtuous ladies Mounting on my back, you will not be able to cross the vast sea, a hundred Yojanas (or eight hundred miles) wide, because of your being a woman (2-3) Again, the second plea which you have given (for not accepting my offer to take you across the sea on my back to the presence of Śrī Rāma), O daughter of Janaka, full of modesty (as you are), saying 'I ought not to touch a male other than Śrī Rāma' is (but) worthy of you, a consort of that exalted soul, O godlike lady ! For what woman other than you can put forward such a plea, O divine lady ? (4-5) Nay, Śrī Rāma (a scion of Kakutstha) will certainly hear fully (from my lips) all that has been done and said by you in my presence, O godlike lady ! (6) For many reasons and with intent to do what pleases Śrī Rāma this proposal was made by me with a mind moistened with affection, O divine lady ! (7) This proposal was made by me because Lankā is difficult to penetrate, the vast sea is difficult to cross and because of my own capacity (to take you across the sea) (8) I wished to reunite you with Śrī Rāma (the delight of the Raghus) this very day (Hence) that proposal was made (by me) out of affection for the venerable Śrī Rāma and out of devotion (to you), not for any other reason (9) If you are unable to come with me, O irreproachable lady, (pray) let me have some token by means of which Śrī Rāma (a scion of Raghu) may come to know that I have for certain met you" (10)

एवमुक्ता हनुमता सीता सुरसुतोपमा । उवाच वचन मन्द बाष्पप्रग्रथिताक्षरम् ॥ ११ ॥
इद श्रेष्ठमभिज्ञान ब्रूयास्त्व तु मम प्रियम् । शैलस्य चित्रकूटस्य पादे पूर्वोत्तरे पदे ॥ १२ ॥
तापसाश्रमवासिन्याः प्राज्यमूलफलोदके । तस्मिन् सिद्धाश्रिते देशे मन्दाकिन्यविदूरत. ॥ १३ ॥
तस्योपवनखण्डेषु नानापुष्पसुगन्धिषु । विहृत्य सलिले क्लिन्नो ममाङ्के समुपाविशः ॥ १४ ॥
ततो माससमायुक्तो वायसः पर्यतुण्डयत् । तमह लोष्टमुद्यम्य वारयामि स्म वायसम् ॥ १५ ॥
दारयन् स च मा काकस्तत्रैव परिलीयते । न चाप्युपारमन्मासाद् भक्षार्थी बलिभोजन. ॥ १६ ॥
उत्कर्षन्त्या च रशना क्रुद्धाया मयि पक्षिणे । स्रसमाने च वसने ततो दृष्टा त्वया ह्यहम् ॥ १७ ॥
त्वया विहसिता चाह क्रुद्धा संलज्जिता तदा । भक्ष्यगृद्धेन काकेन दारिता त्वामुपागता ॥ १८ ॥
ततः श्रान्ताहमुत्सङ्गमासीनस्य तवाविशम् । क्रुध्यन्तीव प्रहृष्टेन त्वयाह परिसान्त्विता ॥ १९ ॥
बाष्पपूर्णमुखी मन्द चक्षुषी परिमार्जती । लक्षिताह त्वया नाथ वायसेन प्रकोपिता ॥ २० ॥
परिश्रमाच्च सुप्ता हे राघवाङ्केऽस्म्यह चिरम् । पर्यायेण प्रसुप्तश्च ममाङ्के भरताग्रजः ॥ २१ ॥

Requested thus by Hanumān, Sītā, who resembled the daughter of a god, replied as follows in faint accents, her voice choked with tears —(11) "(Please) deliver you to my darling without fail the most excellent token in the shape of the following message 'Having sported in water in the groves, redolent with the fragrance of various flowers, of the well-known region inhabited by Siddhas and rich in roots, fruits and water, not very far from the Mandākinī river, on a small hill adjacent to the Chitrakoota mountain on its north-eastern

side, you sat down dripping on my lap, while I was living in a hermitage fit for ascetics (12-14) Thereupon a crow, greedy of flesh, began to peck me Picking up a clod of earth I kept the crow back (15) In order to pierce me, the said crow, however, who lived on fragments of food offered at meals, remained in hiding on that very spot and would not leave its prey, desirous as it was of food (16) As my skirt slipped while I was pulling its string (in order to tighten it), angry as I was at the bird, I was actually seen by you in that state and laughed at I felt nettled and abashed at that moment Pecked (once more) by the crow, who was avid of food, I sought shelter with you (17-18) Feeling exhausted, I sought your lap as though angry, seated as you were, and was duly comforted by you, fully delighted (as I was with your presence) (19) Gently wiping my eyes, my face bathed in tears, I was marked by you, O lord, as having been annoyed by the crow ' (20) Nay, due to exhaustion, O Hanumān, I lay asleep in the arms of Śrī Rāma (a scion of Raghu) for long And Śrī Rāma (the eldest brother of Bharata) in his turn lay fast asleep in my arms (21)

स तत्र पुनरेवाथ वायसः समुपागमत् ।
ततः सुप्तप्रबुद्धां मां राघवाङ्कात् समुत्थिताम् । वायसः सहसाऽगम्य विददार स्तनान्तरे ॥ २२ ॥
पुनः पुनरथोत्पत्य विददार स मां भृशम् । ततः समुत्थितो रामो मुक्तैः शोणितबिन्दुभिः ॥ २३ ॥
स मां दृष्ट्वा महाबाहुर्वितुन्नां स्तनयोस्तदा । आशीविष इव क्रुद्धः श्वसन् वाक्यमभाषत ॥ २४ ॥
केन ते नागनासोरु विक्षतं वै स्तनान्तरम् । कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना ॥ २५ ॥
वीक्षमाणस्ततस्तं वै वायसं समवैक्षत । नखैः सरुधिरैस्तीक्ष्णैर्मामेवाभिमुखं स्थितम् ॥ २६ ॥
पुत्रः किल स शक्रस्य वायसः पततां वरः । धरान्तरं गतः शीघ्रं पवनस्य गतौ समः ॥ २७ ॥
ततस्तस्मिन् महाबाहुः कोपसंवर्तितेक्षणः । वायसे कृतवान् क्रूरां मतिं मतिमतां वरः ॥ २८ ॥
स दर्भसंस्तराद् गृह्य ब्रह्मणोऽस्त्रेण योजयत् । स दीप्त इव कालाग्निर्जज्वालाभिमुखो द्विजम् ॥ २९ ॥
स तं प्रदीप्तं चिक्षेप दर्भं तं वायसं प्रति । ततस्तु वायसं दर्भः सोऽम्बरेऽनुजगाम ह ॥ ३० ॥

"Meantime (while Śrī Rāma was lying asleep in my arms) the same crow appeared on the scene once more Descending all of a sudden, the crow presently clawed me in the breasts (even) as I awoke from slumber and rose from the arms of Śrī Rāma (a scion of Raghu) (22) Flying up again, it forthwith tore me grievously once more. At the touch of drops of blood discharged (from the wound), Śrī Rāma presently awoke (from sleep) (23) Incensed to see me lacerated at (both) the breasts, and hissing like a venomous serpent, he then spoke as follows —'By whom have your breasts been actually wounded, O lady with thighs resembling the proboscis of an elephant ? Who is playing with an angry five-headed serpent ?' (24-25) Gazing all round, he thereupon actually perceived that crow sitting with its face turned towards me alone, its sharp claws stained with blood (26) That crow, the foremost of birds, was, they say, no other than the son of Indra (the ruler of gods), who had quickly descended (from the heaven) to the earth, vying as he did with the wind in speed (27) His eyes rolling through fury, the mighty-armed prince, the foremost of the wise, made a cruel resolve with regard to that crow (28) Taking a blade of the (sacred) Kuśa grass from his mat, he charged it with the potency of the mystic missile presided over by

Brahmā (the creator) It burst into flames like the blazing fire of universal destruction before the bird (29) He hurled that fiery blade of the (sacred) Kuśa grass at the aforesaid crow Presently that blade of the (sacred) Kuśa grass for its part actually followed the crow through the air (30)

अनुसृष्टस्तदा काको जगाम विविधा गतिम् । त्राणकाम इम लोक सर्व वै विचचार ह ॥ ३१ ॥
स पित्रा च परित्यक्तः सर्वैश्च परमर्षिभिः । त्रीँल्लोकान् सम्परिक्रम्य तमेव शरणं गतः ॥ ३२ ॥
स त निपतित भूमौ शरण्यः शरणागतम् । वधार्हमपि काकुत्स्थः कृपया पर्यपालयत् ॥ ३३ ॥
परिद्यून विवर्ण च पतमान तमब्रवीत् । मोघमस्त्र न शक्यं तु ब्राह्म कर्तु तदुच्यताम् ॥ ३४ ॥
ततस्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम् । दत्त्वा तु दक्षिण नेत्र प्राणेभ्यः परिरक्षितः ॥ ३५ ॥
स रामाय नमस्कृत्वा राज्ञे दशरथाय च । विसृष्टस्तेन वीरेण प्रतिपेदे स्वमालयम् ॥ ३६ ॥
मत्कृते काकमात्रेऽपि ब्रह्मास्त्र समुदीरितम् । कस्माद् यो माहरत् त्वत्तः क्षमसे त महीपते ॥ ३७ ॥
स कुरुष्व महोत्साहा कृपा मयि नरर्षभ । त्वया नाथवती नाथ ह्यनाथा इव दृश्यते ॥ ३८ ॥
आनृशस्य परो धर्मस्त्वत्त एव मया श्रुतम् । जानामि त्वा महावीर्यं महोत्साह महाबलम् ॥ ३९ ॥
अपारवारमक्षोभ्य गाम्भीर्यात् सागरोपमम् । भर्तार ससमुद्राया धरण्या वासवोपमम् ॥ ४० ॥
एवमस्त्रविदा श्रेष्ठो बलवान् सत्त्ववानपि । किमर्थमस्त्र रक्षःसु न योजयसि राघव ॥ ४१ ॥

"Seeking protection when given chase to (by the missile), the crow then sought various asylums and thus actually ranged this whole universe so it is said (31) Having duly travelled through (all) the three worlds (the earth, heaven and the region lying between them), nay, deserted by his father (Indra) and all the greatest Ṛṣis, he sought Śrī Rāma alone as his refuge (32) Out of compassion the celebrated Śrī Rāma (a scion of Kakutstha), who was fit to protect him, spared the crow, who had sought shelter with him and fallen on the ground, though deserving of death (33) Even as he was falling, Śrī Rāma said to the crow whose energy had been exhausted and who had grown pale (through fear)—"The missile presided over by Brahmā cannot in any case be rendered ineffectual it may (therefore) be pointed out how to make it effectual' (34) Then Śrī Rāma destroyed the right eye of the crow Since he had actually sacrificed his right eye, he was spared for life (35) Having made obeisance to Śrī Rāma and (mentally) to (his father) King Daśaratha, when dismissed by that hero, he returned to his abode (36) (Addressing Śrī Rāma again, as though present before her) a missile presided over by Brahmā was discharged (by you) at a mere crow on my behalf How (then), O ruler of the earth, do you bear with him who wrested me from you? (37) Such that you are, (pray) show compassion to me with great vigour, O jewel among men! She who has her lord in you, O lord, actually looks like one without any protector (38) From you alone have I heard that (motiveless) compassion is the highest virtue (Nay) I know you to be endowed with extraordinary valour, extraordinary vigour and extraordinary might, limitless (in time or space), incapable of being disturbed and resembling the ocean in profundity, the lord of the earth including the oceans and a compeer of Indra (the lord of paradise) (39-40) Wherefore, O scion of Raghu, do you not employ your missiles against the ogres, even though you are as aforesaid the foremost of those proficient in the use of missiles, mighty and full of courage? (41)

न नागा नापि गन्धर्वा न सुरा न मरुद्गणाः । रामस्य समरे वेगं शक्ताः प्रतिसमीहितुम् ॥ ४२ ॥

तस्य वीर्यवतः कच्चिद् यद्यस्ति मयि सम्भ्रमः । किमर्थं न शरैस्तीक्ष्णैः क्षयं नयति राक्षसान् ॥ ४३ ॥
भ्रातुरादेशमादाय लक्ष्मणो वा परंतपः । कस्य हेतोर्न मां वीरः परित्राति महाबलः ॥ ४४ ॥
यदि तौ पुरुषव्याघ्रौ वाय्विन्द्रसमतेजसौ । सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः ॥ ४५ ॥
ममैव दुष्कृतं किंचिन्महदस्ति न संशयः । समर्थावपि तौ यन्मां नावेक्षेते परंतपौ ॥ ४६ ॥

(Turning to Hanumān) "Neither Nāgas nor Gandharvas (celestial musicians), nor gods nor the Maruts (the forty-nine wind-gods) are able to resist the onrush of Śrī Rāma in combat. (42) If there (still) exists any regard for me in the heart of that powerful prince, wherefore does he not destroy the ogres with his sharp arrows ? (43) Or why does not the heroic Laksmana, the scourge of his foes, (nay) who is endowed with extraordinary might, deliver me, taking leave of his eldest (half-) brother ? (44) (If) those two tigers among men, who are equal to Indra and the wind-god in energy, are difficult to be overcome even by gods, wherefore do they disregard me ? (45) Some major sin of mine alone comes in the way in that those twin scourges of their foes, do not take care of me, even though they are able to do so there is no doubt about it" (46)

वैदेह्या वचनं श्रुत्वा करुणं साश्रु भाषितम् । अथाब्रवीन्महातेजा हनूमान् हरियूथपः ॥ ४७ ॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे । रामे दुःखाभिपन्ने तु लक्ष्मणः परितप्यते ॥ ४८ ॥
कथंचिद् भवती दृष्टा न कालः परिशोचितुम् । इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि शोभने ॥ ४९ ॥
तावुभौ पुरुषव्याघ्रौ राजपुत्रौ महाबलौ । त्वद्दर्शनकृतोत्साहौ लोकान् भस्मीकरिष्यतः ॥ ५० ॥
हत्वा च समरक्रूरं रावणं सहबान्धवम् । राघवस्त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यति ॥ ५१ ॥
ब्रूहि यद् राघवो वाच्यो लक्ष्मणश्च महाबलः । सुग्रीवो वापि तेजस्वी हरयो वा समागताः ॥ ५२ ॥

Hearing the (aforesaid) piteous appeal uttered by Sītā (a princess of the Videha territory) with tears (in her eyes), Hanūmān, a leader of monkey hordes, who was endowed with extraordinary energy, forthwith replied (as follows) — "I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence And Laksmana (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow (47-48) Somehow you have been discovered (by me), (hence) this is not the time for grieving From this (very) hour you will see the end of your woes (drawing near), O charming lady ! (49) Both the aforesaid princes, who are tigers among men and are endowed with extraordinary might, and who are determined to see you, will reduce (all) the ogres to ashes (50) Nay, killing Rāvana, who is ferocious on the field of battle, along with his kinsfolk, Śrī Rāma (a scion of Raghu), O large-eyed lady, will take you back to his own city (51) (Now, please) communicate what message is to be deliverd (by me on your behalf) to Śrī Rāma (a scion of Raghu) as well as to Laksmana, who is endowed with extraordinary might, or even to Sugrīva, who is full of energy, or to the monkeys assembled (at Kiskindhā)" (52)

इत्युक्तवति तस्मिंश्च सीता पुनरथाब्रवीत् । कौसल्या लोकभर्तारं सुषुवे यं मनस्विनी ॥ ५३ ॥
तं ममार्थे सुखं पृच्छ शिरसा चाभिवादय । स्रजश्च सर्वरत्नानि प्रियायाश्च वराङ्गनाः ॥ ५४ ॥
ऐश्वर्यं च विशालायां पृथिव्यामपि दुर्लभम् । पितरं मातरं चैव सम्मान्याभिप्रसाद्य च ॥ ५५ ॥

अनुप्रव्रजितो राम सुमित्रा येन सुप्रजाः । आनुकूल्येन धर्मात्मा त्यक्त्वा सुखमनुत्तमम् ॥ ५६ ॥
अनुगच्छति काकुत्स्थ भ्रातर पालयन् वने । सिंहस्कन्धो महाबाहुर्मनस्वी प्रियदर्शनः ॥ ५७ ॥
पितृवद् वर्तते रामे मातृवन्मा समाचरत् । ह्रियमाणा तदा वीरो न तु मा वेद लक्ष्मणः ॥ ५८ ॥
वृद्धोपसेवी लक्ष्मीवाञ्शक्तो न बहुभाषिता । राजपुत्रप्रियश्रेष्ठः सदृशः श्वशुरस्य मे ॥ ५९ ॥
मत्तः प्रियतरो नित्य भ्राता रामस्य लक्ष्मणः । नियुक्तो धुरि यस्या तु तामुद्वहति वीर्यवान् ॥ ६० ॥
यं दृष्ट्वा राघवो नैव वृत्तमार्यमनुस्मरत् । स ममार्थाय कुशल वक्तव्यो वचनान्मम ॥ ६१ ॥
मृदुर्नित्य शुचिर्दक्षः प्रियो रामस्य लक्ष्मणः । यथा हि वानरश्रेष्ठ दुःखक्षयकरो भवेत् ॥ ६२ ॥
त्वमस्मिन् कार्यनिर्वाहे प्रमाण हरियूथप । राघवस्त्वत्समारम्भान्मयि यत्नपरो भवेत् ॥ ६३ ॥

Hanumān having spoken as aforesaid, Sītā too further spoke forthwith (as follows)—"Make on my behalf inquiries concerning the welfare of that protector of the world whom the high-minded Kausalyā brought forth, and greet him with your head bent low Inquiries concerning welfare should be addressed on my behalf and in my name to Lakṣmaṇa, that heroic and powerful (younger half-) brother of Śrī Rāma, who, having renounced garlands and all kinds of jewels as well as women who were agreeable and excellent, nay, a dominion which was hard to attain on this vast globe, and even in heaven, as also unsurpassed felicity, and having offered profound respects to and pacified his father and mother, followed Śrī Rāma (in the latter's exile), nay, because of whom Sumitrā has earned the title of a blessed mother, (nay) whose mind is given to piety, who follows his (eldest half-) brother, Śrī Rāma (a scion of Kakutstha) with devotion in the forest watching over him (as a bodyguard), who has shoulders (broad) like those of a lion, is mighty-armed, steady-minded, and pleasing to look upon, who behaves towards Śrī Rāma as towards his father and treated me as his (own) mother, who did not know at all of my being borne away at the time of the occurrence, who serves his elders, is glorious and energetic, yet measured in speech, who is the foremost of those beloved of that prince (Śrī Rāma) and a replica (in gallantry) of my father-in-law (King Daśaratha), who is ever dearer to Śrī Rāma (even) than I and who willingly and efficiently shoulders the responsibility with which he is saddled and on seeing whom Śrī Rāma (a scion of Raghu) ceases to remember his deceased father (53—61) Nay, the inquiry should be addressed to him in such a way that Lakṣmaṇa, an ever mild, pure and clever darling of Śrī Rāma, O jewel among monkeys, may bring my woes to an end (62) You are up to the accomplishment of this task, O leader of monkey hordes! By your effort alone can Śrī Rāma (a scion of Raghu) be active in my behalf (63)

इद ब्रूयाश्च मे नाथ शूरं राम पुनः पुनः । जीवित धारयिष्यामि मास दशरथात्मज ॥ ६४ ॥
ऊर्ध्वं मासान्न जीवेयं सत्येनाह ब्रवीमि ते ।
रावणेनोपरुद्धा मा निकृत्या पापकर्मणा । त्रातुमर्हसि वीर त्वं पातालादिव कौशिकीम् ॥ ६५ ॥
ततो वस्त्रगतं मुक्त्वा दिव्य चूडामणिं शुभम् । प्रदेयो राघवायेति सीता हनुमते ददौ ॥ ६६ ॥
प्रतिगृह्य ततो वीरो मणिरत्नमनुत्तमम् । अङ्गुल्या योजयामास नह्यस्य प्राभवद् भुजः ॥ ६७ ॥
मणिरत्न कपिवरः प्रतिगृह्याभिवाद्य च । सीता प्रदक्षिण कृत्वा प्रणतः पार्श्वतः स्थितः ॥ ६८ ॥
हर्षेण महता युक्तः सीतादर्शनजेन सः । हृदयेन गतो राम लक्ष्मण च सलक्षणम् ॥ ६९ ॥

मणिवरमुपगृह्य त महार्हं जनकनृपात्मजया धृत प्रभावात् ।
गिरिवरपवनावधूतमुक्तः सुखितमनाः प्रतिसक्रम प्रपेदे ॥ ७० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टात्रिंश सर्ग ॥ ३८ ॥

"Also (please) submit again and again to my lord, the valiant Śrī Rāma, as follows—'I am going to survive (only) a month, O son of Daśaratha! (64) I shall not live beyond a month I swear to you by truth You ought to rescue me, confined (as I am) by Rāvana of sinful deeds and subjected to persecution (at the hands of ogresses), O heroic prince, (even) as Lord Visnu (in His descent as the Divine Boar) rescued Goddess Earth (born in the line of Sage Kauśika) from Pātāla (the nethermost subterranean region)'" (65) Untying the bright divine jewel for her head tied in her garment, Sītā thereupon gave it to Hanumān, saying that it might be delivered to Śrī Rāma (a scion of Raghu) (66) Taking (from Sītā's hand) the excellent jewel, which was unsurpassed (in value), the hero (Hanumān) placed it on his finger since his arm (even though he had resumed his former tiny form) was too thick for it. (67) Taking and greeting the excellent jewel and walking round Sītā clockwise (as a mark of respect), Hanumān (the foremost of monkeys) stood bent low by her side (68) Filled with great delight born of Sītā's discovery, he mentally sought (the presence of) Śrī Rāma and Laksmana, who was endowed with auspicious bodily marks (69) Rejoiced at heart to receive that valuable superb jewel, borne (on her person) by the daughter of King Janaka by dint of her occult power (so that it remained unnoticed by the ogresses all the while), and (thus) resembling one who was (once) shaken by a blast coming from (the top of) a huge mountain and (then) delivered from it, Hanumān prepared to set out on his return journey (70)

Thus ends Canto Thirty-eight in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

एकोनचत्वारिंशः सर्गः

Canto XXXIX

Sītā asks Hanumān, when the latter is about to depart with the jewel for her head, to apprise Śrī Rāma and Lakṣmaṇa of her own welfare and urge them to rescue her. When Sītā expresses her misgivings about the capacity of the heroes on Śrī Rāma's side to cross the sea, Hanumān expatiates on the might of the monkey heroes and assures her of their ability to cross it, and in the end consoles her by promising to bring Śrī Rāma and Lakṣmaṇa on his back across the sea.

मणिं दत्त्वा ततः सीता हनूमन्तमथाब्रवीत् । अभिज्ञानमभिज्ञातमेतद् रामस्य तत्त्वतः ॥ १ ॥
मणिं दृष्ट्वा तु रामो वै त्रयाणा सस्मरिष्यति । वीरो जनन्या मम च राज्ञो दशरथस्य च ॥ २ ॥
स भूयस्त्वं समुत्साहचोदितो हरिसत्तम । अस्मिन् कार्यसमुत्साहे प्रचिन्तय यदुत्तरम् ॥ ३ ॥

त्वमस्मिन् कार्यनिर्योगे प्रमाणं हरिसत्तम । तस्य चिन्तय यो यत्नो दुःखक्षयकरो भवेत् ॥ ४ ॥
हनूमन् यत्नमास्थाय दुःखक्षयकरो भव । स तथेति प्रतिज्ञाय मारुतिर्भीमविक्रमः ॥ ५ ॥
शिरसाऽऽवन्द्य वैदेहीं गमनायोपचक्रमे ।

Having parted with her jewel, Sītā then spoke to Hanūmān forthwith as follows—"This token is fully known to Śrī Rāma in its reality (1) Seeing the jewel, the heroic Śrī Rāma for his part will surely call to mind three individuals all at once, *viz*, my mother, King Daśaratha and myself (as it was given as a dowry to me by my mother in the presence of my father-in-law) (2) Goaded further by extraordinary zeal, O jewel among monkeys, consider carefully what is to be done next for giving impetus to this work of rescuing me (3) You (alone) are capable of bringing this task to completion, O jewel among monkeys! (Please) consider what effort might bring my misfortunes to an end (4) Remaining active (therefore), O Hanūmān, (pray) terminate my suffering" Giving his assurance in the words "Be it so", and making obeisance to Sītā (a princess of the Videha territory) with his head bent low, Hanumān (son of the wind-god) of redoubtable prowess made ready to depart.

ज्ञात्वा सम्प्रस्थितं देवी वानरं पवनात्मजम् ॥ ६ ॥
बाष्पगद्गदया वाचा मैथिली वाक्यमब्रवीत् । हनूमन् कुशलं ब्रूयाः सहितौ रामलक्ष्मणौ ॥ ७ ॥
सुग्रीवं च सहामात्यं सर्वान् वृद्धांश्च वानरान् । ब्रूयास्त्वं वानरश्रेष्ठ कुशलं धर्मसहितम् ॥ ८ ॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद् दुःखाम्बुसंरोधात् त्वं समाधातुमर्हसि ॥ ९ ॥
जीवन्तीं मां यथा रामः सम्भावयति कीर्तिमान् । तत् त्वया हनुमन् वाच्यं वाचा धर्ममवाप्नुहि ॥ १० ॥
नित्यमुत्साहयुक्तस्य वाचः श्रुत्वा मयेरिताः । वर्धिष्यते दाशरथेः पौरुषं मदवाप्तये ॥ ११ ॥
मत्संदेशयुता वाचस्त्वत्तः श्रुत्वैव राघवः । पराक्रमे मतिं वीरो विधिवत् संविधास्यति ॥ १२ ॥

Perceiving the monkey Hanumān (sprung from the loins of the wind-god) fully prepared to leave, Sītā, a princess of Mithila, spoke as follows in a voice choked with tears—"Communicate my welfare to Śrī Rāma and Lakṣmaṇa together, O Hanūmān! Nay, make a report in consonance with righteousness regarding my welfare, O jewel among monkeys, to Sugrīva and his ministers, as also to all elderly monkeys (5—8) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow (9) My case should be put by you in such a way, O Hanumān, that the illustrious Śrī Rāma may find me alive Reap the virtue of rendering help to me by your words (10) The effort of Śrī Rāma (son of Daśaratha), who is ever full of determination to recover me, will be intensified on hearing the words uttered by me (11) Only after hearing from you the words conveying my message, the heroic Śrī Rāma will duly set his heart on exhibiting his valour." (12)

सीतायास्तद् वचः श्रुत्वा हनूमान् मारुतात्मजः । शिरस्यञ्जलिमाधाय वाक्यमुत्तरमब्रवीत् ॥ १३ ॥
क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्वृतः । यस्ते युधि विजित्यारीञ्शोकं व्यपनयिष्यति ॥ १४ ॥
नहि पश्यामि मर्त्येषु नासुरेषु सुरेषु वा । यस्तस्य वमतो बाणान् स्थातुमुत्सहतेऽग्रतः ॥ १५ ॥
अप्यर्कमपि पर्जन्यमपि वैवस्वतं यमम् । स हि सोढुं रणे शक्तस्तव हेतोर्विशेषतः ॥ १६ ॥
स हि सागरपर्यन्तां महीं साधितुमर्हति । त्वन्निमित्तो हि रामस्य जयो जनकनन्दिनि ॥ १७ ॥

Placing his joined palms above his head on hearing the aforesaid appeal of Sītā, Hanūmān, sprung from the loins of the wind-god, made the following reply :—(13) "Surrounded by the foremost of monkeys and bears, Śrī Rāma (a scion of Kakutstha), who, having conquered his enemies on the field of battle, will completely drive away your grief, will soon make his appearance (here) (14) I know of none among mortals, demons or gods, who would dare stand before him while he is discharging arrows (15) Indeed he would be able to withstand in combat even the sun-god, Indra (the rain-god), Yama (the god of retribution), son of the sun-god, particularly for your sake (16) Śrī Rāma can conquer the earth bounded by the ocean. Hence Śrī Rāma's victory in your cause is certain, O daughter of Janaka !" (17)

तस्य तद् वचनं श्रुत्वा सम्यक् सत्यं सुभाषितम् । जानकी बहु मेने तं वचनं चेदमब्रवीत् ॥ १८ ॥
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः । भर्तृस्नेहान्वितं वाक्यं सौहार्दादनुमानयत् ॥ १९ ॥
यदि वा मन्यसे वीर वसैकाहमरिंदम । कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ २० ॥
मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर । अस्य शोकस्य महतो मुहूर्तं मोक्षणं भवेत् ॥ २१ ॥
ततो हि हरिशार्दूल पुनरागमनाय तु । प्राणानामपि संदेहो मम स्यान्नात्र संशयः ॥ २२ ॥
तवादर्शनजः शोको भूयो मां परितापयेत् । दुःखाद् दुःखपरामृष्टां दीपयन्निव वानर ॥ २३ ॥

Hearing the aforesaid reply of Hanumān, which was reasonable, truthful and beautifully worded, the daughter of Janaka held him in great estimation and proceeded to speak as follows (18) Gazing again and again on Hanumān, who had then made ready to depart, Sītā uttered the following respectful words, expressive of her husband's affection for her, actuated as she was with goodwill (for him) — (19) "If you deem fit, O hero, halt for a day, O tamer of foes ! Resting in some covered place, you may leave tomorrow (20) Due to your presence, O monkey, I shall be rid for a while, unfortunate as I am, of this violent grief. (21) For, if after that there is any doubt about your return, O tiger among monkeys, there is uncertainty of my survival too there is no doubt about it (22) Grief born of your absence, O monkey, will torment me further, burning me, as it were, seized (as I already am) with agony after agony (23)

अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः । सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर ॥ २४ ॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥ २५ ॥
त्रयाणामेव भूतानां सागरस्येह लङ्घने । शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा ॥ २६ ॥
तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे । किं पश्यसे समाधानं त्वं हि कार्यविदां वरः ॥ २७ ॥
काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः ॥ २८ ॥
बलैः समग्रैर्युधि मां रावणं जित्य संयुगे । विजयी स्वपुरं यायात् तत्तस्य सदृशं भवेत् ॥ २९ ॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत् ॥ ३० ॥
तद्यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवेदाहवशूरस्य तथा त्वमुपपादय ॥ ३१ ॥

"Nay, this very great doubt (ever) stands before me as it were about your associate monkeys and bears, O heroic lord of monkeys, as to how on earth those hordes of monkeys and bears or (for that matter) those two princes (lit, sprung from the loins of a jewel among men) will actually (be able to) cross the vast sea, which is (so) difficult to cross (24-25) The capacity

to cross the sea in this world exists in three created beings only, *viz*, Garuda (son of Vinatā), the wind-god and yourself (26) What means do you perceive, O hero, for the accomplishment of this task, which is so (very) hard to get through ? For, you are the foremost of those who know how to accomplish a task (27) Although you are definitely equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather than to that of Śrī Rāma) (28) If (on the other hand) conquering Rāvana on the battle-field with the help of all his forces, Śrī Rāma returns victorious in combat to his own capital, that (indeed) would be worthy of him (29) If, overrunning Lankā with his forces, Śrī Rāma (a scion of Kakutstha) the scourge of hostile forces, for his part, takes me (back from Lankā), that (alone) would be worthy of him (30) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him" (31)

तदर्थोपहित वाक्य प्रश्रित हेतुसहितम् । निशम्य हनुमाञ्शेष वाक्यमुत्तरमब्रवीत् ॥ ३२ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवता वरः । सुग्रीवः सत्यसम्पन्नस्तवार्थे कृतनिश्चयः ॥ ३३ ॥
स वानरसहस्राणा कोटीभिरभिसवृतः । क्षिप्रमेष्यति वैदेहि राक्षसाना निबर्हणः ॥ ३४ ॥
तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः । मनस्सकल्पसम्पाता निदेशे हरयः स्थिताः ॥ ३५ ॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः । न च कर्मसु सीदन्ति महत्स्वमिततेजसः ॥ ३६ ॥
असकृत् तैर्महोत्साहैः ससागरधराधरा । प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥ ३७ ॥
मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः । मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसनिधौ ॥ ३८ ॥
अह तावदिह प्राप्तः किं पुनस्ते महाबलाः । नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥ ३९ ॥

Hearing the aforesaid utterance of Sītā, which was full of significance, polite and logical, Hanumān made the following final reply :—(32) "The lord of the monkey and bear hordes and the foremost of monkeys, Sugrīva, who is richly endowed with truthfulness, is determined to liberate you, O godlike lady ! (33) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, that destroyer of ogres will make his appearance soon (34) Monkeys, who are richly endowed with valour, full of courage and extraordinarily mighty, (nay) who can leap to any distance according to their mental resolve, whose course is impeded neither upwards nor downwards nor to their right or left, who never lose heart (even) in great undertakings and are endowed with extraordinary energy, remain standing at Sugrīva's beck and call (35-36) The earth including the oceans and mountains has been circumambulated by them clockwise more than once following the aerial path, endowed as they are with extraordinary energy (37) There exist in that army monkeys who are my equals and even superior to me None is inferior to me in the company of Sugrīva (38) When I have arrived here, how easily can they arrive who are endowed with extraordinary might ! Surely these superior ones are not sent on errands, only the inferior ones are so sent (39)

तदल परितापेन देवि शोको व्यपैतु ते । एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः ॥ ४० ॥
मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ । त्वत्सकाश महासत्त्वौ नृसिंहावागमिष्यतः ॥ ४१ ॥
तौ हि वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरीं लङ्का सायकैर्विधमिष्यतः ॥ ४२ ॥

सगण रावण हत्वा राघवो रघुनन्दनः । त्वामादाय वरारोहे स्वपुरीं प्रति यास्यति ॥ ४३ ॥
तदाश्वसिहि भद्र ते भव त्व कालकाङ्क्षिणी । नचिराद् द्रक्ष्यसे राम प्रज्वलन्तमिवानलम् ॥ ४४ ॥
निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे । त्व समेष्यसि रामेण शशाङ्केनेव रोहिणी ॥ ४५ ॥
क्षिप्र त्व देवि शोकस्य पार द्रक्ष्यसि मैथिलि । रावण चैव रामेण द्रक्ष्यसे निहत बलात् ॥ ४६ ॥

"Therefore have done with sorrowing, O godlike lady ! Let your grief disappear With a single bound those leaders of monkey hordes will reach Lankā (40) Nay, like the sun and the moon appearing at the horizon those two lions among men (Śrī Rāma and Lakṣmana), followed by large multitudes, will arrive in your presence mounted on my back (41) Arriving together, those two heroic jewels among men will undoubtedly blow away Lankā with their shafts. (42) Making short work of Rāvana along with his hordes, Śrī Rāma (a scion of Raghu), the delight of the Raghus, will return to his own city (Ayodhya) taking you (with him), O lady of excellent limbs ! (43) Therefore, take heart and bide you your time May good betide you ! Before long you shall (be able to) see Śrī Rāma flaming like fire (44) Nay, when Rāvana (the lord of ogres) is slain with his sons, ministers and kinsfolk, you shall be (re-) united with Śrī Rāma as Rohiṇī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god (45) Soon you shall see the end of your grief, O godlike princess of Mithila ! Nay, you will also see Rāvana killed by Śrī Rāma by force of (superior) might." (46)

एवमाश्वास्य वैदेही हनूमान् मारुतात्मजः । गमनाय मतिं कृत्वा वैदेहीं पुनरब्रवीत् ॥ ४७ ॥

Having comforted Sītā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, spoke to Sītā (a princess of the Videha territory) once more (as follows) —(47)

तमरिघ्न कृतात्मान क्षिप्र द्रक्ष्यसि राघवम् । लक्ष्मण च धनुष्पाणिं लङ्काद्वारमुपागतम् ॥ ४८ ॥
नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान् । वानरान् वारणेन्द्राभान् क्षिप्र द्रक्ष्यसि सगतान् ॥ ४९ ॥
शैलाम्बुदनिकाशाना लङ्कामलयसानुषु । नर्दता कपिमुख्यानामार्ये यूथान्यनेकशः ॥ ५० ॥
स तु मर्मणि घोरेण ताडितो मन्मथेषुणा । न शर्म लभते रामः सिंहार्दित इव द्विपः ॥ ५१ ॥
रुद मा देवि शोकेन मा भूत् ते मनसो भयम् । शचीव भर्त्रा शक्रेण सङ्गमेष्यसि शोभने ॥ ५२ ॥
रामाद् विशिष्टः कोऽन्योऽस्ति कश्चित् सौमित्रिणा समः । अग्निमारुतकल्पौ तौ भ्रातरौ तव सश्रयौ ॥ ५३ ॥
नास्मिंश्चिर वत्स्यसि देवि देशे रक्षोगणैरध्युषितेऽतिरौद्रे ।
न ते चिरादागमन प्रियस्य क्षमस्व मत्सगमकालमात्रम् ॥ ५४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनचत्वारिंश सर्ग. ॥ ३९ ॥

' You shall soon behold the celebrated Śrī Rāma (a scion of Raghu), the destroyer of his foes, who has subdued his soul, as also Lakṣmana, arrived at the gate of Lankā, bow in hand. (48) At no distant date you shall (also) see gathered together valiant monkeys endowed with the prowess of lions and tigers, (nay) looking like lordly elephants and using their nails and teeth as weapons (49) You shall see, O noble lady, numerous companies of the foremost of monkeys, looking like mountains or clouds and thundering on the peaks of the Malaya mountain in Lankā (50) Hit in his vulnerable parts by the formidable darts of Love, the aforesaid Śrī Rāma for his part knows

no more rest than an elephant hurt by a lion (51) Weep no more, O godlike lady! Let there be no fear from grief to your mind You shall be (re-) united with your husband in the same way as Śachī (the consort of Indra) was with Indra, O charming lady! (52) Who else is superior to Śrī Rāma and who is a match for Lakṣmaṇa (son of Sumitrā)? Those two brothers, who resemble fire and the wind, are your support (53) You shall not stay long in this most fearful land inhabited by ogres, O godlike lady! The advent of your darling will not take long (Pray) have patience only till the moment of my meeting with Śrī Rāma (54)

Thus ends Canto Thirty-nine of the Sundarakānda in the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

चत्वारिंशः सर्गः

Canto XL

Asking Hanumān, who was ready to depart, to remind Śrī Rāma of his having once painted a decorative mark on her cheek with red arsenic, and also of how he threw a reed at the crow assailing her, destroying his right eye thereby, as further tokens of Hanumān having met her, and urging him to apprise Śrī Rāma of her wretched plight, Sītā grants him leave to depart with her blessings.

श्रुत्वा तु वचनं तस्य वायुसूनोर्महात्मनः । उवाचात्महितं वाक्यं सीता सुरसुतोपमा ॥ १ ॥
त्वां दृष्ट्वा प्रियवक्तारं सम्प्रहृष्यामि वानर । अर्धसंजातसस्येव वृष्टिं प्राप्य वसुंधरा ॥ २ ॥
यथा तं पुरुषव्याघ्रं गात्रैः शोकाभिकर्शितैः । संस्पृशेयं सकामाहं तथा कुरु दयां मयि ॥ ३ ॥
अभिज्ञानं च रामस्य दद्या हरिगणोत्तम । क्षिप्तामिषीकां काकस्य कोपादेकाक्षिशातनीम् ॥ ४ ॥

Hearing the assurance of that high-souled son of the wind-god, Sītā, who resembled the daughter of a god, made for her part, the following reply, which was calculated to advance her own interests—(1) "I feel thrilled to see you speaking kind words, O monkey, even as the earth with its crops half ripe is enlivened on having a shower (2) Show compassion to me by manipulating things in such a way that, full of longing, I may be able to embrace that tiger among men with my limbs utterly emaciated through grief (3) Again, remind Śrī Rāma, O jewel among hordes of monkeys, as a token (of your having met me), of the reed hurled (by him) in anger, which destroyed one eye of the son of Indra (who came disguised as a crow) (4)

मनःशिलायास्तिलको गण्डपार्श्वे निवेशितः । त्वया प्रणष्टे तिलके तं किल स्मर्तुमर्हसि ॥ ५ ॥
स वीर्यवान् कथं सीतां हृतां समनुमन्यसे । वसन्तीं रक्षसां मध्ये महेन्द्रवरुणोपम ॥ ६ ॥
एष चूडामणिर्दिव्यो मया सुपरिरक्षितः । एतं दृष्ट्वा प्रहृष्यामि व्यसने त्वामिवानघ ॥ ७ ॥
एष निर्यातितः श्रीमान् मया ते वारिसम्भवः । अतः परं न शक्ष्यामि जीवितुं शोकलालसा ॥ ८ ॥
असह्यानि च दुःखानि वाचश्च हृदयच्छिदः । राक्षसैः सह संवासं त्वत्कृते मर्षयाम्यहम् ॥ ९ ॥

धारयिष्यामि मासं तु जीवितं शत्रुसूदन । मासादूर्ध्वं न जीविष्ये त्वया हीना नृपात्मज ॥ १० ॥
घोरो राक्षसराजोऽयं दृष्टिश्च न सुखा मयि । त्वां च श्रुत्वा विषज्जन्तं न जीवेयमपि क्षणम् ॥ ११ ॥

"Further say to him, 'You ought surely to recall the decoration which was painted by you on my cheek with realgar when my former decoration had got effaced (5) Though powerful, how do you wink at Sītā (myself) having been borne away and living in the midst of ogres, O lord vying with Indra (the ruler of gods) and Varuna (the god of water) ? (6) This celestial jewel for the head was preserved by me with special care. I used to feel overjoyed in adversity to see it as I did on seeing you, O sinless one ! (7) This splendid jewel, having its origin in (sea-) water, has been delivered (by me) to you. Absorbed in grief (that I am), I shall no longer be able to survive beyond this month (8) (Only) for your sake have I endured (so long) unbearable woes, words which pierced my heart and living in the company of ogres. (9) Anyhow I shall continue to live for a month (more), O destroyer of foes ! Beyond a month (of course) I am not going to survive in your absence, O prince ! (10) Frightful is this ruler of ogres, his attitude towards me is (also) not favourable On hearing of you tarrying on top of it, I may not survive even a moment longer' " (11)

वैदेह्या वचनं श्रुत्वा करुणं साश्रुभाषितम् । अथाब्रवीन्महातेजा हनूमान् मारुतात्मजः ॥ १२ ॥
त्वच्छोकविमुखो रामो देवि सत्येन ते शपे । रामे शोकाभिभूते तु लक्ष्मणः परितप्यते ॥ १३ ॥
दृष्टा कथंचिद् भवती न कालः परिदेवितुम् । इमं मुहूर्तं दुःखानामन्तं द्रक्ष्यसि भामिनि ॥ १४ ॥
तावुभौ पुरुषव्याघ्रौ राजपुत्रावनिन्दितौ । त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः ॥ १५ ॥
हत्वा तु समरे रक्षो रावणं सहबान्धवैः । राघवौ त्वां विशालाक्षि स्वां पुरीं प्रति नेष्यतः ॥ १६ ॥
यत्तु रामो विजानीयादभिज्ञानमनिन्दिते । प्रीतिसंजननं भूयस्तस्य त्वं दातुमर्हसि ॥ १७ ॥

Hearing the (aforesaid) plaintive message of Sītā, uttered with tears (in her eyes), Hanūmān, sprung from the loins of the wind-god, who was endowed with extraordinary energy, forthwith submitted (as follows) —(12) "I swear to you by truth, O godlike lady, that Śrī Rāma has grown averse to everything else through grief caused by your absence And Laksmana (too) suffers agony due to Śrī Rāma being overwhelmed with sorrow (13) Somehow you have been discovered (by me) (hence) this is not the time for grieving From this (very) hour you will see the end of your woes (drawing near), O charming lady ! (14) Both the aforesaid princes, who are tigers among men and are beyond reproach and who are determined to see you, will reduce Lankā to ashes (15) Nay, killing in combat the ogre Rāvana, along with his kinsfolk, the two scions of Raghu, O large-eyed lady, will take you (back) to their own capital (16) You ought further to give (me) a token which Śrī Rāma alone may (be able to) recognize and which may cause him delight, O irreproachable lady !" (17)

साब्रवीद् दत्तमेवाहो मयाभिज्ञानमुत्तमम् । एतदेव हि रामस्य दृष्ट्वा यत्नेन भूषणम् ॥ १८ ॥
श्रद्धेयं हनुमन् वाक्यं तव वीर भविष्यति । स तं मणिवरं गृह्य श्रीमान् प्लवगसत्तमः ॥ १९ ॥
प्रणम्य शिरसा देवीं गमनायोपचक्रमे । तमुत्पातकृतोत्साहमवेक्ष्य हरियूथपम् ॥ २० ॥
वर्धमानं महावेगमुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना बाष्पगद्गदया गिरा ॥ २१ ॥

She replied, "An excellent token has already been handed over (to you) by me, O monkey ! On his having carefully seen this jewel alone your statement, O gallant Hanumān, will actually prove worthy of credence to Śrī Rāma " Having taken that excellent jewel and made respectful obeisance to the god-like lady with his head bent low, the glorious Hanumān, the foremost of monkeys, prepared to depart Observing that leader of monkey hordes, who was possessed of great impetuosity, expanding and striving to leap (across the sea), Sītā (Janaka's daughter) spoke (as follows) in a voice choked with sobs, her face bathed in tears, distressed as she was —(18—21)

हनूमन् सिंहसंकाशौ भ्रातरौ रामलक्ष्मणौ । सुग्रीव च सहामात्य सर्वान् ब्रूया अनामयम् ॥ २२ ॥
यथा च स महाबाहुर्मां तारयति राघवः । अस्माद् दुःखाम्बुसरोधात् त्व समाधातुमर्हसि ॥ २३ ॥
इदं च तीव्रं मम शोकवेग रक्षोभिरेभिः परिभर्त्सनं च ।
ब्रूयास्तु रामस्य गतः समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर ॥ २४ ॥
स राजपुत्र्या प्रतिवेदितार्थः कपिः कृतार्थः परिहृष्टचेताः ।
तदल्पशेष प्रसमीक्ष्य कार्यं दिश ह्युदीचीं मनसा जगाम ॥ २५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चत्वारिंशः सर्गः ॥ ४० ॥

"(Pray) apprise, O Hanūmān, all (viz,) the two (half-) brothers, Śrī Rāma and Lakṣmaṇa, who resemble a pair of lions, as well as Sugrīva and his ministers, of my welfare (22) You ought to make efforts to see that that mighty-armed scion of Raghu delivers me from this ocean of sorrow (23) Arrived in the presence of Śrī Rāma, speak to him of the acute vehemence of my grief as well as of the threats of these ogres and let your journey be happy, O great hero among the monkeys !" (24) Apprised by the princess (Sītā) of her object, (nay) greatly delighted at heart on his purpose (of visiting Sītā) having been accomplished and thinking that (only) a small fraction of his duty remained to be performed, he mentally sought the northern direction (25)

Thus ends Canto Forty in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकचत्वारिंशः सर्गः

Canto XLI

Accounting his purpose not fully accomplished till he had ascertained the strength of the ogres, even though he had received the message of Sītā, and making up his mind to lay waste the royal pleasure-garden as a means of ascertaining the strength of the enemy, Hanuman proceeds to do it.

स च वाग्भिः प्रशस्ताभिर्गमिष्यन् पूजितस्तया । तस्माद् देशादपाक्रम्य चिन्तयामास वानरः ॥ १ ॥
अल्पशेषमिद कार्यं दृष्टेयमसितेक्षणा । त्रीनुपायानतिक्रम्य चतुर्थ इह दृश्यते ॥ २ ॥

न साम रक्षस्सु गुणाय कल्पते न दानमर्थोपचितेषु युज्यते ।
न भेदसाध्या बलदर्पिता जनाः पराक्रमस्त्वेव ममेह रोचते ॥ ३ ॥
न चास्य कार्यस्य पराक्रमादृते विनिश्चयः कश्चिदिहोपपद्यते ।
हतप्रवीराश्च रणे तु राक्षसाः कथंचिदीयुर्यदिहाद्य मार्दवम् ॥ ४ ॥
कार्ये कर्मणि निर्वृत्ते यो बहून्यपि साधयेत् । पूर्वकार्याविरोधेन स कार्यं कर्तुमर्हति ॥ ५ ॥
न ह्येकः साधको हेतुः स्वल्पस्यापीह कर्मणः । यो ह्यर्थं बहुधा वेद स समर्थोऽर्थसाधने ॥ ६ ॥
इहैव तावत्कृतनिश्चयो ह्यहं व्रजेयमद्य प्लवगेश्वरालयम् ।
परात्मसम्मर्दविशेषतत्त्ववित् ततः कृतं स्यान्मम भर्तृशासनम् ॥ ७ ॥
कथं नु खल्वद्य भवेत् सुखागतं प्रसह्य युद्धं मम राक्षसैः सह ।
तथैव खल्वात्मबलं च सारवत् स मानयेन्मां च रणे दशाननः ॥ ८ ॥
ततः समासाद्य रणे दशाननं समन्त्रिवर्गं सबलं सयायिनम् ।
हृदि स्थितं तस्य मतं बलं च सुखेन मत्वाहमितः पुनर्व्रजे ॥ ९ ॥

Moving from that place, when he had been honoured by Sītā with excellent words while he was about to depart, the aforesaid monkey (Hanumān) now thought within himself—(1) "This dark-eyed lady (Sītā) has been seen (which was the principal object of my visit to this place) (Only) a small portion of my present duty (still) remains to be performed Leaving out of consideration three (out of the four) means to success (*viz*, negotiation, gift and sowing seeds of dissension) the fourth (*viz*, punishment) appears to be called for at this juncture (2) Negotiation does not conduce to good results with ogres, gift (too) is not enjoined in favour of those richly endowed with wealth, people who are intoxicated with power cannot be tamed by sowing seeds of dissension (in their ranks). Hence show of valour alone appeals to me on this occasion. (3) Barring show of valour no infallible means of accomplishing this task (of ascertaining the strength of the ogres) is practicable in these circumstances, for the ogres can adopt a meek attitude in the ensuing conflict only if their foremost heroes are somehow killed at the present moment. (4) He (alone) can (successfully) accomplish his purpose, who compasses numerous (secondary) tasks even after the main business has been carried through, without marring the previous achievement (5) Surely there cannot be an exclusive means of accomplishing a purpose in this world, however insignificant it may be On the other hand, he alone is capable of accomplishing a purpose, who knows to do a thing in many ways. (6) If I return to the abode of Sugrīva (the lord of monkeys) today, having ascertained the truth as to who will predominate in an encounter between the enemy and ourselves, and (also) having determined the future course of action in this very journey, then (only) will the command of my master have been carried out by me (in the real sense of the term) (7) How can my journey (to this place) at this juncture possibly prove a truly happy one ? How will my encounter with the ogres come about all of a sudden ? And similarly how indeed will that ten-headed monster (Rāvana) actually applaud his own mighty troops as well as myself in a combat (between us) ? (8) Then, meeting Rāvana (the ten-headed monster), his body of ministers, troops and charioteer, and conveniently reading the design enshrined in his heart, and ascertaining his strength, I shall return from this place afterwards (9)

इदमस्य नृशंसस्य नन्दनोपममुत्तमम् । वनं नेत्रमनःकान्तं नानाद्रुमलतायुतम् ॥ १० ॥
इदं विध्वंसयिष्यामि शुष्कं वनमिवानलः । अस्मिन् भग्ने ततः कोपं करिष्यति स रावणः ॥ ११ ॥
ततो महत्साश्वमहारथद्विपं बलं समानेष्यति राक्षसाधिपः ।
त्रिशूलकालायसपट्टिशायुधं ततो महद्युद्धमिदं भविष्यति ॥ १२ ॥
अहं च तैः संयति चण्डविक्रमैः समेत्य रक्षोभिरभङ्गविक्रमः ।
निहत्य तद् रावणचोदितं बलं सुखं गमिष्यामि हरीश्वरालयम् ॥ १३ ॥

"This excellent grove of the cruel Rāvana, which vies with the Nandana grove (in heaven), is pleasing to the eyes as well as to the mind and is full of trees and creepers of every variety (10) I shall (presently) lay it waste (even) as fire consumes a dry grove When this has been laid waste, the notorious Rāvana will forthwith give vent to his anger (11) Rāvana (the suzerain lord of ogres) will thereupon lead his huge army, full of horses, large chariots and elephants and armed with tridents and spears made of iron, and a formidable struggle will then immediately follow (12) Nay, coming to grips on the battle-field with those ogres of terrible prowess and destroying that army led by Rāvana, my valour knowing no frustration, I shall happily return to the abode of Sugrīva (the lord of monkeys)." (13)

ततो मारुतवत् क्रुद्धो मारुतिर्भीमविक्रमः । ऊरुवेगेन महता द्रुमान् क्षेप्तुमथारभत् ॥ १४ ॥
ततस्तद्धनुमान् वीरो बभञ्ज प्रमदावनम् । मत्तद्विजसमाघुष्टं नानाद्रुमलतायुतम् ॥ १५ ॥
तद्वनं मथितैर्वृक्षैर्भिन्नैश्च सलिलाशयैः । चूर्णितैः पर्वताग्रैश्च बभूवाप्रियदर्शनम् ॥ १६ ॥
नानाशकुन्तविरुतैः प्रभिन्नसलिलाशयैः । ताम्रैः किसलयैः क्लान्तैः क्लान्तद्रुमलतायुतैः ॥ १७ ॥
न बभौ तद् वनं तत्र दावानलहतं यथा । व्याकुलावरणा रेजुर्विह्वला इव ता लताः ॥ १८ ॥
लतागृहैश्चित्रगृहैश्च सादितैर्व्यालैर्मृगैरार्तरवैश्च पक्षिभिः ।
शिलागृहैरुन्मथितैस्तथा गृहैः प्रनष्टरूपं तदभून्महद् वनम् ॥ १९ ॥
सा विह्वलाशोकलताप्रताना वनस्थली शोकलताप्रताना ।
जाता दशास्यप्रमदावनस्य कपेर्बलाद्धि प्रमदावनस्य ॥ २० ॥
ततः स कृत्वा जगतीपतेर्महान् महद् व्यलीकं मनसो महात्मनः ।
युयुत्सुरेको बहुभिर्महाबलैः श्रिया ज्वलंस्तोरणमाश्रितः कपिः ॥ २१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकचत्वारिंशः सर्गः ॥ ४१ ॥

Furious like the wind, Hanumān (son of the wind-god) of redoubtable valour, now forthwith proceeded to fell the trees with the great impetuosity of his thighs (14) The valiant Hanumān then laid waste the aforesaid pleasance attached to the gynaeceum, (which was) resonant with the cries of birds in heat and full of trees and creepers of every variety (15) With its trees uprooted and ponds stirred up (and rendered muddy) and the crests of its (pleasure-) hills crushed, that (pleasure-) grove presented an unsightly appearance (16) With the shrieks of various birds, (the brinks of) its ponds demolished, its coppery shoots withered, and with the myriads of its trees and creepers dried up, that (pleasure-) grove did not look bright on that occasion, as though it had been destroyed by a wild fire Those creepers (too) with their coverings (in the form of leaves) displaced looked like women with their

robes in disarray (17-18) With its arbours and picture-galleries destroyed, (tame) beasts of prey (such as tigers), deer and birds emitting cries of distress, its grottos and (other) structures demolished, that extensive grove presented the appearance of a ruin (19) Through the violence of the monkey (Hanumān) the woody land of that pleasure-garden, which afforded shelter to the womenfolk of Rāvana (the ten-headed monster) and which was distinguished by its clusters of shaking Aśoka creepers, (then) became a jumble of creepers which caused grief (to the lookers-on). (20) Having perpetrated something which was utterly displeasing to the mind of the high-minded ruler of the land (of Lankā), and eager to contend single-handed with a number of warriors endowed with extraordinary might, the great monkey (Hanumān) took up his position at the entrance (of the pleasance), blazing with martial glory (21)

Thus ends Canto Forty-one in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

द्विचत्वारिंशः सर्गः

Canto XLII

Perceiving the devastation of the royal pleasance at the hands of Hanumān, the ogresses keeping watch over Sītā asked her who he was. On Sītā's pleading her ignorance in the matter, some of them hurriedly seek the presence of Rāvaṇa and report the matter to him. Hanumān makes short work of a company of ogres known by the name of Kinkaras despatched by Rāvaṇa. Thereupon Rāvaṇa sends Prahasta's son to punish the intruder.

ततः पक्षिनिनादेन वृक्षभङ्गस्वनेन च । बभूवुस्त्राससम्भ्रान्ताः सर्वे लङ्कानिवासिनः ॥ १ ॥
विद्रुताश्च भयत्रस्ता विनेदुर्मृगपक्षिणः । रक्षसा च निमित्तानि क्रूराणि प्रतिपेदिरे ॥ २ ॥
ततो गतायां निद्रायां राक्षस्यो विकृताननाः । तद् वनं ददृशुर्भग्नं तं च वीरं महाकपिम् ॥ ३ ॥
स ता दृष्ट्वा महाबाहुर्महासत्त्वो महाबलः । चकार सुमहद्रूपं राक्षसीनां भयावहम् ॥ ४ ॥
ततस्तु गिरिसंकाशमतिकायं महाबलम् । राक्षस्यो वानरं दृष्ट्वा पप्रच्छुर्जनकात्मजाम् ॥ ५ ॥
कोऽयं कस्य कुतो वायं किंनिमित्तमिहागतः । कथं त्वया सहानेन संवादः कृत इत्युत ॥ ६ ॥
आचक्ष्व नो विशालाक्षि मा भूत्ते सुभगे भयम् । संवादमसितापाङ्गि त्वया किं कृतवानयम् ॥ ७ ॥
अथाब्रवीत् तदा साध्वी सीता सर्वाङ्गशोभना । रक्षसां कामरूपाणां विज्ञाने का गतिर्मम ॥ ८ ॥
यूयमेवास्य जानीत योऽयं यद् वा करिष्यति । अहिरेव ह्यहेः पादान् विजानाति न संशयः ॥ ९ ॥
अहमप्यतिभीतास्मि नैव जानामि को ह्ययम् । वेद्मि राक्षसमेवैनं कामरूपिणमागतम् ॥ १० ॥

Thereupon all the denizens of Lankā got terror-stricken at the screaming of birds and the crash of falling trees (1) Put to flight, being panic-stricken, beasts and birds began to scream. Nay, fierce portents made their appearance before the ogres. (2) Their sleep having consequently vanished, the ugl



Devastation of Aśokavana

ugly-faced ogresses found that grove devastated and saw that huge and gallant monkey (before them). (3) Beholding them, the mighty-armed Hanumān, who was endowed with extraordinary courage and might, assumed a gigantic form striking terror into the ogresses (4) Seeing a colossal monkey looking like a mountain and endowed with extraordinary strength, the ogresses for their part forthwith questioned the daughter of Janaka as follows —(5) "(Please) tell us, O large-eyed lady, who this creature is, whose messenger he is, whence and what for he has come and also wherefore talk was held by him with you No fear need be entertained by you, O graceful lady ! What conversation did he have with you, O lady with dark-cornered eyes ?" (6—7) The virtuous Sītā, who was charming of every limb, then replied forthwith (as follows) — "What means can I have for acquiring correct knowledge about the ogres, who are capable of changing their form at will ? (8) You alone ought to know who he is and what he is about Indeed a serpent alone has true knowledge about the movements of a serpent there is no doubt about it. (9) I too am exceedingly frightened and do not know at all who he really is Of course I believe him to be an ogre able to change his form at will, arrived here" (10)

वैदेह्या वचन श्रुत्वा राक्षस्यो विद्रुता द्रुतम् । स्थिताः काश्चिद्गताः काश्चिद् रावणाय निवेदितुम् ॥ ११ ॥
रावणस्य समीपे तु राक्षस्यो विकृताननाः । विरूपं वानर भीम रावणाय न्यवेदिषुः ॥ १२ ॥
अशोकवनिकामध्ये राजन् भीमवपुः कपिः । सीतया कृतसवादस्तिष्ठत्यमितविक्रमः ॥ १३ ॥
न च त जानकी सीता हरिं हरिणलोचना । अस्माभिर्बहुधा पृष्टा निवेदयितुमिच्छति ॥ १४ ॥
वासवस्य भवेद् दूतो दूतो वैश्रवणस्य वा । प्रेषितो वापि रामेण सीतान्वेषणकाङ्क्षया ॥ १५ ॥
तेनैवाद्भुतरूपेण यत्तत्तव मनोहरम् । नानामृगगणाकीर्णं प्रमृष्ट प्रमदावनम् ॥ १६ ॥
न तत्र कश्चिदुद्देशो यस्तेन न विनाशितः । यत्र सा जानकी देवी स तेन न विनाशितः ॥ १७ ॥
जानकीरक्षणार्थं वा श्रमाद् वा नोपलक्ष्यते । अथवा कः श्रमस्तस्य सैव तेनाभिरक्षिता ॥ १८ ॥
चारुपल्लवपत्राढ्य य सीता स्वयमास्थिता । प्रवृद्धः शिंशपावृक्षः स च तेनाभिरक्षितः ॥ १९ ॥
तस्योग्ररूपस्योग्र त्व दण्डमाज्ञातुमर्हसि । सीता सम्भाषिता येन वन तेन विनाशितम् ॥ २० ॥
मनःपरिगृहीता तां तव रक्षोगणेश्वर । कः सीतामभिभाषेत यो न स्यात् त्यक्तजीवितः ॥ २१ ॥

Hearing the reply of Sītā (a princess of the Videha territory), the ogresses fled with all speed Some (of them) remained rooted (there), while others left to report the matter to Rāvana. (11) Arrived in the presence of Rāvana, the ugly-faced ogresses for their part reported to Rāvana the presence of a monstrous and redoubtable monkey (in the following words) —(12) "A monkey of terrible proportions and endowed with immense prowess stands, O king, in the heart of the Aśoka grove, having held a talk with Sītā. (13) Though questioned by us in many ways, Sītā, Janaka's daughter, whose eyes resemble those of a doe, however, does not wish to disclose the identity of the monkey (14) He may be an emissary of Indra (the ruler of gods) or an envoy of Kubera (the god of riches) or he may have been dispatched even by Rāma with intent to have Sītā traced out (15) By that very monkey of marvellous form has your soul-captivating pleasance, which was crowded with herds of beasts of every variety, has been laid waste (16) There is not a single quarter in that pleasance, which has not been utterly devastated by him. That place (alone) where lives that godlike lady, Sītā (Janaka's daughter)

has not been destroyed (17) It is not definitely known whether he has spared it with a view to saving her or due to exhaustion Or since exhaustion is unknown to him, Janaka's daughter has definitely been saved by him (18) That fully developed Śimśapā tree too, which is rich in lovely foliage and in the shade of which Sītā herself remains ensconced has been spared by him (19) You ought to enjoin some severe punishment on that monkey having a frightful form, by whom Sītā has been spoken to By him (alone) has the grove been devastated (20) Who would dare to talk with Sītā, who has been mentally accepted by you, save him who has given up (all) hope of survival, O ruler of ogre hordes ?" (21)

राक्षसीना वचः श्रुत्वा रावणो राक्षसेश्वरः । चिताग्निरिव जज्वाल कोपसवर्तितेक्षणः ॥ २२ ॥
तस्य क्रुद्धस्य नेत्राभ्या प्रापतन्नश्रुबिन्दवः । दीप्ताभ्यामिव दीपाभ्या सार्चिषः स्नेहबिन्दवः ॥ २३ ॥
आत्मनः सदृशान् वीरान् किकरान्नाम राक्षसान् । व्यादिदेश महातेजा निग्रहार्थं हनूमतः ॥ २४ ॥
तेषामशीतिसाहस्र किकराणा तरस्विनाम् । निर्ययुर्भवनात् तस्मात् कूटमुद्गरपाणयः ॥ २५ ॥
महोदरा महादष्ट्रा घोररूपा महाबलाः । युद्धाभिमनसः सर्वे हनूमद्ग्रहणोन्मुखाः ॥ २६ ॥
ते कपि त समासाद्य तोरणस्थमवस्थितम् । अभिपेतुर्महावेगाः पतगा इव पावकम् ॥ २७ ॥
ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः । आजग्मुर्वानरश्रेष्ठ शरैरादित्यसनिभैः ॥ २८ ॥
मुद्गरैः पट्टिशैः शूलैः प्रासतोमरपाणयः । परिवार्य हनूमन्त सहसा तस्थुरग्रतः ॥ २९ ॥

Hearing the report of the ogresses, Rāvana, the lord of ogres, flared up like a funeral fire, his eyes rolling rapidly through rage (22) From his eyes, angry as he was, trickled down tear-drops like burning drops of oil from a pair of kindled lights (23) Rāvana (who was endowed with extraordinary energy) ordered in particular valiant ogres, Kinkaras by name, who vied with himself, to capture Hanūmān (24) Of the aforesaid energetic Kinkaras, eighty thousand sallied forth from that palace, iron mallets and clubs in hand (25) They were all big-bellied, had large teeth and a terrible form, were endowed with extraordinary might, inclined to fighting and eager to lay hold on Hanumān (26) Duly approaching the aforesaid monkey, who was stationed on the archway, ready to fight, they darted at him with great vehemence like moths rushing towards a flame (27) They assailed Hanumān (the foremost of monkeys) with maces of different kinds, iron bludgeons plated with gold at the head and arrows shining brightly as the sun (28) Surrounding Hanūmān, the Kinkaras,—who were equipped with clubs, sharp-edged spears and iron pikes and who carried lances and javelins in their hands,—stood all of a sudden in front of him (29)

हनूमानपि तेजस्वी श्रीमान् पर्वतसनिभः । क्षितावाविद्ध्य लाङ्गूल ननाद च महाध्वनिम् ॥ ३० ॥
स भूत्वा तु महाकायो हनूमान् मारुतात्मजः । पुच्छमास्फोटयामास लङ्का शब्देन पूरयन् ॥ ३१ ॥
तस्यास्फोटितशब्देन महता चानुनादिना । पेतुर्विहंगा गगनादुच्चैश्चेदमघोषयत् ॥ ३२ ॥
जयत्यतिबलो रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ३३ ॥
दासोऽह कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः । हनूमाञ्शत्रुसैन्याना निहन्ता मारुतात्मजः ॥ ३४ ॥
न रावणसहस्र मे युद्धे प्रतिबल भवेत् । शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥ ३५ ॥
अर्दयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् । समृद्धार्थो गमिष्यामि मिषता सर्वरक्षसाम् ॥ ३६ ॥

Lashing his tail at the ground, the glorious Hanūmān too, who was full of energy and looked like a mountain, uttered a loud cry (30) Assuming a

gigantic form, the celebrated Hanūmān, sprung from the loins of the wind-god, waved his tail to and fro, filling Lankā with its sound (31) At the loud and resonant sound of the swishing of his tail birds fell from the air and he proclaimed in a loud voice—(32) "Victorious is Śrī Rāma, who is possessed of surpassing strength and Lakṣmaṇa, who is endowed with extraordinary might. Victorious (too) is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu) (33) I, Hanūmān, sprung from the loins of the wind-god, and the destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala. (34) Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees (35) Destroying the city of Lankā and greeting Sītā (the princess of Mithila), I shall return fully accomplished of purpose, while all the ogres stand looking on" (36)

तस्य संनादशब्देन तेऽभवन् भयशङ्किताः । ददृशुश्च हनूमन्त सन्ध्यामेघमिवोन्नतम् ॥ ३७ ॥
स्वामिसदेशनिःशङ्कास्ततस्ते राक्षसाः कपिम् । चित्रैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः ॥ ३८ ॥
स तैः परिवृतः शूरैः सर्वतः स महाबलः । आससादायस भीमं परिघ तोरणाश्रितम् ॥ ३९ ॥
स त परिघमादाय जघान रजनीचरान् । सपन्नगमिवादाय स्फुरन्त विनतासुतः ॥ ४० ॥
विचचाराम्बरे वीरः परिगृह्य च मारुतिः । सूदयामास वज्रेण दैत्यानिव सहस्रदृक् ॥ ४१ ॥
स हत्वा राक्षसान् वीरः किंकरान् मारुतात्मजः । युद्धाकाङ्क्षी महावीरस्तोरण समवस्थितः ॥ ४२ ॥
ततस्तस्माद् भयान्मुक्ताः कतिचित्तत्र राक्षसाः । निहतान् किंकरान् सर्वान् रावणाय न्यवेदयन् ॥ ४३ ॥
स राक्षसानां निहत महाबल निशम्य राजा परिवृत्तलोचनः ।
समादिदेशाप्रतिमं पराक्रमे प्रहस्तपुत्र समरे सुदुर्जयम् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विचत्वारिंश सर्ग ॥ ४२ ॥

The Kinkaras were stricken with fear at his roar and beheld Hanūmān standing aloft as an evening cloud (37) Rid of (all) doubt (as to who he was) by the mention of his master, those ogres thereupon attacked him from every side with various dreadful weapons (38) Surrounded by those valiant ogres from all sides, the celebrated Hanumān, who was endowed with extraordinary might, seized a formidable iron bar lying at the archway (39) Laying hold on that bar, he struck the rangers of the night (even) as Garuḍa (son of Vinatā) would, carrying a struggling serpent. (40) Nay, grasping the bar tightly, the gallant Hanumān (son of the wind-god) ranged through the air and began to destroy the ogres even as Indra (the god with a thousand eyes) did the Daityas (sons of Diti) with his thunderbolt. (41) Having made short work of the ogres known by the (collective) name of Kinkaras, the aforesaid valiant Hanumān (sprung from the loins of the wind-god), who was an eminent hero, stood rooted at the gate thirsting for combat (42) Immune from that fear (being at a considerable distance from Hanumān), a few ogres, who had survived there, spoke to Rāvaṇa of all the Kinkaras having been disposed of (43) Hearing of the large army of ogres having been wiped out, King Rāvaṇa, whose eyes began to roll rapidly (through rage), duly commanded Jambumālī (son of Prahasta), who was unequalled in prowess and was most difficult to conquer in battle. (44)

Thus ends Canto Forty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

त्रिचत्वारिंशः सर्गः

Canto XLIII

Having disposed of the Kinkaras dispatched by Rāvaṇa and making up his mind to demolish the sanctuary sacred to the guardian deity of ogres, Hanumān climbs it up and, killing the guards posted there, exhibits his prowess by uttering the name of Śrī Rāma in a thundering voice. Nay, uprooting a pillar of the sanctuary, he brandishes it and burns the sanctuary with the fire produced thereby.

ततः स किंकरान् हत्वा हनूमान् ध्यानमास्थितः । वनं भग्नं मया चैत्यप्रासादो न विनाशितः ॥ १ ॥
तस्मात् प्रासादमप्येवमिमं विध्वंसयाम्यहम् । इति संचिन्त्य हनुमान् मनसा दर्शयन् बलम् ॥ २ ॥
चैत्यप्रासादमुत्प्लुत्य मेरुशृङ्गमिवोन्नतम् । आरुरोह हरिश्रेष्ठो हनूमान् मारुतात्मजः ॥ ३ ॥
आरुह्य गिरिसंकाशं प्रासादं हरियूथपः । बभौ स सुमहातेजाः प्रतिसूर्य इवोदितः ॥ ४ ॥
सम्प्रधृष्य तु दुर्धर्षश्चैत्यप्रासादमुन्नतम् । हनूमान् प्रज्वलँल्लक्ष्म्या पारियात्रोपमोऽभवत् ॥ ५ ॥
स भूत्वा सुमहाकायः प्रभावान्मारुतात्मजः । धृष्टमास्फोटयामास लङ्कां शब्देन पूरयन् ॥ ६ ॥
तस्यास्फोटितशब्देन महता श्रोत्रघातिना । पेतुर्विहंगमास्तत्र चैत्यपालाश्च मोहिताः ॥ ७ ॥

Having killed the Kinkaras, the celebrated Hanūmān then thought to himself —"The grove has been devastated by me, but the edifice of the sanctuary (sacred to the guardian deity of the ogres) has not been demolished" (1) Hanumān (therefore) stood revolving in his mind as follows — "Exhibiting my strength, I shall therefore, likewise destroy this edifice today" (2) Taking a leap, Hanūmān, sprung from the loins of the wind-god, the foremost of monkeys, climbed up the edifice of the sanctuary, which was high as a peak of Mount Meru (3) Climbing up the edifice, which closely resembled a mountain, that leader of monkey hordes, who was endowed with extraordinary effulgence, looked like a second sun just risen (4) Blazing with glory on having assailed that lofty edifice of the sanctuary, Hanūmān for his part, who was difficult to challenge, shone like the Pāriyātra mountain (one of the seven principal mountains of India) (5) Assuming immense proportions by dint of his glory, Hanumān, sprung from the loins of the wind-god, boldly began to demolish the sanctuary filling Lankā with the crash (6) At the loud and deafening sound of his act of demolition the birds as well as the guards of the sanctuary toppled down senseless on that spot (7)

अस्त्रविज्जयतां रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ ८ ॥
दासोऽहं कोसलेन्द्रस्य रामस्याक्लिष्टकर्मणः । हनूमाञ्शत्रुसैन्यानां निहन्ता मारुतात्मजः ॥ ९ ॥
न रावणसहस्रं मे युद्धे प्रतिबलं भवेत् । शिलाभिश्च प्रहरतः पादपैश्च सहस्रशः ॥ १० ॥
धर्षयित्वा पुरीं लङ्कामभिवाद्य च मैथिलीम् । समृद्धार्थो गमिष्यामि मिषतां सर्वरक्षसाम् ॥ ११ ॥
एवमुक्त्वा महाकायश्चैत्यस्थो हरियूथपः । ननाद भीमनिर्ह्रादो रक्षसां जनयन् भयम् ॥ १२ ॥
तेन नादेन महता चैत्यपालाः शतं ययुः । गृहीत्वा विविधानस्त्रान् प्रासान् खड्गान् परश्वधान् ॥ १३ ॥
विसृजन्तो महाकाया मारुतिं पर्यवारयन् । ते गदाभिर्विचित्राभिः परिघैः काञ्चनाङ्गदैः ॥ १४ ॥

आजग्मुर्वानरश्रेष्ठ बाणैश्चादित्यसंनिभैः । आवर्त इव गङ्गायास्तोयस्य विपुलो महान् ॥ १५ ॥
परिक्षिप्य हरिश्रेष्ठं स बभौ रक्षसा गणः ।

"May Śrī Rāma, skilled in the use of missiles, be eminently victorious, as well as Lakṣmaṇa, endowed with extraordinary might Triumphant is King Sugrīva, protected on all sides by Śrī Rāma (a scion of Raghu) (8) I, Hanūmān, sprung from the loins of the wind-god, and destroyer of hostile armies, am a servant of Śrī Rāma of unwearied action, the lord of Kosala (9) Not (even) a thousand of Rāvaṇas can stand my might in combat, (even) as I assail them with a myriad rocks and trees (10) Destroying the city of Lankā and greeting Sītā (the princess of Mithila), I shall return fully accomplished of purpose, while all the ogres stand looking on" (11) Having shouted thus while standing on the sanctuary, the colossal Hanumān (a leader of the monkey hordes) emitted a terrible thunderlike roar, causing terror to the ogres (12) Impelled by that great noise, a hundred gigantic guards posted at the sanctuary sallied forth seizing missiles of every description, as well as spears, swords and axes, and discharging them, surrounded Hanumān (son of the wind-god) from all sides Armed with weird maces, iron clubs plated with gold and arrows shining brightly as the sun, they approached Hanumān (the foremost of monkeys) Surrounding Hanumān (the foremost of monkeys), that host of ogres looked like a mighty and extensive whirlpool in the stream of the Gangā

ततो वातात्मजः क्रुद्धो भीमरूपं समास्थितः ॥ १६ ॥
प्रासादस्य महास्तस्य स्तम्भं हेमपरिष्कृतम् । उत्पाटयित्वा वेगेन हनूमान् मारुतात्मजः ॥ १७ ॥
ततस्तं भ्रामयामास शतधारं महाबलः । तत्र चाग्निः समभवत् प्रासादश्चाप्यदह्यत ॥ १८ ॥
दह्यमानं ततो दृष्ट्वा प्रासादं हरियूथपः । स राक्षसशतं हत्वा वज्रेणेन्द्र इवासुरान् ॥ १९ ॥
अन्तरिक्षस्थितः श्रीमानिदं वचनमब्रवीत् ।

The infuriated Hanumān (sprung from the loins of the wind-god) thereupon took on a terrible aspect Tearing up with impetuosity a pillar—decked with gold, and bristling with a hundred edges—of that edifice, the great Hanūmān, sprung from the loins of the wind-god, and endowed with extraordinary might, then began to spin it round, so that fire was generated from it (due to its attrition with other pillars) and the edifice was set ablaze (with it), (13—18) Having dispatched (all) the hundred ogres (posted there) by means of that pillar, (even) as Indra got rid of demons with his thunderbolt, and on seeing that monument in flames, that glorious leader of monkey hordes then proclaimed as follows, standing in space (all the while) —

मादृशानां सहस्राणि विसृष्टानि महात्मनाम् ॥ २० ॥
बलिनां वानरेन्द्राणां सुग्रीववशवर्तिनाम् । अटन्ति वसुधां कृत्स्नां वयमन्ये च वानराः ॥ २१ ॥
दशनागबलाः केचित् केचिद् दशगुणोत्तराः । केचिन्नागसहस्रस्य बभूवुस्तुल्यविक्रमाः ॥ २२ ॥
सन्ति चौघबलाः केचित् सन्ति वायुबलोपमाः । अप्रमेयबलाः केचित् तत्रासन् हरियूथपाः ॥ २३ ॥
ईदृग्विधैस्तु हरिभिर्वृतो दन्तनखायुधैः । शतैः शतसहस्रैश्च कोटिभिश्चायुतैरपि ॥ २४ ॥
आगमिष्यति सुग्रीवः सर्वेषां वो निषूदनः ।
नेयमस्ति पुरी लङ्का न यूयं न च रावणः । यस्य त्विक्ष्वाकुवीरेण बद्धं वैरं महात्मना ॥ २५ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिचत्वारिंशः सर्गः ॥ ४३ ॥

"Thousands of colossal and mighty leaders of monkeys, resembling me and amenable to the control of Sugrīva, have been dispatched (in all directions) We as well as other monkeys are scouring the entire globe (19—21) Some (of them) are endowed with the strength of ten elephants, others are ten times as strong as the former, while (still) others are equal in prowess to a thousand elephants (22) Some leaders of monkey hordes out of them are endowed with the strength of a flood, while others are as strong as the wind, while (still) others possess a strength beyond measure (23) Surrounded by hundreds, nay, myriads, lakhs and even crores of such monkeys, Sugrīva, who is capable of destroying you all, will come (here soon) Neither will this city of Lankā endure nor you (ogres) nor again Rāvana, by whom enmity has actually been contracted with the high-souled Śrī Rāma (the hero of the House of Ikswāku)" (24-25)

Thus ends Canto Forty-three in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

चतुश्चत्वारिंशः सर्गः

Canto XLIV

Dispatched by Rāvaṇa to capture Hanuman, Jambumālī is killed in battle by the former.

संदिष्टो राक्षसेन्द्रेण प्रहस्तस्य सुतो बली । जम्बुमाली महादंष्ट्रो निर्जगाम धनुर्धरः ॥ १ ॥
रक्तमाल्याम्बरधरः स्रग्वी रुचिरकुण्डलः । महान् विवृत्तनयनश्चण्डः समरदुर्जयः ॥ २ ॥
धनुः शक्रधनुःप्रख्य महद् रुचिरसायकम् । विस्फारयाणो वेगेन वज्राशनिसमस्वनम् ॥ ३ ॥
तस्य विस्फारघोषेण धनुषो महता दिशः । प्रदिशश्च नभश्चैव सहसा समपूर्यत ॥ ४ ॥
रथेन खरयुक्तेन तमागतमुदीक्ष्य सः । हनूमान् वेगसम्पन्नो जहर्ष च ननाद च ॥ ५ ॥
तं तोरणविटङ्कस्थ हनूमन्त महाकपिम् । जम्बुमाली महातेजा विव्याध निशितैः शरैः ॥ ६ ॥
अर्धचन्द्रेण वदने शिरस्येकेन कर्णिना । बाह्वोर्विव्याध नाराचैर्दशभिस्तु कपीश्वरम् ॥ ७ ॥
तस्य तच्छुशुभे ताम्रं शरेणाभिहत मुखम् । शरदीवाम्बुज फुल्ल विद्ध भास्कररश्मिना ॥ ८ ॥
तत्तस्य रक्तं रक्तेन रञ्जितं शुशुभे मुखम् । यथाऽऽकाशे महापद्म सिक्तं काञ्चनबिन्दुभिः ॥ ९ ॥

Commanded by Rāvana (the lord of ogres), Jambumālī, the eminent, mighty and ferocious son of Prahasta, who had large teeth, carried a bow and was difficult to conquer in battle, sallied forth clad in crimson and adorned with a garland of red flowers, a chaplet and brilliant ear-rings, and stretching with impetuosity his large bow, which resembled a rain-bow, was furnished with shining arrows, and which (when twanged) produced a sound like that of thunder and that accompanying a stroke of lightning, his eyes rolling (through anger) (1—3) (All) the (four) quarters as well as the intermediate points as also the sky got filled all of a sudden with the sonorous twang of that bow (4) Observing him arrived in a chariot drawn by donkeys, the celebrated Hanumān, who was full of vigour, rejoiced and roared too (5) Jambumālī, who was endowed with extraordinary energy, pierced with sharpened arrows that great monkey, Hanumān, standing on the top of the archway (6) He for his part hit Hanumān (the

leader of monkeys) in the mouth with an arrow with a crescent-shaped head, on the head with a single barbed shaft and in the arms with ten steel arrows (7) Pierced with an arrow, his well-known coppery countenance looked charming like a blown (red) lotus lit by a sunbeam in autumn (8) Stained with blood, that ruddy face of his looked splendid like a large (red) lotus in the sky, sprinkled with drops of honey of a red Aśoka flower (9)

चुकोप बाणाभिहतो राक्षसस्य महाकपि. । ततः पार्श्वेऽतिविपुलां ददर्श महतीं शिलाम् ॥ १० ॥
तरसा तां समुत्पाट्य चिक्षेप जववद् बली । तां शरैर्दशभिः क्रुद्धस्ताडयामास राक्षसः ॥ ११ ॥
विपन्नं कर्म तद् दृष्ट्वा हनूमांश्चण्डविक्रमः । सालं विपुलमुत्पाट्य भ्रामयामास वीर्यवान् ॥ १२ ॥
भ्रामयन्तं कपिं दृष्ट्वा सालवृक्षं महाबलम् । चिक्षेप सुबहून् बाणाञ्जम्बुमाली महाबलः ॥ १३ ॥
सालं चतुर्भिश्चिच्छेद वानरं पञ्चभिर्भुजे । उरस्येकेन बाणेन दशभिस्तु स्तनान्तरे ॥ १४ ॥
स शरैः पूरिततनुः क्रोधेन महता वृतः । तमेव परिघं गृह्य भ्रामयामास वेगितः ॥ १५ ॥
अतिवेगोऽतिवेगेन भ्रामयित्वा बलोत्कटः । परिघं पातयामास जम्बुमालेर्महोरसि ॥ १६ ॥
तस्य चैव शिरो नास्ति न बाहू जानुनी न च । न धनुर्न रथो नाश्वास्तत्रादृश्यन्त नेषवः ॥ १७ ॥
स हतस्तरसा तेन जम्बुमाली महारथः । पपात निहतो भूमौ चूर्णिताङ्ग इव द्रुमः ॥ १८ ॥
जम्बुमालिं सुनिहतं किंकरांश्च महाबलान् । चुक्रोध रावणः श्रुत्वा क्रोधसंरक्तलोचनः ॥ १९ ॥
स रोषसंवर्तितताम्रलोचनः प्रहस्तपुत्रे निहते महाबले ।
अमात्यपुत्रानतिवीर्यविक्रमान् समादिदेशाशु निशाचरेश्वरः ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुश्चत्वारिंशः सर्गः ॥ ४४ ॥

Wounded by the shafts of the ogre, the great monkey waxed wroth Presently he sighted by his side a big rock of immense proportions (10) Tearing it up with impetuosity, the mighty monkey hurled it with vehemence Full of rage the ogre broke it asunder with ten arrows (11) Uprooting a huge sal tree on seeing the aforesaid feat brought to nought, the powerful Hanūmān, who was endowed with terrible prowess, began to whirl it (12) Perceiving the monkey, who was endowed with extraordinary might, spinning the sal tree, the highly powerful Jambumālī let loose numerous shafts (13) He rent the sal asunder with four arrows and pierced the monkey in his arms with five others, in the chest with a further dart and between the breasts with ten more (14) Seizing the same iron club (which he had made use of in the very first instance), Hanumān, whose body was covered with darts and who was (now) overcome with violent anger, spun it with impetuosity (15) Whirling the club with extreme velocity, full of great impetuosity as he was, Hanumān (who was superior in strength) directed it against the broad chest of Jambumālī (16) Neither could his head be discerned any more nor his arms nor his knees nor his bow nor his chariot nor the donkeys (yoked to it) nor the arrows (placed in his quiver) (17) Struck with violence by that club, Jambumālī, who was an eminent car-warrior, dropped dead to the ground like a tree with its boughs and trunk etc smashed (18) Rāvana waxed wroth on hearing of Jambumālī as well as of the Kinkaras, who were endowed with extraordinary might, having been easily killed, his eyes blood-shot through anger (19) On Jambumālī (son of Prahasta), who was endowed with extraordinary might, having been killed, the notorious Rāvana (the lord of ogres), whose coppery eyes began to roll rapidly through anger, promptly commanded

the sons of his chief minister, who were endowed with surpassing virility and prowess, to march (against Hanumān). (20)

Thus ends Canto Forty-four in the Sundarakanda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

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पञ्चचत्वारिंशः सर्गः

Canto XLV

Having made short work of the seven sons of Rāvaṇa's chief minister too, Hanuman climbs up the archway again and takes up his position there.

ततस्ते राक्षसेन्द्रेण चोदिता मन्त्रिणः सुता. । निर्ययुर्भवनात् तस्मात् सप्त सप्तार्चिवर्चसः ॥ १ ॥
महद्बलपरीवारा धनुष्मन्तो महाबलाः । कृतास्त्रास्त्रविदां श्रेष्ठाः परस्परजयैषिणः ॥ २ ॥
हेमजालपरिक्षिप्तैर्ध्वजवद्भिः पताकिभिः । तोयदस्वननिर्घोषैर्वाजियुक्तैर्महारथैः ॥ ३ ॥
तप्तकाञ्चनचित्राणि चापान्यमितविक्रमाः । विस्फारयन्तः संहृष्टास्तडिद्वन्त इवाम्बुदाः ॥ ४ ॥
जनन्यस्तास्ततस्तेषां विदित्वा किंकरान् हतान् । बभूवुः शोकसम्भ्रान्ताः सबान्धवसुहृज्जनाः ॥ ५ ॥
ते परस्परसंघर्षात् तप्तकाञ्चनभूषणाः । अभिपेतुर्हनूमन्तं तोरणस्थमवस्थितम् ॥ ६ ॥
सृजन्तो बाणवृष्टिं ते रथगर्जितनिःस्वनाः । प्रावृट्काल इवाम्भोदा विचेरुर्नैर्ऋताम्बुदाः ॥ ७ ॥
अवकीर्णस्ततस्ताभिर्हनूमाञ्शरवृष्टिभिः । अभवत् संवृताकार. शैलराडिव वृष्टिभिः ॥ ८ ॥

Commanded by Rāvana (the ruler of ogres), the aforesaid seven sons of his chief minister,—who were splendid as fire,—were followed by a large army, were armed with bows and endowed with extraordinary might and immeasurable prowess, and were the foremost of those trained in the science of arms and skilled in the use of missiles and were eager to excel one another (in fighting), sallied forth, highly delighted, from that palace (of Rāvana) in large chariots which were yoked to horses, were overlaid with a protective armour of gold, were surmounted by banners and decorated with smaller flags and which made a rattling sound resembling a peal of thunder,—stretching their bows inlaid with refined gold and (as such) looking like clouds accompanied by flashes of lightning (1—4) Coming to know of the Kinkaras having been killed, their notorious mothers along with their near and dear ones got bewildered through grief (5) Vying with one another (to take the lead), the chief minister's sons, who were decked with ornaments of refined gold, rushed on Hanumān, who stood on the archway motionless (6) Discharging a hail of shafts like (watery) clouds during the monsoon, the aforesaid cloud in the shape of ogres rambled about, emitting a sound like a clap of thunder in the shape of the rattling of their chariots (7) Covered by those showers of shafts, Hanumān became invisible even as a king of mountains is obscured by (incessant) showers (8)

स शरान् वञ्चयामास तेषामाशुचरः कपिः । रथवेगांश्च वीराणां विचरन् विमलेऽम्बरे ॥ ९ ॥
स तैः क्रीडन् धनुष्मद्भिर्व्योम्नि वीरः प्रकाशते । धनुष्मद्भिर्यथा मेघैर्मारुतः प्रभुरम्बरे ॥ १० ॥
स कृत्वा निनदं घोरं त्रासयंस्तां महाचमूम् । चकार हनुमान् वेगं तेषु रक्षस्सु वीर्यवान् ॥ ११ ॥

तलेनाभिहनत् काश्चित् पादैः काश्चित् परंतपः । मुष्टिभिश्चाहनत् काश्चिन्नखैः काश्चिद् व्यदारयत् ॥ १२ ॥
प्रममाथोरसा काश्चिदूरुभ्यामपरानपि । केचित् तस्यैव नादेन तत्रैव पतिता भुवि ॥ १३ ॥
ततस्तेष्ववपन्नेषु भूमौ निपतितेषु च । तत्सैन्यमगमत् सर्वं दिशो दश भयार्दितम् ॥ १४ ॥
विनेदुर्विस्वरं नागा निपेतुर्भुवि वाजिनः । भग्ननीडध्वजच्छत्रैर्भूश्च कीर्णाभवद् रथैः ॥ १५ ॥
स्रवता रुधिरेणाथ स्रवन्त्यो दर्शिताः पथि । विविधैश्च स्वनैर्लङ्का ननाद विकृतं तदा ॥ १६ ॥
स तान् प्रवृद्धान् विनिहत्य राक्षसान् महाबलश्चण्डपराक्रमः कपिः ।
युयुत्सुरन्यैः पुनरेव राक्षसैस्तदेव वीरोऽभिजगाम तोरणम् ॥ १७ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चचत्वारिंशः सर्गः ॥ ४५ ॥

Wheeling about in the cloudless sky, that swift-footed monkey eluded the shafts of those heroic ogres as well as the onrush of their chariots (9) Sporting in the air with those warriors, each armed with a bow, the hero shone like the powerful wind-god playing in the heavens with clouds accompanied by rainbows (10) Emitting a terrible roar and striking terror into that large army, the powerful Hanumān rushed on those ogres. (11) Hanumān (the scourge of his enemies) struck down some with the palm of his hand, and some more with his feet He hit others with his fists and tore still others with his nails (12) He crused some with his chest and others against his thighs, while others fell to the ground on the very spot where they stood, simply at the roar of Hanumān (13) The said sons of Rāvaṇa's chief minister having been got rid of and fallen on the ground, that army fled in all the ten directions, stricken with fear (14) Elephants trumpeted dissonantly, horses fell to the ground and the earth was strewn with chariots which had their seats, ensigns and canopies shattered. (15) Rivers were presented to the view by blood flowing on the way Nay, Laṅkā seemed to shriek wild due to various cries (uttered by its denizens). (16) Having disposed of those arrogant ogres, the heroic monkey, Hanumān, who was endowed with extraordinary might and terrible prowess, sought once more the same archway, eager to give battle to other ogres (17)

Thus ends Canto Forty-five in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

षट्चत्वारिंशः सर्गः
Canto XLVI

Having killed five more generals dispatched by Rāvaṇa, Hanumān returns again to the archway of the Aśoka grove.

हतान् मन्त्रिसुतान् बुद्ध्वा वानरेण महात्मना । रावणः संवृताकारश्चकार मतिमुत्तमाम् ॥ १ ॥
स विरूपाक्षयूपाक्षौ दुर्धरं चैव राक्षसम् । प्रघसं भासकर्णं च पञ्च सेनाग्रनायकान् ॥ २ ॥
सदिदेश दशग्रीवो वीरान् नयविशारदान् । हनूमद्ग्रहणेऽव्यग्रान् वायुवेगसमान् युधि ॥ ३ ॥
यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः । सवाजिरथमातङ्गाः स कपिः शास्यतामिति ॥ ४ ॥
यत्तैश्च खलु भाव्यं स्यात् तमासाद्य वनालयम् । कर्म चापि समाधेयं देशकालाविरोधितम् ॥ ५ ॥
न ह्यहं तं कपिं मन्ये कर्मणा प्रति तर्कयन् । सर्वथा तन्महद् भूतं महाबलपरिग्रहम् ॥ ६ ॥
वानरोऽयमिति ज्ञात्वा नहि शुद्ध्यति मे मनः । नैवाहं तं कपिं मन्ये यथेयं प्रस्तुता कथा ॥ ७ ॥

Coming to know of his chief minister's sons having been killed by the colossal monkey, Rāvana, who had (cleverly) concealed the expression of his face (giving a clue to the disposition of his mind), formed an excellent resolution (to renew his efforts to tame the monkey) (1) That ten-headed monster commanded five leading generals of his army, *viz*, Virūpākṣa and Yūpākṣa as well as the ogre Durdhara, Praghasa and Bhāsakarna,—who were valiant, (nay) past masters in strategy and imperturbable and approached the speed of the wind on the field of battle,—to take Hanumān captive (2-3) "March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants and let that monkey be punished (4) Approaching that monkey (lit, a denizen of the forest), you must surely remain alert and action should be taken by you, which is not out of harmony with time and place. (5) Judging him by his actions, I surely do not account him a monkey. At all events he must be some great being endowed with extraordinary might (6) My mind is surely not satisfied on believing that he is a monkey I certainly do not account him a monkey as this story which is told about him shows (7)

भवेदिन्द्रेण वा सृष्टमस्मदर्थं तपोबलात् । सनागयक्षगन्धर्वदेवासुरमहर्षयः ॥ ८ ॥
युष्माभिः प्रहितैः सर्वैर्मया सह विनिर्जिताः । तैरवश्य विधातव्यं व्यलीक किंचिदेव नः ॥ ९ ॥
तदेव नात्र सदेहः प्रसह्य परिगृह्यताम् । यात सेनाग्रगाः सर्वे महाबलपरिग्रहाः ॥ १० ॥
सवाजिरथमातङ्गाः स कपिः शास्यतामिति । नावमन्यो भवद्भिश्च कपिर्धीरपराक्रमः ॥ ११ ॥
दृष्टा हि हरयः पूर्वे मया विपुलविक्रमाः । वाली च सह सुग्रीवो जाम्बवांश्च महाबलः ॥ १२ ॥
नीलः सेनापतिश्चैव ये चान्ये द्विविदादयः । नैव तेषा गतिर्भीमा न तेजो न पराक्रमः ॥ १३ ॥
न मतिर्न बलोत्साहो न रूपपरिकल्पनम् । महत्सत्त्वमिद ज्ञेय कपिरूप व्यवस्थितम् ॥ १४ ॥
प्रयत्न महदास्थाय क्रियतामस्य निग्रहः । काम लोकास्त्रयः सेन्द्राः ससुरासुरमानवाः ॥ १५ ॥
भवतामग्रतः स्थातुं न पर्याप्ता रणाजिरे । तथापि तु नयज्ञेन जयमाकाङ्क्षता रणे ॥ १६ ॥
आत्मा रक्ष्यः प्रयत्नेन युद्धसिद्धिर्हि चञ्चला ।

"He may be some creature evolved for our sake by Indra (the ruler of gods) by virtue of his askesis. Gods, demons and eminent Ṛṣis along with Nāgas, Yakṣas and Gandharvas were utterly vanquished by you all together dispatched I, who were by me. Something unpleasant to us needs must be done by them (8-9) It is precisely some such being there is no doubt about it He must be taken captive by force. March you all, O generals, taking a large army (with you) and accompanied by horses, chariots and elephants. Let that monkey be chastised Nay, the monkey, who is endowed with steady prowess, should not be disregarded by you (10-11) Monkeys of immense prowess have been actually seen by me in the past, *viz*, Vālī along with Sugrīva, as well as Jāmbavān (the bear), who is endowed with extraordinary might, as also General Nīla and others such as Dwivida Their capacity to leap (however) is not so tremendous nor energy nor prowess nor intellect nor strength and vigour nor ability to assume (different) forms (at will). He should be concluded to be some mighty creature drawn up in the form of a monkey. (12—14) Putting forth extraordinary effort, let him be taken captive Even though (all) the three worlds (heaven, earth and the intermediate region) including Indra (the ruler of the three worlds) as well as gods, demons and human beings are not able to stand before you on the field of battle. Nevertheless one's own self must at all

events be zealously protected by one who knows how to behave prudently and seeks to triumph in combat, for success in battle is uncertain indeed"

ते स्वामिवचनं सर्वे प्रतिगृह्य महौजसः ॥ १७ ॥
समुत्पेतुर्महावेगा हुताशसमतेजसः । रथैश्च मत्तैर्नागैश्च वाजिभिश्च महाजवैः ॥ १८ ॥
शस्त्रैश्च विविधैस्तीक्ष्णैः सर्वैश्चोपहिता बलैः । ततस्तु ददृशुर्वीरा दीप्यमानं महाकपिम् ॥ १९ ॥
रश्मिमन्तमिवोद्यन्तं स्वतेजोरश्मिमालिनम् । तोरणस्थं महावेगं महासत्त्वं महाबलम् ॥ २० ॥
महामतिं महोत्साहं महाकायं महाभुजम् । तं समीक्ष्यैव ते सर्वे दिक्षु सर्वास्ववस्थिताः ॥ २१ ॥
तैस्तैः प्रहरणैर्भीमैरभिपेतुस्ततस्ततः ।
तस्य पञ्चायसास्तीक्ष्णाः सिताः पीतमुखाः शराः । शिरस्युत्पलपत्राभा दुर्धरेण निपातिताः ॥ २२ ॥

Bowing to the command of their master, all the generals, who were endowed with extraordinary energy and agility and equipped with sharp weapons of every kind and followed by all kinds of forces, and who were effulgent as fire, sallied forth in chariots as well as on (the back of) elephants in rut and horses of extraordinary swiftness Thereupon the heroes for their part caught sight of the great monkey (Hanumān), who was endowed with extraordinary agility, extraordinary courage, extraordinary strength, extraordinary intelligence, extraordinary ardour, a gigantic body and mighty arms, and who was blazing like the rising sun, encircled as he was by the rays of his glory. Immediately on perceiving him they all, who were stationed in all quarters, assailed him with their dreadful weapons of every description from every side Five sharp and white (polished) steel shafts with yellow (golden) tips were dug into his head by Durdhara and shone like petals of lilies (causing no more pain to him than lilies). (15—22)

स तैः पञ्चभिराविद्धः शरैः शिरसि वानरः । उत्पपात नदन् व्योम्नि दिशो दश विनादयन् ॥ २३ ॥
ततस्तु दुर्धरो वीरः सरथः सज्जकार्मुकः । किरञ्शरशतैर्नैकैरभिपेदे महाबलः ॥ २४ ॥
स कपिर्वारयामास तं व्योम्नि शरवर्षिणम् । वृष्टिमन्तं पयोदान्ते पयोदमिव मारुतः ॥ २५ ॥
अर्द्यमानस्ततस्तेन दुर्धरेणानिलात्मजः । चकार निनदं भूयो व्यवर्धत च वीर्यवान् ॥ २६ ॥
स दूरं सहसोत्पत्य दुर्धरस्य रथे हरिः । निपपात महावेगो विद्युद्राशिर्गिराविव ॥ २७ ॥

Pierced in the head with those five arrows, the monkey leapt roaring into the air, making (all) the ten directions resound (thereby) (23) Thereupon the valiant Durdhara, who was endowed with extraordinary might, arrived (near him) in his chariot, with his bow (duly) stretched and covering him with many hundreds of shafts (24) Continuing in the air, the aforesaid monkey (Hanumān) kept back (by means of his very roar) Durdhara, who was raining arrows (on him), (even) as the wind would keep back a rainy cloud at the end of the monsoon. (25) Being tormented by the aforesaid Durdhara, the powerful Hanumān (sprung from the loins of the wind-god) emitted a roar once more and grew immensely in size (26) Bounding high (into the air), the aforesaid monkey precipitately fell with great impetuosity on the chariot of Durdhara like a mass of lightning on a mountain. (27)

ततः स मथिताष्टाश्वं रथं भग्नाक्षकूबरम् । विहाय न्यपतद् भूमौ दुर्धरस्त्यक्तजीवितः ॥ २८ ॥
तं विरूपाक्षयूपाक्षौ दृष्ट्वा निपतितं भुवि । तौ जातरोषौ दुर्धर्षावुत्पेततुररिंदमौ ॥ २९ ॥

स ताभ्या सहसोत्प्लुत्य विष्ठितो विमलेऽम्बरे । मुद्गराभ्यां महाबाहुर्वक्षस्यभिहतः कपिः ॥ ३० ॥
तयोर्वेगवतोर्वेगं निहत्य स महाबलः । निपपात पुनर्भूमौ सुपर्ण इव वेगितः ॥ ३१ ॥
स सालवृक्षमासाद्य समुत्पाट्य च वानरः । तावुभौ राक्षसौ वीरौ जघान पवनात्मजः ॥ ३२ ॥
ततस्तांस्त्रीन् हताञ्ज्ञात्वा वानरेण तरस्विना । अभिपेदे महावेगः प्रहस्य प्रघसो बली ॥ ३३ ॥
भासकर्णश्च संक्रुद्धः शूलमादाय वीर्यवान् । एकतः कपिशार्दूलं यशस्विनमवस्थितौ ॥ ३४ ॥

Having lost his chariot, whose axle and pole had been broken and (all) the eight horses mangled, Durdhara dropped down dead to the ground (28) Enraged to see him fallen flat to the ground, the notorious Virūpākṣa and Yūpākṣa, who were difficult to overcome and were capable of taming the enemy, sprang into the air. (29) Stationed in the cloudless sky, the aforesaid mighty-armed monkey (Hanumān) was struck by them in the chest all of a sudden with clubs even as they sprang into the air (30) Having foiled the onrush of the aforesaid two generals, who were full of impetuosity, Hanumān, who was endowed with extraordinary might and full of vehemence, swooped down on the earth again like Garuda (with beautiful feathers) (31) Reaching a sal tree and uprooting it, that monkey, sprung from the loins of the wind-god, struck down (with it) both those valiant ogres. (32) Finding all those three killed by the monkey—who was full of agility—and laughing heartily, the mighty Praghasa, who was endowed with extraordinary swiftness, arrived next, as also the powerful Bhāsakarna, highly enraged, taking a dart (in his hand) The two generals] stood on one side of the illustrious Hanumān (a tiger among monkeys). (33-34)

पट्टिशेन शिताग्रेण प्रघसः प्रत्यपोथयत् । भासकर्णश्च शूलेन राक्षसः कपिकुञ्जरम् ॥ ३५ ॥
स ताभ्या विक्षतैर्गात्रैरसृग्दिग्धतनूरुहः । अभवद् वानरः क्रुद्धो बालसूर्यसमप्रभः ॥ ३६ ॥
समुत्पाट्य गिरेः शृङ्गं समृगव्यालपादपम् ।
जघान हनुमान् वीरो राक्षसौ कपिकुञ्जरः । गिरिशृङ्गसुनिष्पिष्टौ तिलशस्तौ बभूवतुः ॥ ३७ ॥
ततस्तेष्ववसन्नेषु सेनापतिषु पञ्चसु । बलं तदवशेषं तु नाशयामास वानरः ॥ ३८ ॥
अश्वैरश्वान् गजैर्नागान् योधैर्योधान् रथै रथान् । स कपिर्नाशयामास सहस्राक्ष इवासुरान् ॥ ३९ ॥
हयैर्नागैस्तुरगैश्च भग्नाक्षैश्च महारथैः । हतैश्च राक्षसैर्भूमी रुद्धमार्गा समन्ततः ॥ ४० ॥
ततः कपिस्तान् ध्वजिनीपतीन् रणे निहत्य वीरान् सबलान् सवाहनान् ।
तथैव वीरः परिगृह्य तोरणं कृतक्षणः काल इव प्रजाक्षये ॥ ४१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्चत्वारिंशः सर्गः ॥ ४६ ॥

Praghasa pierced Hanumān (an elephant among monkeys) with a sharp-pointed spear, while the ogre Bhāsakarna attacked him with a dart (35) With his limbs lacerated by their blows and (the coat of) hair on his body smeared with blood, that monkey, who shone like the rising sun, waxed wroth (36) Breaking off the peak of a mountain including its beasts, snakes and trees, the heroic Hanumān, a (veritable) elephant among monkeys, struck (with it) the two ogres Utterly crushed under the mountain-peak, they were reduced to smithereens. (37) (All) those five generals having been killed, the monkey (Hanumān) now began to destroy the army which remained after them. (38) Like Indra (the thousand-eyed god) exterminating the demons, that monkey destroyed the horses by striking them with horses, the elephants

with elephants, the warriors with warriors and the chariots with chariots. (39) The earth had its pathways on all sides completely blocked with the horses, elephants and swift-footed horses as well as with the ogres who had been killed and the big chariots which had their axles broken (40) Having killed in combat those valiant generals along with their forces and vehicles and taking his stand likewise on the archway, the heroic monkey (Hanumān) now stood biding his time (for a further opportunity of showing his valour), like the Time-Spirit bent upon the destruction of created beings. (41)

Thus ends Canto Forty-six in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmiki, the work of a Ṛṣi and the oldest epic

सप्तचत्वारिंशः सर्गः

Canto XLVII

Prince Akṣa, son of Rāvaṇa, who came to meet Hanumān in combat, is killed.

सेनापतीन् पञ्च स तु प्रमापितान् हनूमता सानुचरान् सवाहनान् ।
निशम्य राजा समरोद्धतोन्मुखं कुमारमक्षं प्रसमैक्षताक्षम् ॥ १ ॥
स तस्य दृष्ट्यर्पणसम्प्रचोदितः प्रतापवान् काञ्चनचित्रकार्मुकः ।
समुत्पपाताथ सदस्युदीरितो द्विजातिमुख्यैर्हविषेव पावकः ॥ २ ॥
ततो महान् बालदिवाकरप्रभं प्रतप्तजाम्बूनदजालसंततम् ।
रथं समास्थाय ययौ स वीर्यवान् महाहरिं तं प्रति नैर्ऋतर्षभः ॥ ३ ॥
ततस्तपःसंग्रहसंचयार्जितं प्रतप्तजाम्बूनदजालचित्रितम् ।
पताकिनं रत्नविभूषितध्वजं मनोजवाष्टाश्ववरैः सुयोजितम् ॥ ४ ॥
सुरासुराधृष्यमसङ्गचारिणं तडित्प्रभं व्योमचरं समाहितम् ।
सतूणमष्टासिनिबद्धबन्धुरं यथाक्रमावेशितशक्तितोमरम् ॥ ५ ॥
विराजमानं प्रतिपूर्णवस्तुना सहेमदाम्ना शशिसूर्यवर्चसा ।
दिवाकराभं रथमास्थितस्ततः स निर्जगामामरतुल्यविक्रमः ॥ ६ ॥

Hearing of his five generals disposed of with their followers and vehicles (too) by Hanūmān, the king (Rāvana) for his part looked intently and inquisitively on Prince Aksa, who stood face to face (with him) and was violent in combat and inclined to fighting (1) Spurred on by his (mere) glance, the glorious prince, who was armed with a marvellous bow inlaid with gold, leapt up forthwith in the (royal) assembly like a flame fed with ghee by the foremost of Brahmans in a fire-sanctuary. (2) Mounting a chariot, effulgent as the rising sun and overlaid with a protective armour of highly refined gold, that eminent and powerful jewel among the ogres immediately marched against that mighty monkey (3) Mounted on that chariot,—which shone like the sun, (nay) which had been acquired through accumulated practice of austerities, had been rendered picturesque by a protective armour of highly refined gold and was decorated with small flags, which could be distinguished by a bejewelled ensign, was firmly yoked to eight excellent horses swift as thought, and was

unassailable by gods and demons (alike), which could move without any (solid) support and (as such) coursed through the air, flashing like lightning, was well fitted out and equipped with quivers, which looked charming with eight swords fastened to it (in the four quarters and the four intermediate points), in which javelins and lances had been placed in orderly array and which shone brightly with all war equipments strung together with a golden cord brilliant as the rays of the sun and the moon,—Prince Aksa, who vied with gods in prowess, presently sallied forth from that place (4—6)

स पूरयन् खं च मही च साचला तुरगमातङ्गमहारथस्वनैः ।
बलैः समेतैः सह तोरणस्थित समर्थमासीनमुपागमत् कपिम् ॥ ७ ॥
स त समासाद्य हरिं हरीक्षणो युगान्तकालाग्निमिव प्रजाक्षये ।
अवस्थित विस्मितजातसम्भ्रम समैक्षताक्षो बहुमानचक्षुषा ॥ ८ ॥
स तस्य वेग च कपेर्महात्मनः पराक्रम चारिषु रावणात्मजः ।
विचारयन् स्वं च बल महाबलो युगक्षये सूर्य इवाभिवर्धत ॥ ९ ॥
स जातमन्युः प्रसमीक्ष्य विक्रम स्थितः स्थिरः सयति दुर्निवारणम् ।
समाहितात्मा हनुमन्तमाहवे प्रचोदयामास शितैः शरैस्त्रिभिः ॥ १० ॥
ततः कपिं त प्रसमीक्ष्य गर्वितं जितश्रमं शत्रुपराजयोचितम् ।
अवैक्षताक्षः समुदीर्णमानस सबाणपाणिः प्रगृहीतकार्मुकः ॥ ११ ॥
स हेमनिष्काङ्गदचारुकुण्डलः समाससादाशुपराक्रमः कपिम् ।
तयोर्बभूवाप्रतिमः समागमः सुरासुराणामपि सम्भ्रमप्रदः ॥ १२ ॥

Nay, filling the firmament as well as the earth including its mountains with the cries of horses and elephants and the rattling of large chariots, Aksa along with the collected forces approached the powerful monkey stationed on the archway (7) Approaching the monkey, who stood ready for the annihilation of created beings (ogres) like the destructive fire raging at the time of universal dissolution, astonished (to see the prince, who was a mere boy before him, arrived to give battle to him) and struck with awe (to know that he was a son of the great Rāvana), the said Aksa, whose eyes resembled those of a lion, gazed on him with an eye full of great regard (8) Reflecting on the speed of that gigantic monkey as well as on his prowess with regard to his enemies as also on his own strength, that son of Rāvana, who was endowed with extraordinary might, swelled up in glory like the sun at the end of the world cycle (9) Enraged to observe his valour, he took his stand firmly and with a concentrated mind and provoked Hanumān, who was difficult to check in combat, to an encounter by piercing him with three whetted shafts. (10) Observing that monkey full of pride inasmuch as he had conquered fatigue, was capable of vanquishing his enemies and whose zeal (for fighting) had grown (as a result of his repeated triumphs over his enemies), and firmly seizing his bow, Prince Aksa, arrow in hand, gazed on him (11) Adorned with an ornament for the breast, a pair of armlets and charming ear-rings, (all) made of gold, Aksa of fiery spirit met the monkey at close quarters and an encounter took place between them, which was without a parallel and struck awe even in gods and demons. (12)

ररास भूमिर्न तताप भानुमान् ववौ न वायुः प्रचचाल चाचलः ।
कपेः कुमारस्य च वीर्यसयुग ननाद च द्यौरुदधिश्च चुक्षुभे ॥ १३ ॥

स तस्य वीरः सुमुखान् पतत्रिणः सुवर्णपुङ्खान् सविषानिवोरगान् ।
समाधिसयोगविमोक्षतत्त्वविच्छरानथ त्रीन् कपिमूर्ध्न्यताडयत् ॥ १४ ॥
स तैः शरैर्मूर्ध्नि सम निपातितैः क्षरन्नसृग्दिग्धविवृत्तनेत्रः ।
नवोदितादित्यनिभः शरांशुमान् व्यराजतादित्य इवांशुमालिकः ॥ १५ ॥
ततः प्लवङ्गाधिपमन्त्रिसत्तमः समीक्ष्य तं राजवरात्मज रणे ।
उदग्रचित्रायुधचित्रकार्मुकं जहर्ष चापूर्यत चाहवोन्मुखः ॥ १६ ॥
स मन्दराग्रस्थ इवांशुमाली विवृद्धकोपो बलवीर्यसवृतः ।
कुमारमक्ष सबल सवाहन ददाह नेत्राग्निमरीचिभिस्तदा ॥ १७ ॥
ततः स बाणासनशक्रकार्मुकः शरप्रवर्षो युधि राक्षसाम्बुदः ।
शरान् मुमोचाशु हरीश्वराचले बलाहको वृष्टिमिवाचलोत्तमे ॥ १८ ॥

Witnessing the mighty contest between the monkey and the prince, the earth shrieked (in agony under their heavy footfalls), the sun did not shine brightly, the wind ceased to blow, the mountain (Trikūta on which the city of Lankā stood) shook, the firmament rang and the sea too was convulsed. (13) That hero, who correctly knew how to fix his gaze on the target, to fit a shaft (to the bow) and to loose it, forthwith dug into the monkey's head three winged shafts with lovely heads and golden feathers, which resembled venomous serpents. (14) Discharging blood from his wounds caused by those shafts simultaneously dug into his head (by Akṣa), and bathed in it and (thereby) looking like the newly risen sun, his eyes rolling rapidly (through indignation), Hanumān shone brightly like the sun, surrounded by a circle of rays, having the arrows (transfixed into his forehead) for its rays (15) Hanumān (the foremost of ministers of the suzerain lord of monkeys) now rejoiced and grew in size on perceiving that offspring of Rāvana (the foremost of kings) with his marvellous weapons and picturesque bow raised upward on the field of battle, inclined as he was to fighting (16) Infuriated and full of strength and virility, Hanumān, who resembled the sun appearing on a peak of Mount Mandara, began at that moment to burn Prince Akṣa along with his forces and vehicles by the rays of fire emanating from his eyes (17) Bearing a rainbow in the shape of a bow and pouring a shower of arrows on the field of battle, the cloud in the form of the ogre (Akṣa) began to discharge arrows rapidly on the mountain in the shape of Hanumān (a leader of monkeys) even as a cloud would pour a shower on the foremost of mountains. (18)

कपिस्ततस्तं रणचण्डविक्रम प्रवृद्धतेजोबलवीर्यसायकम् ।
कुमारमक्ष प्रसमीक्ष्य संयुगे ननाद हर्षाद् घनतुल्यनिःस्वनः ॥ १९ ॥
स बालभावाद् युधि वीर्यदर्पितः प्रवृद्धमन्युः क्षतजोपमेक्षणः ।
समाससादाप्रतिम रणे कपिं गजो महाकूपमिवावृत तृणैः ॥ २० ॥
स तेन बाणैः प्रसभं निपातितैश्चकार नादं घननादनिःस्वनः ।
समुत्सहेनाशु नभः समारुजन् भुजोरुविक्षेपणघोरदर्शनः ॥ २१ ॥
तमुत्पतन्तं समभिद्रवद् बली स राक्षसाना प्रवरः प्रतापवान् ।
रथी रथश्रेष्ठतरः किरञ्छरैः पयोधरः शैलमिवाश्मवृष्टिभिः ॥ २२ ॥

स ताञ्छरांस्तस्य हरिर्विमोक्षयश्चचार वीरः पथि वायुसेविते ।
शरान्तरे मारुतवद् विनिष्पतन् मनोजवः सयति भीमविक्रमः ॥ २३ ॥
तमात्तबाणासनमाहवोन्मुखं खमास्तृणन्तं विविधैः शरोत्तमैः ।
अवैक्षताक्षं बहुमानचक्षुषा जगाम चिन्ता स च मारुतात्मजः ॥ २४ ॥
ततः शरैर्भिन्नभुजान्तरः कपिः कुमारवर्येण महात्मना नदन् ।
महाभुजः कर्मविशेषतत्त्वविद् विचिन्तयामास रणे पराक्रमम् ॥ २५ ॥

Observing on the field of battle the aforesaid Prince Aksa, whose prowess was formidable in combat, (nay,) whose energy, strength, prowess and force of arrows had considerably grown, the monkey thereupon shouted in (sheer) joy, his roar resembling a clap of thunder (19) Proud of his valour on the field of battle as a result of ignorance (characteristic of children), and with blood-shot eyes, his fury having grown beyond measure, Aksa approached the monkey, who had no rival in combat, (even) as an elephant would approach a big well covered with grass. (20) Struck with arrows loosed with violence by Aksa, Hanumān forthwith shouted with great vigour in a voice resembling thunder, rending the air (as it were) and assuming a terrible aspect by stretching out his arms and thighs (21) Mounted on a chariot, the mighty and glorious Aksa, the most distinguished of ogres and the most eminent of car-warriors, closely followed Hanumān (even) as the latter sprang into the air, covering him with shafts (even) as a cloud would cover a mountain with showers of hailstones (22) Darting like the wind between the arrows and thereby escaping those arrows of Aksa, the heroic monkey, Hanumān, who was swift as thought and exhibited terrible prowess on the field of battle, began to range the path of the air (23) The said offspring of the wind-god regarded with an eye full of great esteem Aksa,—who, having seized his bow, was covering the sky with various excellent arrows, keen as he was for an encounter,—and became thoughtful. (24) Roaring, when pierced in the breast with shafts by the high-minded Aksa, (the foremost of princes), the mighty-armed Hanumān, who knew how to act under particular circumstances, reflected (on the following lines) on the prowess of Aksa on the field of battle (25)

अबालवद् बालदिवाकरप्रभः करोत्यय कर्म महन्महाबलः ।
न चास्य सर्वाहवकर्मशालिनः प्रमापणे मे मतिरत्र जायते ॥ २६ ॥
अय महात्मा च महांश्च वीर्यतः समाहितश्चातिसहश्च सयुगे ।
असशयं कर्मगुणोदयादय सनागयक्षैर्मुनिभिश्च पूजितः ॥ २७ ॥
पराक्रमोत्साहविवृद्धमानसः समीक्षते मा प्रमुखोऽग्रतः स्थितः ।
पराक्रमो ह्यस्य मनांसि कम्पयेत् सुरासुराणामपि शीघ्रकारिणः ॥ २८ ॥
न खल्वयं नाभिभवेदुपेक्षितः पराक्रमो ह्यस्य रणे विवर्धते ।
प्रमापण ह्यस्य ममाद्य रोचते न वर्धमानोऽग्निरुपेक्षितु क्षमः ॥ २९ ॥

"Endowed with extraordinary might and possessing the splendour of the rising sun, this boy is accomplishing great deeds unlike a boy. Nor do I feel inclined to kill on this occasion this youth, who is distinguished in all acts of warfare (26) This prince is high-souled and also eminent in valour, nay, he is

circumspect and extremely enduring in combat and is adored (even) by hermits including Nāgas and Yakṣas due to exaltation of his deeds and virtues (27) Standing in the van as the leader, reassured as he is by prowess and strength of will, he looks me straight in the eyes Surely the valour of this warrior, who is quick of action, would shake the mind even of gods and demons (28) If disregarded, he would undoubtedly get the better of me, for his prowess grows in combat. Putting an end to him, therefore, now finds favour with me A spreading fire is not worth neglecting" (29)

इति प्रवेग तु परस्य तर्कयन् स्वकर्मयोगं च विधाय वीर्यवान् ।
चकार वेग तु महाबलस्तदा मतिं च चक्रेऽस्य वधे तदानीम् ॥ ३० ॥
स तस्य तानष्ट वरान् महाहयान् समाहितान् भारसहान् विवर्तने ।
जघान वीरः पथि वायुसेविते तलप्रहारैः पवनात्मजः कपिः ॥ ३१ ॥
ततस्तलेनाभिहतो महारथः स तस्य पिङ्गाधिपमन्त्रिनिर्जितः ।
स भग्ननीडः परिवृत्तकूबरः पपात भूमौ हतवाजिरम्बरात् ॥ ३२ ॥
स त परित्यज्य महारथो रथ सकार्मुकः खड्गधरः खमुत्पतन् ।
ततोऽभियोगादृषिरुग्रवीर्यवान् विहाय देह मरुतामिवालयम् ॥ ३३ ॥

Pondering thus the tremendous speed of the enemy and determining the course of his own action, the powerful Hanumān for his part, who was endowed with extraordinary might, made up his mind to kill him without delay and increased his momentum (for that purpose). (30) Coursing through the path of the air, that valiant monkey, sprung from the loins of the wind-god, killed with the blows of his palm Akṣa's well-known eight big horses, trained in turning (quickly) to the right and left and capable of enduring the burden of the chariot (31) Overpowered by the counsellor of Sugrīva (the suzerain lord of monkeys), (nay) struck (by him) with his palm, that well-known huge chariot of Akṣa, which had its interior broken, its pole overturned and horses (already) killed, thereupon fell to the earth from the sky (32) Bounding into the air with his bow and sword, having abandoned that chariot, that great car-warrior now looked like a Ṛṣi (the seer of a Vedic Mantra), possessing tremendous power, ascending to the realm of gods on quitting his body through practice of yoga. (33)

कपिस्ततस्त विचरन्तमम्बरे पतत्रिराजानिलसिद्धसेविते ।
समेत्य त मारुतवेगविक्रमः क्रमेण जग्राह च पादयोर्दृढम् ॥ ३४ ॥
स त समाविध्य सहस्रशः कपिर्महोरग गृह्य इवाण्डजेश्वरः ।
मुमोच वेगात् पितृतुल्यविक्रमो महीतले संयति वानरोत्तमः ॥ ३५ ॥
स भग्नबाहूरुकटीपयोधरः क्षरन्नसृङ्निर्मथितास्थिलोचनः ।
सम्भिन्नसधिः प्रविकीर्णबन्धनो हतः क्षितौ वायुसुतेन राक्षसः ॥ ३६ ॥
महाकपिर्भूमितले निपीड्य तं चकार रक्षोऽधिपतेर्महद्भयम् ।
महर्षिभिश्चक्रचरैः समागतैः समेत्य भूतैश्च सयक्षपन्नगैः ।
सुरैश्च सेन्द्रैर्भृशजातविस्मयैर्हते कुमारे स कपिर्निरीक्षितः ॥ ३७ ॥
निहत्य त वज्रिसुतोपम रणे कुमारमक्षं क्षतजोपमेक्षणम् ।
तदेव वीरोऽभिजगाम तोरणं कृतक्षणः काल इव प्रजाक्षये ॥ ३८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तचत्वारिंश सर्ग. ॥ ४७ ॥

Meeting the prince, ranging through the heavens, frequented by Garuda (the king of birds), the wind-god and the Siddhas, the monkey, who was endowed with the speed and prowess of the wind-god, caught him firmly by the legs one after the other. (34) Catching hold of him (even) as Garuda (the king of birds) would seize a huge serpent, and spinning him round thousands of times, the said monkey, a jewel among monkeys, whose prowess equalled that of his father (the wind-god), dashed him violently to the battle-ground on the earth (35) Killed by Hanumān (son of the wind-god), that ogre fell to the ground, dripping with blood, his arms, thighs, waist and chest fractured, bones and eyes crushed, joints dislocated and sinews shattered (36) Having dashed him to the earth's surface, the huge monkey struck terror into Rāvana (the suzerain lord of ogres). Nay, on the prince having been killed, that monkey was gazed on by eminent Ṛsis ranging the stellar sphere, who had gathered together in a body (to witness the conflict) along with genii, accompanied by Yaksas and Nāgas, as also by gods including Indra (their ruler), who were greatly astonished (at the feat) (37) Having dispatched the notorious Prince Aksa, who vied with Jayanta (Indra's son), and was distinguished by bloodshot eyes on the field of battle, the hero sought the same archway, biding time (for a further opportunity to destroy ogres) even like the Time-Spirit bent on the destruction of created beings (38)

Thus ends Canto Forty-seven in the Sundarakānda of the glorious Rāmāyana of Vālmiki, the work of a Rsi and the oldest epic

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अष्टचत्वारिंशः सर्गः

Canto XLVIII

Dispatched by Rāvaṇa, Indrajit (Rāvaṇa's eldest son) marches against Hanumān. On his shafts being rendered ineffective by Hanumān through his extreme agility, Indrajit takes him captive by discharging the unfailing missile presided over by Brahmā (the creator). Even though capable of rendering it useless, Hanumān yields to its influence, eager as he was to meet Rāvaṇa, to whose presence he is led by his son.

ततस्तु रक्षोऽधिपतिर्महात्मा हनूमताक्षे निहते कुमारे ।
मनः समाधाय स देवकल्प समादिदेशेन्द्रजितं सरोषः ॥ १ ॥
त्वमस्त्रविच्छस्त्रभृता वरिष्ठः सुरासुराणामपि शोकदाता ।
सुरेषु सेन्द्रेषु च दृष्टकर्मा पितामहाराधनसंचितास्त्रः ॥ २ ॥
त्वदस्त्रबलमासाद्य ससुराः समरुद्गणाः । न शेकुः समरे स्थातुं सुरेश्वरसमाश्रिताः ॥ ३ ॥
न कश्चित् त्रिषु लोकेषु सयुगेन गतश्रमः ।
भुजवीर्याभिगुप्तश्च तपसा चाभिरक्षितः । देशकालप्रधानश्च त्वमेव मतिसत्तमः ॥ ४ ॥
न तेऽस्त्यशक्यं समरेषु कर्मणा न तेऽस्त्यकार्यं मतिपूर्वमन्त्रणे ।
न सोऽस्ति कश्चित् त्रिषु संग्रहेषु न वेद यस्तेऽस्त्रबल बलं च ॥ ५ ॥

ममानुरूपं तपसो बलं च ते पराक्रमश्चास्त्रबलं च संयुगे ।
न त्वां समासाद्य रणावमर्दे मनः श्रमं गच्छति निश्चितार्थम् ॥ ६ ॥

Filled with rage on Prince Akṣa having been killed by Hanūmān, yet controlling his mind, the high-minded Rāvaṇa (the suzerain lord of ogres) for his part next commanded (his eldest son) Indrajit,* who vied with gods (as follows) :—(1) "Proficient in the use of mystic missiles and the foremost of those wielding arms, you cause grief even to the gods and the demons. Your exploits have been witnessed even against the gods including Indra (their ruler) and you have acquired proficiency in the use of mystic missiles by propitiating Brahmā (the grandfather of the entire creation, being the progenitor of Marīchi and others, the lords of creation). (2) Coming in conflict with the might of your missiles, none including gods and the company of the (forty-nine) wind-gods, dependent on Indra (the ruler of gods), could stand on the field of battle. (3) There is none in the three worlds (except you) who is free from fatigue (even) in combat. You are protected on all sides by the might of your arms and are (further) protected by virtue of askesis. Time and place are the main considerations with you, nay, you are the foremost (of all) in intelligence. (4) Nothing is incapable of achievement by means of your exploits in contests nor is there anything which cannot be accomplished by you after deliberation through your judgment. Nor is there anyone in the three worlds (which are acquired through individual action, virtuous or evil) who does not know the force of your missiles or your (own physical) strength. (5) The power of your austerities, nay, your prowess as well as the might of your missiles in combat is equal to mine. Finding you in the thick of fight, my mind does not give way to despair, being assured of victory. (6)

निहताः किंकराः सर्वे जम्बुमाली च राक्षसः । अमात्यपुत्रा वीराश्च पञ्च सेनाग्रगामिनः ॥ ७ ॥
बलानि सुसमृद्धानि साश्वनागरथानि च ।
सहोदरस्ते दयितः कुमारोऽक्षश्च सूदितः । न तु तेष्वेव मे सारो यस्त्वय्यरिनिषूदन ॥ ८ ॥
इदं च दृष्ट्वा निहतं महद् बलं कपेः प्रभावं च पराक्रमं च ।
त्वमात्मनश्चापि निरीक्ष्य सारं कुरुष्व वेगं स्वबलानुरूपम् ॥ ९ ॥
बलावमर्दस्त्वयि संनिकृष्टे यथा गते शाम्यति शान्तशत्रौ ।
तथा समीक्ष्यात्मबलं परं च समारभस्वास्त्रभृतां वरिष्ठ ॥ १० ॥
न वीर सेना गणशश्च्यवन्ति न वज्रमादाय विशालसारम् ।
न मारुतस्यास्ति गतिप्रमाणं न चाग्निकल्पः करणेन हन्तुम् ॥ ११ ॥
तमेवमर्थं प्रसमीक्ष्य सम्यक् स्वकर्मसाम्याद्धि समाहितात्मा ।
स्मरंश्च दिव्यं धनुषोऽस्य वीर्यं व्रजाक्षतं कर्म समारभस्व ॥ १२ ॥
न खल्वियं मतिश्रेष्ठ यत्त्वां सम्प्रेषयाम्यहम् । इयं च राजधर्माणां क्षत्रस्य च मतिर्मता ॥ १३ ॥
नानाशस्त्रेषु सङ्ग्रामे वैशारद्यमरिंदम । अवश्यमेव बोद्धव्यं काम्यश्च विजयो रणे ॥ १४ ॥

"All the Kiṅkaras have been destroyed as also the ogre Jambumālī. Even the (seven) heroic sons of my chief minister as well as the five generals have been

* So called because he had conquered Indra.

killed (7) Nay, forces fully equipped with strength and arms and accompanied by horses, elephants and chariots, as well as your beloved uterine brother, Prince Akṣa, have been destroyed The strength, however, which exists in me, O destroyer of foes, hinges on you alone, and did not hinge on them (8) Seeing this large army destroyed (by the monkey) and considering the power as well as the prowess of the monkey and weighing your own strength, exhibit your valour according to your might. (9) Fully weighing your own strength as well as of the enemy, exert yourself in such a way, O jewel among those employing missiles, that the (further) destruction of our army may stop the moment you, whose enemies have ceased, have arrived near Hanumān. (10) Forces should not be led by you (against the enemy), (for) they flee *en masse* (before a powerful enemy) or perish all together Nor should you march (against him) taking a weapon exceedingly sharp-edged and hard like the thunderbolt, (for) there is no limit to the strength of Hanumān (son of the wind-god) Nay, resembling fire (as he does), he cannot be destroyed by means of any weapon (11) Concluding what has been stated by me to be precisely true, and with your mind composed by the thought that success can be achieved by your own effort, nay, bearing in mind the wonderful potency of this bow, sally forth and duly proceed with your work (of subduing the enemy) intact (12) Indeed the thought is not well-advised that I should willingly send you (to face this danger), O darling of excellent judgment ! But (you know) this decision is in accord with the duties of a king and is approved by the warrior class (13) Proficiency in the various branches of learning (such as ethics, economics and political science) as well as in military operations should be acquired (by a king) and triumph in war should (also) be sought, O tamer of enemies !" (14)

ततः पितुस्तद् वचनं निशम्य प्रदक्षिणं दक्षसुतप्रभावः ।
चकार भर्तारमतित्वरेण रणाय वीरः प्रतिपन्नबुद्धिः ॥ १५ ॥
ततस्तैः स्वगणैरिष्टैरिन्द्रजित् प्रतिपूजितः । युद्धोद्धतकृतोत्साहः सङ्ग्रामं सम्प्रपद्यत ॥ १६ ॥
श्रीमान् पद्मविशालाक्षो राक्षसाधिपतेः सुतः । निर्जगाम महातेजाः समुद्र इव पर्वणि ॥ १७ ॥
स पक्षिराजोपमतुल्यवेगैर्व्यालैश्चतुर्भिः स तु तीक्ष्णदंष्ट्रैः ।
रथं समायुक्तमसह्यवेगः समारुरोहेन्द्रजिदिन्द्रकल्पः ॥ १८ ॥
स रथी धन्विनां श्रेष्ठः शस्त्रज्ञोऽस्त्रविदां वरः । रथेनाभिययौ क्षिप्रं हनूमान् यत्र सोऽभवत् ॥ १९ ॥
स तस्य रथनिर्घोषं ज्यास्वनं कार्मुकस्य च । निशम्य हरिवीरोऽसौ सम्प्रहृष्टतरोऽभवत् ॥ २० ॥
इन्द्रजिच्चापमादाय शितशल्यांश्च सायकान् । हनूमन्तमभिप्रेत्य जगाम रणपण्डितः ॥ २१ ॥

Hearing that exhortation of his father, the hero (Indrajit), who was powerful as a god (a son of Dakṣa*, a lord of created beings), who had made up his mind to seek the field of battle with all speed, then went round his lord clockwise (15) Honoured by some beloved people of his own class (present in the royal assembly), Indrajit, who was violent in combat

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* We read in the Viṣṇu-Purāṇa —

मनसा त्वेव भूतानि पूर्वं दक्षोऽसृजत्तथा । देवानृषीन् सगन्धर्वानुरगान् पक्षिणस्तथा ॥

"Of yore Dakṣa evolved with his mind alone created beings, *viz*, gods, and Ṛṣis along with Gandharvas, serpents and birds,"

and was full of martial ardour, proceeded towards the field of battle (16) The glorious son of Rāvana (the suzerain lord of ogres), who had eyes big as a lotus, and was endowed with extraordinary energy, rushed forth like a sea on a full-moon day (17) The notorious Indrajit of irresistible vigour, for his part who compared with Indra, duly ascended his chariot, yoked to four sharp-toothed tigers, vying with Garuda (in speed) and well-matched in swiftness. (18) That car-warrior, the foremost of bowmen, skilled in the use of weapons and a jewel among those proficient in the use of missiles, drove rapidly in his chariot to where the celebrated Hanūmān was. (19) That famous hero among the monkeys felt extremely rejoiced to hear the rattling of Indrajit's chariot and the twang of his bowstring (20) Taking his bow and sharp-pointed arrows, Indrajit, skilled in the art of warfare, proceeded towards Hanūmān (21)

तस्मिंस्ततः सयति जातहर्षे रणाय निर्गच्छति बाणपाणौ ।
दिशश्च सर्वाः कलुषा बभूवुर्मृगाश्च रौद्रा बहुधा विनेदुः ॥ २२ ॥
समागतास्तत्र तु नागयक्षा महर्षयश्चक्रचराश्च सिद्धाः ।
नभः समावृत्य च पक्षिसंघा विनेदुरुच्चैः परमप्रहृष्टाः ॥ २३ ॥
आयान्तं स रथ दृष्ट्वा तूर्णमिन्द्रध्वज कपिः । ननाद च महानादं व्यवर्धत च वेगवान् ॥ २४ ॥
इन्द्रजित् स रथं दिव्यमाश्रितश्चित्रकार्मुकः । धनुर्विस्फारयामास तडिदूर्जितनिःस्वनम् ॥ २५ ॥
ततः समेतावतितीक्ष्णवेगौ महाबलौ तौ रणनिर्विशङ्कौ ।
कपिश्च रक्षोऽधिपतेस्तनूजः सुरासुरेन्द्राविव बद्धवैरौ ॥ २६ ॥
स तस्य वीरस्य महारथस्य धनुष्मतः संयति सम्मतस्य ।
शरप्रवेग व्यहनत् प्रवृद्धश्चचार मार्गे पितुरप्रमेयः ॥ २७ ॥
ततः शरानायततीक्ष्णशल्यान् सुपत्रिणः काञ्चनचित्रपुङ्खान् ।
मुमोच वीरः परवीरहन्ता सुसततान् वज्रसमानवेगान् ॥ २८ ॥

Nay, as Indrajit sallied forth from that place for a contest, arrow in hand and full of passion for war, all the (four) quarters became gloomy and hideous beasts (such as jackals) began to howl in various ways (22) Thickly covering the sky, Nāgas and Yakṣas, eminent Ṛsis and Siddhas moving in multitudes, gathered there, and flocks of birds began to emit shrill cries, supremely rejoiced (as they were) (23) Perceiving the chariot bearing the standard of Indra (seized by him as a token of his having conquered Indra) coming rapidly (towards him), the aforesaid monkey, who was full of ardour, raised a great shout and grew to immense proportions (24) Seated in a celestial chariot, that conqueror of Indra, who was armed with a marvellous bow, stretched his bow, string, which emitted a harsh sound like that accompanying a stroke of lightning (25) Thereupon the two warriors, *viz*, the monkey (Hanumān) and Indrajit (son of the suzerain lord of ogres)—who were endowed with a fiery spirit and extraordinary might, were intrepid in war and had conceived confirmed hostility (towards each other) like Indra (the ruler of gods) and Bali (the ruler of demons), closed with each other. (26) Hanumān, who had grown to huge proportions and was unmeasurable in strength, wheeled about in the path of his father (the

wind-god) and evaded the extraordinary vehemence of the shafts of that valiant bowman (Indrajit), a great car-warrior highly esteemed on the field of battle (27) Thereupon the hero (Indrajit), the slayer of hostile warriors, began to discharge long and sharp-pointed beautifully-feathered arrows, provided with picturesque golden shafts, swift as lightning and loosed continuously (one after another) (28)

ततः स तत्स्यन्दननिःस्वनं च मृदङ्गभेरीपटहस्वनं च ।
विकृष्यमाणस्य च कार्मुकस्य निशम्य घोषं पुनरुत्पपात ॥ २९ ॥
शराणामन्तरेष्वाशु व्यावर्तत महाकपिः । हरिस्तस्याभिलक्ष्यस्य मोक्षयल्लक्ष्यसंग्रहम् ॥ ३० ॥
शराणामग्रतस्तस्य पुनः समभिवर्तत । प्रसार्य हस्तौ हनुमानुत्पपातानिलात्मजः ॥ ३१ ॥
तावुभौ वेगसम्पन्नौ रणकर्मविशारदौ । सर्वभूतमनोग्राहि चक्रतुर्युद्धमुत्तमम् ॥ ३२ ॥
हनूमतो वेद न राक्षसोऽन्तरं न मारुतिस्तस्य महात्मनोऽन्तरम् ।
परस्परं निर्विषहौ बभूवतुः समेत्य तौ देवसमानविक्रमौ ॥ ३३ ॥
ततस्तु लक्ष्ये स विहन्यमाने शरेष्वमोघेषु च सम्पतत्सु ।
जगाम चिन्तां महतीं महात्मा समाधिसंयोगसमाहितात्मा ॥ ३४ ॥
ततो मतिं राक्षसराजसूनुश्चकार तस्मिन् हरिवीरमुख्ये ।
अवध्यतां तस्य कपेः समीक्ष्य कथं निगच्छेदिति निग्रहार्थम् ॥ ३५ ॥

Hearing the rumbling of his chariot as well as the crash of wooden tomtoms, kettle-drums and war-drums (accompanying him) as also the sound of his bowstring being plucked, Hanumān forthwith sprang once more (29) Baffling the marksmanship of Indrajit, who was well-known for his hitting the target, Hanumān, the great monkey, swiftly wheeled about between the arrows (30) Hanumān, sprung from the loins of the wind-god, stood once more facing his arrows and (forthwith) leapt up stretching his arms (to escape his arrows) (31) Both the aforesaid warriors, who were richly endowed with swiftness and skilled in warfare, carried on an excellent fight, which captivated the mind of all created beings (32) The ogre found no opportunity to hit Hanumān nor did the son of the wind-god find any opportunity to catch hold of (and overpower) that high-minded ogre Closing with one another, the two warriors, who were equal in prowess to gods, grew unbearable to each other (33) Hanumān (who was the target of Indrajit's arrows) remaining unscathed, even though Indrajit's infallible shafts were raining on him, the high-minded ogre, whose mind was focussed on directing his arrows against his target, gave way to great anxiety (34) Realizing the fact of the monkey in question being incapable of being slain, Indrajit (son of the ruler of ogres) began to consider the question of capturing that leader of monkey heroes and thought how he could fall into bondage. (35)

ततः पैतामहं वीरः सोऽस्त्रमस्त्रविदां वरः । संदधे सुमहातेजास्तं हरिप्रवरं प्रति ॥ ३६ ॥
अवध्योऽयमिति ज्ञात्वा तमस्त्रेणास्त्रतत्त्ववित् । निजग्राह महाबाहुं मारुतात्मजमिन्द्रजित् ॥ ३७ ॥
तेन बद्धस्ततोऽस्त्रेण राक्षसेन स वानरः । अभवन्निर्विचेष्टश्च पपात च महीतले ॥ ३८ ॥
ततोऽथ बुद्ध्वा स तदस्त्रबन्धं प्रभोः प्रभावाद् विगताल्पवेगः ।
पितामहानुग्रहमात्मनश्च विचिन्तयामास हरिप्रवीरः ॥ ३९ ॥

ततः स्वायम्भुवैर्मन्त्रैर्ब्रह्मास्त्रं चाभिमन्त्रितम् । हनूमांश्चिन्तयामास वरदानं पितामहात् ॥ ४० ॥
न मेऽस्य बन्धस्य च शक्तिरस्ति विमोक्षणे लोकगुरोः प्रभावात् ।
इत्येवमेव विहितोऽस्त्रबन्धो मयाऽऽत्मयोनेरनुवर्तितव्यः ॥ ४१ ॥

Thereupon that hero, the foremost of those well-versed in the use of missiles, and endowed with exceptional energy, fitted to his bow the missile presided over by Brahmā (the creator), aiming it at that jewel among monkeys (36) Concluding that he was incapable of being killed (even with that missile), Indrajit, who knew how to use a missile correctly, bound that mighty-armed offspring of the wind-god by means of the missile (37) Bound by that ogre with the help of that missile, the aforesaid monkey became unconscious and fell to the ground (38) Realizing at once that he had been bound with the help of a missile presided over by Brahmā, and yet free from the least pain due to a boon granted by the latter, that pre-eminent hero among the monkeys considered it to be a favour done to him by Brahmā. (39) Recognizing it to be a missile presided over by Brahmā and consecrated by means of spells sacred to Brahmā (the self-born creator), Hanumān recalled a boon got by him from the grandfather of the entire creation (to the effect that he would be freed from its effect after an hour or so) (40) He said to himself "Due to the power of Brahmā (operating through the missile) the capacity to unloose this bondage does not lie in me Therefore the bondage through the missile presided over by Brahmā (the self-born creator), imposed on me (by Indrajit) as above must be borne by me" (41)

स वीर्यमस्त्रस्य कपिर्विचार्य पितामहानुग्रहमात्मनश्च ।
विमोक्षशक्तिं परिचिन्तयित्वा पितामहाज्ञामनुवर्तते स्म ॥ ४२ ॥
अस्त्रेणापि हि बद्धस्य भयं मम न जायते । पितामहमहेन्द्राभ्यां रक्षितस्यानिलेन च ॥ ४३ ॥
ग्रहणे चापि रक्षोभिर्महन्मे गुणदर्शनम् । राक्षसेन्द्रेण संवादस्तस्माद् गृह्णन्तु मां परे ॥ ४४ ॥
स निश्चितार्थः परवीरहन्ता समीक्ष्यकारी विनिवृत्तचेष्टः ।
परैः प्रसह्याभिगतैर्निगृह्य ननाद तैस्तैः परिभर्त्स्यमानः ॥ ४५ ॥
ततस्ते राक्षसा दृष्ट्वा विनिश्चेष्टमरिंदमम् । बबन्धुः शणवल्कैश्च द्रुमचीरैश्च संहतैः ॥ ४६ ॥
स रोचयामास परैश्च बन्धं प्रसह्य वीरैरभिगर्हणं च ।
कौतूहलान्मां यदि राक्षसेन्द्रो द्रष्टुं व्यवस्येदिति निश्चितार्थः ॥ ४७ ॥
स बद्धस्तेन वल्केन विमुक्तोऽस्त्रेण वीर्यवान् । अस्त्रबन्धः स चान्यं हि न बन्धमनुवर्तते ॥ ४८ ॥

Reflecting on the potency of the missile, the grace of Brahmā (the grandfather of the entire creation) enjoyed by him and pondering his capacity to undo it (which was going to descend on him after a while), Hanumān submitted to the ordinance of Brahmā (the grandfather of the entire creation) (42) He said to himself, "No fear is experienced by me even though I stand bound by means of a missile, protected as I am by Brahmā (the grandfather of the entire creation) and Indra (the ruler of gods) as well as by the wind-god (my own procreator) (43) I discern a great advantage, *viz*, the opportunity of a talk with Rāvana (the ruler of ogres), following from my capture at the hands of the ogres Therefore let my enemies seize me" (44) Being chided by different ogres, who had arrived near and forcibly caught hold of him, Hanumān, the

slayer of hostile heroes,—who acted after fully considering the pros and cons, had decided upon his course of action (as above) and had fully ceased from all movement (of body),—roared (as though in pain) (45) Seeing Hanumān (the tamer of his foes) bereft of (all) movement, the said ogres forthwith bound him with plaited cords of hemp and bark (46) He approved of his having been forcibly bound and reviled by the hostile warriors since, having decided to seek the presence of Rāvana, he felt sure that Rāvana (the ruler of ogres) might make an effort to see him out of curiosity (47) Bound with that rope, the powerful Hanumān was set free by the missile, for the bondage of that missile does not at all co-exist with another bondage (and leaves its victim) (48)

अथेन्द्रजित् तं द्रुमचीरबद्ध विचार्य वीरः कपिसत्तम तम् ।
विमुक्तमस्त्रेण जगाम चिन्तामन्येन बद्धोऽप्यनुवर्ततेऽस्त्रम् ॥ ४९ ॥
अहो महत् कर्म कृत निरर्थं न राक्षसैर्मन्त्रगतिर्विमृष्टा ।
पुनश्च नास्त्रे विहतेऽस्त्रमन्यत् प्रवर्तते सशयिताः स्म सर्वे ॥ ५० ॥
अस्त्रेण हनुमान् मुक्तो नात्मानमवबुध्यते । कृष्यमाणस्तु रक्षोभिस्तैश्च बन्धैर्निपीडितः ॥ ५१ ॥
हन्यमानस्ततः क्रूरै राक्षसैः कालमुष्टिभिः । समीप राक्षसेन्द्रस्य प्राकृष्यत स वानरः ॥ ५२ ॥
अथेन्द्रजित् त प्रसमीक्ष्य मुक्तमस्त्रेण बद्ध द्रुमचीरसूत्रैः ।
व्यदर्शयत् तत्र महाबल त हरिप्रवीरं सगणाय राज्ञे ॥ ५३ ॥
त मत्तमिव मातङ्गं बद्ध कपिवरोत्तमम् । राक्षसा राक्षसेन्द्राय रावणाय न्यवेदयन् ॥ ५४ ॥
कोऽयं कस्य कुतो वापि किं कार्यं कोऽभ्युपाश्रयः । इति राक्षसवीराणा दृष्ट्वा सजज्ञिरे कथाः ॥ ५५ ॥
हन्यता दह्यता वापि भक्ष्यतामिति चापरे । राक्षसास्तत्र सक्रुद्धाः परस्परमथाब्रुवन् ॥ ५६ ॥

Recognizing that jewel among the monkeys, who had (now) been bound with (a rope made of) the bark of trees, as having been set free by the missile, Indrajit now became thoughtful when he saw that, even though bound with other means, the monkey was behaving as if he was (still) bound with the missile He said to himself, "Oh, my great exploit (in the form of taking this monkey captive) has been rendered futile by the ogres, by whom the mode of operation of the mystic formula (by which this missile is controlled) was (surely) not taken into consideration. Once the missile has been rendered ineffective, another round of the missile cannot be operative again, and (thus) we have all been placed in a predicament" (49-50) Even though set free by the missile, Hanumān did not reveal himself as aware of this fact, while being dragged by the ogres and held fast with earthly cords (51) Being struck by cruel ogres with their severe fists, the aforesaid monkey was dragged violently to the presence of Rāvana (the ruler of ogres) (52) Vividly perceiving that eminent hero among the monkeys, who was endowed with extraordinary might, set free by the missile and bound with cords of bark (alone), Indrajit now presented him in the court before the king (Rāvana) surrounded by his courtiers (53) The ogres announced to Rāvana, the ruler of ogres, (the presence of) that jewel among the foremost of monkeys, who stood bound like an elephant in rut (54) "Who is this being ? Whose son or servant is he ? Where has he come from ? What is his mission and who is his supporter ?" So went round the inquiries of the ogre heroes on seeing Hanumān. (55) Nay, highly enraged,

other ogres on the spot forthwith said to one another, "Let the monkey be killed, roasted (alive) or even devoured" (56)

अतीत्य मार्गं सहसा महात्मा स तत्र रक्षोऽधिपपादमूले ।
ददर्श राज्ञः परिचारवृद्धान् गृहं महारत्नविभूषितं च ॥ ५७ ॥
स ददर्श महातेजा रावणः कपिसत्तमम् । रक्षोभिर्विकृताकारैः कृष्यमाणमितस्ततः ॥ ५८ ॥
राक्षसाधिपतिं चापि ददर्श कपिसत्तमः । तेजोबलसमायुक्तं तपन्तमिव भास्करम् ॥ ५९ ॥
स रोषसंवर्तितताम्रदृष्टिर्दशाननस्तं कपिमन्ववेक्ष्य ।
अथोपविष्टान् कुलशीलवृद्धान् समादिशत् तं प्रति मुख्यमन्त्रीन् ॥ ६० ॥
यथाक्रमं तैः स कपिश्च पृष्टः कार्यार्थमर्थस्य च मूलमादौ ।
निवेदयामास हरीश्वरस्य दूतः सकाशादहमागतोऽस्मि ॥ ६१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टचत्वारिंशः सर्गः ॥ ४८ ॥

Having covered the way, that exalted soul (Hanumān) beheld all of a sudden on that spot elderly attendants of the king seated at the feet of Rāvana (the suzerain lord of ogres), as well as his assembly hall richly decorated with precious jewels (57) The notorious Rāvana (too), who was endowed with extraordinary energy, saw Hanumān (the foremost of monkeys) being dragged hither and thither by ogres of ugly aspect (58) Hanumān (the foremost of monkeys) too beheld Rāvana (the suzerain lord of ogres), richly endowed with energy and strength and resembling the blazing sun (59) Looking unwinkingly and intently on the aforesaid monkey, his coppery eyes rolling rapidly through rage, that ten-headed monster forthwith commanded his chief counsellors seated in their due place there, who were distinguished for their lineage and character, to interrogate him. (60) Questioned by them in succession as to the work (he had taken upon himself), the motive (by which he was actuated) and the ultimate aim (with which he had come), that monkey said at the outset "I am a messenger arrived from the presence of Sugrīva (the lord of monkeys)" (61)

Thus ends Canto Forty-eight in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

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एकोनपञ्चाशः सर्गः

Canto XLIX

Wonderstruck to behold the splendour and glory of Rāvaṇa, Hanuman believes that he could even rule over heaven but for his gross unrighteousness, which dragged him down.

ततः स कर्मणा तस्य विस्मितो भीमविक्रमः । हनूमान् क्रोधताम्राक्षो रक्षोऽधिपमवैक्षत ॥ १ ॥
भ्राजमानं महार्हेण काञ्चनेन विराजता । मुक्ताजालवृतेनाथ मुकुटेन महाद्युतिम् ॥ २ ॥
वज्रसंयोगसंयुक्तैर्महार्हमणिविग्रहैः । हैमैराभरणैश्चित्रैर्मनसेव प्रकल्पितैः ॥ ३ ॥
महार्हक्षौमसंवीतं रक्तचन्दनरूषितम् । स्वनुलिप्तं विचित्राभिर्विविधाभिश्च भक्तिभिः ॥ ४ ॥

विचित्रं दर्शनीयैश्च रक्ताक्षैर्भीमदर्शनैः । दीप्ततीक्ष्णमहादंष्ट्रं प्रलम्बं दशनच्छदैः ॥ ५ ॥
शिरोभिर्दशभिर्वीरो भ्राजमानं महौजसम् । नानाव्यालसमाकीर्णैः शिखरैरिव मन्दरम् ॥ ६ ॥
नीलाञ्जनचयप्रख्यं हारेणोरसि राजता । पूर्णचन्द्राभवक्त्रेण सबालार्कमिवाम्बुदम् ॥ ७ ॥
बाहुभिर्बद्धकेयूरैश्चन्दनोत्तमरूषितैः । भ्राजमानाङ्गदैर्भीमैः पञ्चशीर्षैरिवोरगैः ॥ ८ ॥
महति स्फाटिके चित्रे रत्नसंयोगचित्रिते । उत्तमास्तरणास्तीर्णे सूपविष्टं वरासने ॥ ९ ॥
अलंकृताभिरत्यर्थं प्रमदाभिः समन्ततः । वालव्यजनहस्ताभिरारात्समुपसेवितम् ॥ १० ॥
दुर्धरेण प्रहस्तेन महापार्श्वेन रक्षसा । मन्त्रिभिर्मन्त्रतत्त्वज्ञैर्निकुम्भेन च मन्त्रिणा ॥ ११ ॥
उपोपविष्टं रक्षोभिश्चतुर्भिर्बलदर्पितम् । कृत्स्नं परिवृतं लोकं चतुर्भिरिव सागरैः ॥ १२ ॥
मन्त्रिभिर्मन्त्रतत्त्वज्ञैरन्यैश्च शुभदर्शिभिः । आश्वास्यमानं सचिवैः सुरैरिव सुरेश्वरम् ॥ १३ ॥
अपश्यद् राक्षसपतिं हनूमानतितेजसम् । वेष्टितं मेरुशिखरे सतोयमिव तोयदम् ॥ १४ ॥

Astonished at the feat of Indrajit (resulting in his own capture and his being dragged to the presence of Rāvana) and his eyes turned coppery through rage (at the thought of his atrocious deed in the form of Sītā's abduction), that heroic Hanumān of redoubtable prowess looked on Rāvaṇa (the suzerain lord of ogres), who, though endowed with extraordinary splendour, shone (further) with a glittering and precious diadem of gold encircled with strings of pearls, as well as with lovely gold ornaments inlaid with diamonds and studded with costly gems, which appeared as though evolved with the mind, who was attired in valuable silk and daubed with red sandal-paste and painted with various peculiar designs, who looked wonderful with his (twenty) terrible-looking, yet shapely ruddy eyes, had brilliant sharp enormous teeth and protruding lips, who was endowed with extraordinary strength and shone brightly with his ten heads as Mount Mandara with its peaks infested with snakes of every variety, who was graced with a pearl necklace casting its splendour on his bosom and who not only looked like a mass of blue antimony but with his countenance shining like the full moon also presented the appearance of a cloud illumined by the rising sun, who was distinguished by (twenty) terrible arms adorned with Keyūras (a kind of jewel), smeared with excellent sandal-paste and decked with shining Angadas (another ornament) and looking like (as many) five-hooded serpents (with their fingers appearing like hoods), who was comfortably seated on a big, wonderful and excellent throne of crystal, rendered picturesque by being inlaid with jewels and overspread with an exquisite covering, who was duly waited upon at close quarters on all sides by young women sumptuously adorned, whisk in hand, who was proud of his might and had four counsellors—(all) belonging to the ogre race, who knew the secret of good counsel, *viz*, Durdhara, Prahasta, the ogre Mahāpārśva and the counsellor Nikumbha, seated by his side, and looked like the entire terrestrial globe (in miniature) enclosed by the four oceans (in the quarters), and who was being reassured by counsellors knowing the secret of good counsel and other ministers wishing well of him, (even) as Indra (the ruler of gods) is reassured by gods. (1—13) Hanūmān (thus) saw Rāvana (the ruler of ogres), who was endowed with surpassing energy, resembling a cloud laden with moisture and perched on a peak of Mount Meru. (14)

स तैः सम्पीड्यमानोऽपि रक्षोभिर्भीमविक्रमैः । विस्मयं परमं गत्वा रक्षोऽधिपमवैक्षत ॥ १५ ॥

भ्राजमानं ततो दृष्ट्वा हनुमान् राक्षसेश्वरम् । मनसा चिन्तयामास तेजसा तस्य मोहितः ॥ १६ ॥
अहो रूपमहो धैर्यमहो सत्त्वमहो द्युतिः । अहो राक्षसराजस्य सर्वलक्षणयुक्तता ॥ १७ ॥
यद्यधर्मो न बलवान् स्यादयं राक्षसेश्वरः । स्यादयं सुरलोकस्य सशक्रस्यापि रक्षिता ॥ १८ ॥
अस्य क्रूरैर्नृशंसैश्च कर्मभिर्लोककुत्सितैः । सर्वे बिभ्यति खल्वस्माल्लोकाः सामरदानवाः ॥ १९ ॥
अयं ह्युत्सहते क्रुद्धः कर्तुमेकार्णवं जगत् ।
इति चिन्तां बहुविधामकरोन्मतिमान् कपिः । दृष्ट्वा राक्षसराजस्य प्रभावममितौजसः ॥ २० ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनपञ्चाशः सर्गः ॥ ४९ ॥

Experiencing supreme wonder, even though greatly oppressed by those ogres of terrible prowess, Hanumān looked intently on Rāvana, (the suzerain lord of ogres). (15) Dazzled by his magnificence on seeing Rāvana (the king of ogres) shining brightly, Hanumān thought in his mind as follows :—(16) "What charm, what presence of mind, what courage, what splendour and what combination of all auspicious bodily marks is present in the king of ogres! (17) Had this mighty lord of ogres not been antagonistic to virtue, he would have proved to be a protector of the realm of gods including Indra (the ruler of gods). (18) Due to his cruel and ruthless deeds condemned by the world all people including gods and demons remain actually afraid of him. (19) If enraged, he can really turn the world into one ocean." Perceiving the glory of Rāvana (the king of ogres), who was endowed with extraordinary might, the sagacious monkey (Hanumān) indulged in such diverse thoughts. (20)

Thus ends Canto Forty-nine in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic



पञ्चाशः सर्गः

Canto L

Commanded by Rāvaṇa, Prahasta inquires of Hanumān as to who he was as also his motive in devastating the royal pleasance and killing the ogres. In reply Hanumān says that he destroyed the grove in order that he might be taken captive and dragged to the presence of Rāvaṇa, whom he was eager to see, and was compelled in self-defence to kill those who stood in his way. In the end he declares himself to be a messenger of Śrī Rāma and adds that, though proof against the missile presided over by Brahmā, he submitted to its influence only in order to be able to see Rāvaṇa.

तमुद्वीक्ष्य महाबाहुः पिङ्गाक्षं पुरतः स्थितम् । रोषेण महताऽऽविष्टो रावणो लोकरावणः ॥ १ ॥
शङ्काहतात्मा दध्यौ स कपीन्द्रं तेजसा वृतम् । किमेष भगवान् नन्दी भवेत् साक्षादिहागतः ॥ २ ॥

येन शप्तोऽस्मि कैलासे मया प्रहसिते पुरा । सोऽयं वानरमूर्तिः स्यात्किंस्विद् बाणोऽपि वासुरः ॥ ३ ॥
स राजा रोषताम्राक्षः प्रहस्तं मन्त्रिसत्तमम् । कालयुक्तमुवाचेदं वचो विपुलमर्थवत् ॥ ४ ॥
दुरात्मा पृच्छ्यतामेष कुतः किं वास्य कारणम् । वनभङ्गे च कोऽस्यार्थो राक्षसानां च तर्जने ॥ ५ ॥
मत्पुरीमप्रधृष्यां वै गमने किं प्रयोजनम् । आयोधने वा किं कार्यं पृच्छ्यतामेष दुर्मतिः ॥ ६ ॥

The mighty-armed Rāvana, who made people cry (in distress wherever he went), was seized with violent rage to behold that monkey (*lit*., a tawny-eyed one) before him. (1) His mind overcome with apprehension, he speculated as follows with regard to Hanumān (a leader of monkeys), who was invested with glory —"Is it the glorious Nandī (a leader of the attendants of Lord Śiva) who has come here in person, by whom I was formerly cursed on Mount Kailāsa (the abode of Lord Śiva) when he was mocked by me ? Or perhaps he may even be the celebrated demon Bāna (son of Bali) in the guise of a monkey " (2-3) His eyes bloodshot through anger, the aforesaid king (Rāvana) spoke to Prahasta, the foremost of his ministers, the following opportune, solemn and significant words —(4) "Let this evil-minded fellow be asked where he has come from, what is his motive (in coming here), nay, what was his object in destroying the grove as well as in threatening the ogres (5) Let this perverse fellow be asked what really is his purpose in actually coming over to my city, which cannot be taken by storm or what is his object in seeking an encounter (with our people)." (6)

रावणस्य वचः श्रुत्वा प्रहस्तो वाक्यमब्रवीत् । समाश्वसिहि भद्रं ते न भीः कार्या त्वया कपे ॥ ७ ॥
यदि तावत् त्वमिन्द्रेण प्रेषितो रावणालयम् । तत्त्वमाख्याहि मा ते भूद् भयं वानर मोक्ष्यसे ॥ ८ ॥
यदि वैश्रवणस्य त्वं यमस्य वरुणस्य च । चाररूपमिदं कृत्वा प्रविष्टो नः पुरीमिमाम् ॥ ९ ॥
विष्णुना प्रेषितो वापि दूतो विजयकाङ्क्षिणा । नहि ते वानरं तेजो रूपमात्रं तु वानरम् ॥ १० ॥
तत्त्वतः कथयस्वाद्य ततो वानर मोक्ष्यसे । अनृतं वदतश्चापि दुर्लभं तव जीवितम् ॥ ११ ॥
अथ वा यन्निमित्तस्ते प्रवेशो रावणालये ।

Hearing the command of Rāvana, Prahasta spoke (to Hanumān) as follows —"Take heart, O monkey ! May good betide you No fear need be entertained by you (7) If for that matter you have been sent to the abode of Rāvana by Indra, (pray) speak the truth, O monkey ! Let no fear haunt you. You shall be liberated (8) Tell us if you are a messenger of the god of riches (a son of Sage Viśravā), Yama (the god of retribution) or Varuna (the god of water) and have deeply penetrated into this city of ours, having assumed the disguise of a spy (9) Or tell me if you are an envoy dispatched by Visnu, who is longing for conquest Surely your prowess is not like that of a monkey, your form alone for that matter is that of a monkey (10) Correctly communicate this today Then you shall be set free, O monkey ! (On the other hand) it will be difficult for you to survive even if you tell a lie (11) Or simply let us know the motive of your penetrating deep into the abode of Rāvana."

एवमुक्तो हरिवरस्तदा रक्षोगणेश्वरम् ॥ १२ ॥
अब्रवीन्नास्मि शक्रस्य यमस्य वरुणस्य च । धनदेन न मे सख्यं विष्णुना नास्मि चोदितः ॥ १३ ॥
जातिरेव मम त्वेषा वानरोऽहमिहागतः । दर्शने राक्षसेन्द्रस्य तदिदं दुर्लभं मया ॥ १४ ॥

वनं राक्षसराजस्य दर्शनार्थे विनाशितम् । ततस्ते राक्षसाः प्राप्ता बलिनो युद्धकाङ्क्षिणः ॥ १५ ॥
रक्षणार्थं च देहस्य प्रतियुद्धा मया रणे । अस्त्रपाशैर्न शक्योऽहं बद्धुं देवासुरैरपि ॥ १६ ॥
पितामहादेष वरो ममापि हि समागतः । राजानं द्रष्टुकामेन मयास्त्रमनुवर्तितम् ॥ १७ ॥
विमुक्तोऽप्यहमस्त्रेण राक्षसैस्त्वभिवेदितः । केनचिद् रामकार्येण आगतोऽस्मि तवान्तिकम् ॥ १८ ॥
दूतोऽहमिति विज्ञाय राघवस्यामितौजसः । श्रूयतामेव वचनं मम पथ्यमिदं प्रभो ॥ १९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चाशः सर्गः ॥ ५० ॥

Interrogated in the foregoing words on that occasion, Hanumān (the foremost of monkeys) submitted (as follows) to Rāvana (the lord of ogre hordes)—"I am neither a messenger of Indra (the ruler of gods) nor of Yama nor of Varuna nor does my friendship exist with Kubera (the bestower of riches) nor have I been dispatched by Visnu (12-13) I am a monkey by my very birth and as a monkey (alone) have I come here for a sight of the king of ogres (Nay) this well-known and rare grove of the king of ogres has been laid waste by me (merely) for the sake of (obtaining) a sight of Rāvana (the king of ogres) Thereupon came those mighty ogres longing for an encounter, and in self-defence they were met by me on the field of battle. I am incapable of being bound with missiles and nooses even by gods and demons. (14—16) A boon (to this effect) has actually been won even by me from Brahmā (the progenitor even of the lords of creation) The missile was respected by me (only) because I longed to see the king (17) Though completely set free by the missile, I have been (brought and) announced to you as if I were still bound with the missile Spurred on by some mission of Śrī Rāma have I sought your presence (18) Recognizing the fact that I am an envoy of Śrī Rāma, who is endowed with limitless energy, let this salutary advice of mine be definitely listened to, O lord!" (19)

Thus ends Canto Fifty in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

एकपञ्चाशः सर्गः

Canto LI

Narrating the story of Śrī Rāma from the latter's entry into the forest to his own sight of Sītā being borne away by Rāvaṇa through the air over the Ṛṣyamūka mountain, and celebrating the glory of Śrī Rāma, Hanumān points out to Rāvaṇa that if he longed to survive he should restore Sītā to Śrī Rāma and that he should be prepared for the worst if on the other hand he chose not to part with her.

तं समीक्ष्य महासत्त्वं सत्त्ववान् हरिसत्तमः । वाक्यमर्थवदव्यग्रस्तमुवाच दशाननम् ॥ १ ॥
अहं सुग्रीवसंदेशादिह प्राप्तस्तवान्तिके । राक्षसेश हरीशस्त्वा भ्राता कुशलमब्रवीत् ॥ २ ॥

भ्रातुः शृणु समादेशं सुग्रीवस्य महात्मनः । धर्मार्थसहितं वाक्यमिह चामुत्र च क्षमम् ॥ ३ ॥
राजा दशरथो नाम रथकुञ्जरवाजिमान् । पितेव बन्धुर्लोकस्य सुरेश्वरसमद्युतिः ॥ ४ ॥
ज्येष्ठस्तस्य महाबाहुः पुत्रः प्रियतरः प्रभुः । पितुर्निदेशान्निष्क्रान्तः प्रविष्टो दण्डकावनम् ॥ ५ ॥
लक्ष्मणेन सह भ्रात्रा सीतया सह भार्यया । रामो नाम महातेजा धर्म्यं पन्थानमाश्रितः ॥ ६ ॥
तस्य भार्या जनस्थाने भ्रष्टा सीतेति विश्रुता । वैदेहस्य सुता राज्ञो जनकस्य महात्मनः ॥ ७ ॥
मार्गमाणस्तु तां देवीं राजपुत्रः सहानुजः । ऋष्यमूकमनुप्राप्तः सुग्रीवेण च संगतः ॥ ८ ॥
तस्य तेन प्रतिज्ञातं सीतायाः परिमार्गणम् । सुग्रीवस्यापि रामेण हरिराज्यं निवेदितुम् ॥ ९ ॥

Looking intently on the notorious Rāvana (the ten-headed monster), who was endowed with extraordinary might, the mighty Hanumān (the foremost of monkeys) coolly made to him the following submission, pregnant with meaning :—(1) 'Carrying a message from Sugrīva I have sought your presence here Sugrīva (the lord of monkeys), who is (like) a brother to you (being your well-wisher) has inquired after your welfare, O lord of ogres ! (2) (Now) hear the message of your brother, the high-souled Sugrīva, consisting of the following advice, conformable to piety and earthly gain, and conducive to good in this as well as in the other world (3) There was a king, Daśaratha by name, who owned chariots, elephants and horses, (nay) who was a befriender of the people like a father and equalled Indra in splendour. (4) His mighty-armed, powerful and exceedingly beloved eldest son, Śrī Rāma by name, who is endowed with extraordinary energy and abides in the path of virtue, went out on exile in obedience to the command of his father, and penetrated deep into the Dandaka forest along with his (half-) brother, Laksmana, and his wife, Sītā (5-6) His consort, well-known by the name of Sītā, daughter of the high-souled Janaka, king of the Videha territory, got lost in Janasthāna (7) Seeking for the said godlike lady, the prince, accompanied by his younger (half-) brother (Laksmana), reached Mount Ṛsyamūka and came in contact with Sugrīva (8) By Sugrīva was promised him a search for Sītā, while a promise was made by Śrī Rāma too to (procure and) make over to Sugrīva his (lost) kingship of monkeys. (9)

ततस्तेन मृधे हत्वा राजपुत्रेण वालिनम् । सुग्रीवः स्थापितो राज्ये हर्यृक्षाणां गणेश्वरः ॥ १० ॥
त्वया विज्ञातपूर्वश्च वाली वानरपुङ्गवः । स तेन निहतः संख्ये शरेणैकेन वानरः ॥ ११ ॥
स सीतामार्गणे व्यग्रः सुग्रीवः सत्यसंगरः । हरीन् सम्प्रेषयामास दिशः सर्वा हरीश्वरः ॥ १२ ॥
तां हरीणां सहस्राणि शतानि नियुतानि च । दिक्षु सर्वासु मार्गन्ते ह्यधश्चोपरि चाम्बरे ॥ १३ ॥
वैनतेयसमाः केचित् केचित् तत्रानिलोपमाः । असङ्गगतयः शीघ्रा हरिवीरा महाबलाः ॥ १४ ॥
अहं तु हनुमान्नाम मारुतस्यौरसः सुतः । सीतायास्तु कृते तूर्णं शतयोजनमायतम् ॥ १५ ॥
समुद्रं लङ्घयित्वैव त्वां दिदृक्षुरिहागतः । भ्रमता च मया दृष्टा गृहे ते जनकात्मजा ॥ १६ ॥

"After killing Vālī on the field of battle, Sugrīva was (re-) installed by that prince (Śrī Rāma) on the throne as the lord of hordes of monkeys and bears (10) Nay, Vālī, the foremost of monkeys, was already known to you That monkey was killed on the battle-field by Śrī Rāma with a single arrow (11) Impatient to find out Sītā and true to his promise, the celebrated Sugrīva, the lord of monkeys, duly dispatched monkeys in all directions (12) Hundreds and thousands, nay, lakhs of monkeys are searching for her in all

the (four) quarters as also below (in the subterranean regions) and above in the heavens (13) The monkey heroes are swift and endowed with extraordinary might, and can move without any footing Some of them are equal (in speed) to Garuda (the son of Vinatā), while others vie with the wind (in swiftness of motion) (14) I for my part am Hanumān by name, son of the wind-god, sprung from his loins Having quickly leapt across the sea itself (dividing India from Lankā), which is really a hundred Yojanas (or eight hundred miles) wide, for the sake of Sītā, I have come here, longing as I did to see you. While I was roaming (in search of her), Janaka's daughter was discovered by me in your pleasance (15-16)

तद् भवान् दृष्टधर्मार्थस्तपःकृतपरिग्रहः । परदारान् महाप्राज्ञ नोपरोद्धुं त्वमर्हसि ॥ १७ ॥
नहि धर्मविरुद्धेषु बह्वपायेषु कर्मसु । मूलघातिषु सज्जन्ते बुद्धिमन्तो भवद्विधाः ॥ १८ ॥
कश्च लक्ष्मणमुक्तानां रामकोपानुवर्तिनाम् । शराणामग्रतः स्थातुं शक्तो देवासुरेष्वपि ॥ १९ ॥
न चापि त्रिषु लोकेषु राजन् विद्येत कश्चन । राघवस्य व्यलीकं यः कृत्वा सुखमवाप्नुयात् ॥ २० ॥
तत् त्रिकालहितं वाक्यं धर्म्यमर्थानुयायि च । मन्यस्व नरदेवाय जानकी प्रतिदीयताम् ॥ २१ ॥
दृष्टा हीयं मया देवी लब्धं यदिह दुर्लभम् । उत्तरं कर्म यच्छेषं निमित्तं तत्र राघवः ॥ २२ ॥
लक्षितेयं मया सीता तथा शोकपरायणा । गृहे यां नाभिजानासि पञ्चास्यामिव पन्नगीम् ॥ २३ ॥
नेयं जरयितुं शक्या सासुरैरमरैरपि । विषसंसृष्टमत्यर्थं भुक्तमन्नमिवौजसा ॥ २४ ॥

"Therefore, having known the truth about righteousness and earthly gain, and having amassed riches by dint of askesis, O most wise king, you ought not to detain another's wife (17) Wise people like you do not engage in actions which are antagonistic to virtue, lead to many evils and destroy the doer root and branch (18) And who is capable, even among gods and demons, of withstanding the shafts loosed by Laksmana in the wake of Śrī Rāma's wrath ? (19) Nor is there anyone in (all) the three worlds, O king, who will enjoy happiness even after committing an offence against Śrī Rāma. (20) Therefore accept my advice, which is conducive to your good in all the three divisions of time (*viz*, the past, present and future), is in (perfect) accord with virtue and leads to material gain as well Let the daughter of Janaka be restored to Śrī Rāma (a god among men) (21) The aforesaid godlike lady has actually been seen by me, what was difficult to obtain on this occasion has been secured Śrī Rāma (a scion of Raghu) is capable of doing that which remains to be done as a sequel (22) The aforesaid Sītā, whom you do not recognize as a five-hooded female serpent in your abode, has been found by me indescribably given over to grief (23) She is incapable of being absorbed with one's might even by gods including demons any more than food mixed with poison in an excessive degree could be digested with one's (natural) digestive power, if partaken of (24)

तपःसंतापलब्धस्ते सोऽयं धर्मपरिग्रहः । न स नाशयितुं न्याय्य आत्मप्राणपरिग्रहः ॥ २५ ॥
अवध्यतां तपोभिर्यां भवान् समनुपश्यति । आत्मनः सासुरैर्देवैर्हेतुस्तत्राप्ययं महान् ॥ २६ ॥
सुग्रीवो न च देवोऽयं न यक्षो न च राक्षसः ।
मानुषो राघवो राजन् सुग्रीवश्च हरीश्वरः । तस्मात् प्राणपरित्राणं कथं राजन् करिष्यसि ॥ २७ ॥
न तु धर्मोपसंहारमधर्मफलसंहितम् । तदेव फलमन्वेति धर्मश्चाधर्मनाशनः ॥ २८ ॥

प्राप्तं धर्मफलं तावद् भवता नात्र सशयः । फलमस्याप्यधर्मस्य क्षिप्रमेव प्रपत्स्यसे ॥ २९ ॥
जनस्थानवध बुद्ध्वा वालिनश्च वध तथा । रामसुग्रीवसख्य च बुद्ध्यस्व हितमात्मनः ॥ ३० ॥

"It is not right for you to forfeit this (vast) fortune, which is an outcome of virtue (alone), or the capacity to preserve your life (for an inordinately long period of time), both of which have been acquired by you through the practice of austerities (25) The aforesaid extraordinary virtue (alone) is responsible even for your immunity, which you perceive, from death at the hands of gods including demons, occasioned by austerities. (26) Sugrīva or Śrī Rāma is neither a god nor a Yakṣa nor an ogre. Śrī Rāma is a human being, while Sugrīva, O king, is the lord of monkeys How (then) will you (be able to) preserve your life against the latter ? (27) The fruit of virtue does not follow one who has reached the culmination of unrighteousness, even though he practises virtue, the fruit of unrighteousness alone follows him And exceeding virtue (following an unrighteous act) atones for unrighteousness*. (28) The fruit of virtue (practised by you in the past) has already been attained (and enjoyed) by you there is no doubt about it You will reap the fruit of this unrighteousness (in the shape of abduction and detention of Sītā) too very soon (29) Recalling the extermination of the ogres of Janasthāna as well as the destruction of Vālī as also the alliance of Śrī Rāma with Sugrīva, ponder over your own interest (30)

कामं खल्वहमप्येकः सवाजिरथकुञ्जराम् । लङ्का नाशयितु शक्तस्तस्यैष तु न निश्चयः ॥ ३१ ॥
रामेण हि प्रतिज्ञात हर्यृक्षगणसनिधौ । उत्सादनममित्राणा सीता यैस्तु प्रधर्षिता ॥ ३२ ॥
अपकुर्वन् हि रामस्य साक्षादपि पुरंदरः । न सुखं प्राप्नुयादन्यः किं पुनस्त्वद्विधो जनः ॥ ३३ ॥
या सीतेत्यभिजानासि येय तिष्ठति ते गृहे । कालरात्रीति ता विद्धि सर्वलङ्काविनाशिनीम् ॥ ३४ ॥
तदलं कालपाशेन सीताविग्रहरूपिणा । स्वय स्कन्धावसक्तेन क्षेममात्मनि चिन्त्यताम् ॥ ३५ ॥
सीतायास्तेजसा दग्धा रामकोपप्रदीपिताम् । दह्यमानामिमा पश्य पुरी साट्टप्रतोलिकाम् ॥ ३६ ॥
स्वानि मित्राणि मन्त्रींश्च ज्ञातीन् भ्रातॄन् सुतान् हितान् । भोगान् दारांश्च लङ्का च मा विनाशमुपानय ॥ ३७ ॥
सत्य राक्षसराजेन्द्र श्रृणुष्व वचन मम । रामदासस्य दूतस्य वानरस्य विशेषतः ॥ ३८ ॥

"Even though I am undoubtedly capable of destroying Lankā with its horses, chariots and elephants single-handed, such is, however, not the resolve of Śrī Rāma (31) Indeed in the presence of hordes of monkeys and bears the extermination of his enemies by whom Sītā was actually laid violent hands upon was vowed by Śrī Rāma. (32) Assuredly, doing wrong to Śrī Rāma, not even Indra himself can attain happiness, much less an ordinary individual like you. (33) Know her whom you recognize by the name of Sītā and who stays in your abode to be none else than Kālarātri (the goddess presiding over and responsible for universal dissolution), bent upon destroying the whole of Lankā (34) Therefore have done with the noose of death in the form of Sītā's personality, which has been placed by yourself about your neck (lit , between your shoulders). (And) let the means of your own safety be devised. (35) Behold

* This is corroborated by the Śruti text 'धर्मेण पापमपनुदति' (one is able to drive away sin through righteousness) Expiatory acts recommended in Smṛti texts also point to the same fact.

(in the immediate future) this city (of Lankā),—which has (already) been consumed by the moral power of Sītā, and set on fire by the wrath of Śrī Rāma,—burning with its palaces and streets (36) (Pray) don't lead to annihilation your own allies, counsellors, relations, brothers, sons, friends and consorts as well as your luxuries, and Lankā (itself) (37) Listen, O suzerain lord of ogres, to my truthful assertion, coming as it is from the lips of a servant of Śrī Rāma, an envoy and particularly a monkey. (38)

सर्वाल्लोकान् सुसंहृत्य सभूतान् सचराचरान् । पुनरेव तथा स्रष्टुं शक्तो रामो महायशाः ॥ ३९ ॥
देवासुरनरेन्द्रेषु यक्षरक्षोरगेषु च । विद्याधरेषु नागेषु गन्धर्वेषु मृगेषु च ॥ ४० ॥
सिद्धेषु किंनरेन्द्रेषु पतत्रिषु च सर्वतः । सर्वत्र सर्वभूतेषु सर्वकालेषु नास्ति सः ॥ ४१ ॥
यो रामं प्रति युध्येत विष्णुतुल्यपराक्रमम् ।
सर्वलोकेश्वरस्येह कृत्वा विप्रियमीदृशम् । रामस्य राजसिंहस्य दुर्लभं तव जीवितम् ॥ ४२ ॥
देवाश्च दैत्याश्च निशाचरेन्द्र गन्धर्वविद्याधरनागयक्षाः ।
रामस्य लोकत्रयनायकस्य स्थातुं न शक्ताः समरेषु सर्वे ॥ ४३ ॥
ब्रह्मा स्वयम्भूश्चतुराननो वा रुद्रस्त्रिनेत्रस्त्रिपुरान्तको वा ।
इन्द्रो महेन्द्रः सुरनायको वा स्थातुं न शक्ता युधि राघवस्य ॥ ४४ ॥
स सौष्ठवोपेतमदीनवादिनः कपेर्निशम्याप्रतिमोऽप्रियं वचः ।
दशाननः कोपविवृत्तलोचनः समादिशत् तस्य वधं महाकपेः ॥ ४५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकपञ्चाशः सर्गः ॥ ५१ ॥

"Annihilating all the worlds including the elements (which have entered into their constitution), their created beings, as well as the (entire) mobile and immobile creation, the highly illustrious Śrī Rāma is capable of creating them over again in the same way. (39) Among gods, demons and the rulers of men as well as among the Yaksas, ogres and serpents as also among the Vidyādharas (celestial artistes), Nāgas, Gandharvas (celestial musicians) and beasts, Siddhas and the rulers of Kinnaras, nay, (even) among the birds in all places, in short, among all created beings at all places and times there is none who can fight against Śrī Rāma, the equal of Visnu in prowess. Since you have given such offence to Śrī Rāma, a lion among kings and the ruler of all the worlds, it is difficult for you to preserve your life here. (40-42) Gods and demons, nay, Gandharvas, Vidyādharas, Nāgas and Yaksas are all unable to stand in front of Śrī Rāma, the ruler of (all) the three worlds (heaven, earth and the intermediate region) in combat, O ruler of ogres! (43) Even the self-born and four-headed Brahmā (the creator), the three-eyed Lord Rudra (the god of destruction), the Destroyer of the three cities (built by the demon Maya) and the mighty sovereign Indra, the ruler of gods, are unable to stand before Śrī Rāma (a scion of Raghu) on the field of battle." (44) Hearing the reply, which was excellent though distasteful, of the monkey, who was intrepid of speech, the unrivalled Rāvana (the ten-headed monster), his eyes rolling through rage, ordained the death of that mighty monkey. (45)

Thus ends Canto Fifty-one in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.



द्विपञ्चाशः सर्गः

Canto LII

Provoked by the harsh words of Hanumān, Rāvaṇa orders him to be put to death. Vibhīṣaṇa, however, exhorts the latter to desist from this dastardly act, pointing out that the killing of an envoy is forbidden by the Śāstras.

स तस्य वचनं श्रुत्वा वानरस्य महात्मनः । आज्ञापयद् वधं तस्य रावणः क्रोधमूर्च्छितः ॥ १ ॥
वधे तस्य समाज्ञप्ते रावणेन दुरात्मना । निवेदितवतो दौत्यं नानुमेने विभीषणः ॥ २ ॥
तं रक्षोऽधिपतिं क्रुद्धं तच्च कार्यमुपस्थितम् । विदित्वा चिन्तयामास कार्यं कार्यविधौ स्थितः ॥ ३ ॥
निश्चितार्थस्ततः साम्ना पूज्यं शत्रुजिदग्रजम् । उवाच हितमत्यर्थं वाक्यं वाक्यविशारदः ॥ ४ ॥
क्षमस्व रोषं त्यज राक्षसेन्द्र प्रसीद मे वाक्यमिदं शृणुष्व ।
वधं न कुर्वन्ति परावरज्ञा दूतस्य सन्तो वसुधाधिपेन्द्राः ॥ ५ ॥
राजन् धर्मविरुद्धं च लोकवृत्तेश्च गर्हितम् । तव चासदृशं वीर कपेरस्य प्रमापणम् ॥ ६ ॥
धर्मज्ञश्च कृतज्ञश्च राजधर्मविशारदः । परावरज्ञो भूतानां त्वमेव परमार्थवित् ॥ ७ ॥
गृह्यन्ते यदि रोषेण त्वादृशोऽपि विचक्षणाः । ततः शास्त्रविपश्चित्त्वं श्रम एव हि केवलम् ॥ ८ ॥
तस्मात् प्रसीद शत्रुघ्न राक्षसेन्द्र दुरासद । युक्तायुक्तं विनिश्चित्य दूतदण्डो विधीयताम् ॥ ९ ॥

Overcome with wrath on hearing the reply of that high-souled monkey,- Rāvaṇa ordered his death (1) Vibhīṣaṇa (however) did not signify his approval of the death of Hanumān, who had made known his being an envoy (of Śrī Rāma), ordered by the evil-minded Rāvaṇa (2) Seeing the aforesaid king of ogres angry, and looking to that affair (*viz*, the death of an envoy) which was imminent, Vibhīṣaṇa, who had his mind fixed on propriety of action, pondered over his duty (in the circumstances) (3) Having determined his duty, Vibhīṣaṇa (the conqueror of his foes), who was a master of expression, thereupon addressed to his elder (half-) brother, who was worthy of adoration (to him), the following appeal, which was exceedingly wholesome —(4) "(Pray) forgive me, and cast off anger, O ruler of ogres! Be propitiated and listen to this appeal of mine Virtuous rulers of rulers of the earth, who know what is exalted and what is low, do not take the life of a messenger (5) To compass the death of this monkey, O king, is contrary to righteousness, nay, deprecable from the point of worldly usage and (as such) unbecoming of you, O hero! (6) You know what is right, you recognize a service done to you, and are conversant with the duties of a king, you can distinguish between high and low among created beings and you alone know the ultimate purpose of life (7) If even those who are learned like you are seized with anger, then the mastery of the scriptures is indeed mere fruitless labour (8) Be propitiated, therefore, O destroyer of foes, O ruler of ogres, who are difficult to approach! Let punishment be meted out to a messenger (only) after carefully determining what is meet and what is improper" (9)

विभीषणवचः श्रुत्वा रावणो राक्षसेश्वरः । कोपेन महताऽऽविष्टो वाक्यमुत्तरमब्रवीत् ॥ १० ॥
न पापानां वधे पापं विद्यते शत्रुसूदन । तस्मादिमं वधिष्यामि वानरं पापकारिणम् ॥ ११ ॥

अधर्ममूल बहुदोषयुक्तमनार्यजुष्ट वचनं निशम्य ।
उवाच वाक्य परमार्थतत्त्व विभीषणो बुद्धिमता वरिष्ठः ॥ १२ ॥
प्रसीद लङ्केश्वर राक्षसेन्द्र धर्मार्थतत्त्व वचन श्रृणुष्व ।
दूता न वध्याः समयेषु राजन् सर्वेषु सर्वत्र वदन्ति सन्त. ॥ १३ ॥
असशय शत्रुरय प्रवृद्ध. कृत ह्यनेनाप्रियमप्रमेयम् ।
न दूतवध्या प्रवदन्ति सन्तो दूतस्य दृष्टा बहवो हि दण्डा. ॥ १४ ॥
वैरूप्यमङ्गेषु कशाभिघातो मौण्ड्य तथा लक्षणसनिपातः ।
एतान् हि दूते प्रवदन्ति दण्डान् वधस्तु दूतस्य न न· श्रुतोऽस्ति ॥ १५ ॥
कथं च धर्मार्थविनीतबुद्धिः परावरप्रत्ययनिश्चितार्थ. ।
भवद्विधः कोपवशे हि तिष्ठेत् कोप न गच्छन्ति हि सत्त्ववन्तः ॥ १६ ॥
न धर्मवादे न च लोकवृत्ते न शास्त्रबुद्धिग्रहणेषु वापि ।
विद्येत कश्चित्तव वीर तुल्यस्त्व ह्युत्तमः सर्वसुरासुराणाम् ॥ १७ ॥
पराक्रमोत्साहमनस्विना च सुरासुराणामपि दुर्जयेन ।
त्वयाप्रमेयेण सुरेन्द्रसघा जिताश्च युद्धेष्वसकृन्नरेन्द्राः ॥ १८ ॥
इत्थविधस्यामरदैत्यशत्रोः शूरस्य वीरस्य तवाजितस्य ।
कुर्वन्ति वीरा मनसाप्यलीकं प्राणैर्विमुक्ता न तु भोः पुरा ते ॥ १९ ॥

Filled with violent anger, on hearing the submission of Vibhīsana, Rāvana, the lord of ogres, spoke in reply as follows:—(10) "No sin lies in the act of killing the sinful, O destroyer of foes! I shall therefore make an end of this monkey, a perpetrator of sin." (11) Hearing the (aforesaid) reply (of Rāvana), which was rooted in unrighteousness, full of many faults and unbecoming of noble souls, Vibhīsana, the foremost of those endowed with wisdom, made the following submission, which enabled one to ascertain the highest truth—(12) "Be propitiated, O lord of Lankā, O ruler of ogres! (Pray) listen to my appeal embodying the essence of righteousness and worldly fortune. Messengers, O king, are undeserving of death at all times and at all places so declare the virtuous (13) Undoubtedly this monkey is a formidable adversary Indeed incalculable harm has been done by him. (Nevertheless) the wise do not sanction the killing of a messenger, for numerous (other) punishments are found recommended (in the scriptures). with regard to a messenger (14) Mutilation of any of his limbs, flogging, shaving of the head and branding indeed the wise recommend (any of) these punishments with regard to a messenger, the killing of a messenger has, however, never been heard of by us. (15) And indeed how can one like you, whose mind has penetrated into the realms of righteousness and worldly prosperity and who has determined his duty by discriminating between what is noble and what is ignoble, remain swayed by anger? For, the powerful never give way to anger (16) No one is your equal in discussing virtue, nor in observing the worldly usage, nor even in grasping the import of scriptures by means of your intellect, O hero! Indeed you are the foremost of the gods and the demons (17) Nay, by you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour and are immeasurable in strength etc., hosts of leaders of gods and rulers of men have been conquered in combats more than once (18) In the past heroes have never given offence even with their

mind to you who are so valiant and heroic and inimical (even) to gods and demons and have never been conquered (by anyone), O King! Those who did so were deprived of their life (19)

न चाप्यस्य कपेर्घाते कञ्चित् पश्याम्यहं गुणम् । तेष्वयं पात्यतां दण्डो यैरयं प्रेषितः कपिः ॥ २० ॥
साधुर्वा यदि वासाधुः परैरेष समर्पितः । ब्रुवन् परार्थं परवान् न दूतो वधमर्हति ॥ २१ ॥
अपि चास्मिन् हते नान्यं राजन् पश्यामि खेचरम् । इह यः पुनरागच्छेत् परं पारं महोदधेः ॥ २२ ॥
तस्मान्नास्य वधे यत्नः कार्यः परपुरंजय । भवान् सेन्द्रेषु देवेषु यत्नमास्थातुमर्हति ॥ २३ ॥
अस्मिन् विनष्टे नहि भूतमन्यं पश्यामि यस्तौ नरराजपुत्रौ ।
युद्धाय युद्धप्रिय दुर्विनीतावुद्योजयेद् वै भवता विरुद्धौ ॥ २४ ॥
पराक्रमोत्साहमनस्विनां च सुरासुराणामपि दुर्जयेन ।
त्वया मनो नन्दन नैर्ऋतानां युद्धाय निर्नाशयितुं न युक्तम् ॥ २५ ॥
हिताश्च शूराश्च समाहिताश्च कुलेषु जाताश्च महागुणेषु ।
मनस्विनः शस्त्रभृतां वरिष्ठाः कोपप्रशस्ताः सुभृताश्च योधाः ॥ २६ ॥
तदेकदेशेन बलस्य तावत् केचित् तवादेशकृतोऽद्य यान्तु ।
तौ राजपुत्रावुपगृह्य मूढौ परेषु ते भावयितुं प्रभावम् ॥ २७ ॥
निशाचराणामधिपोऽनुजस्य विभीषणस्योत्तमवाक्यमिष्टम् ।
जग्राह बुद्ध्या सुरलोकशत्रुर्महाबलो राक्षसराजमुख्यः ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विपञ्चाशः सर्गः ॥ ५२ ॥

"Nor do I perceive any good whatsoever in taking the life of this monkey. Let this punishment (in the form of death) descend on them by whom this monkey has been sent. (20) Whether he is good or bad, he has been sent by our enemies. Advocating others' interests, dependent as he is on them, an envoy does not merit death. (21) Moreover, once this monkey is killed, O king, I see no other sky-ranger who can come once more to the opposite shore of the vast sea on this side. (22) Therefore, O conqueror of hostile citadels, no attempt should be made to take the life of this monkey. (On the other hand) you should direct your efforts against the gods including Indra (their ruler). (23) If this monkey is put to death, I do not really perceive any other created being who can incite those two insolent human princes, who are hostile to you, to wage war against you, O bellicose king! (24) For you, who are difficult to conquer even for high-minded gods and demons endowed with prowess and martial ardour, O delight of ogres, it is not meet to crush the ardour of those ogres (the progeny of Nirṛti) for war. (25) Therefore, in order to make your greatness known to the enemies, let a few warriors who are well-disposed and valiant, nay, devoted and born in families noted for their great qualities, high-minded, foremost among armed soldiers, renowned for their burning ardour, handsomely paid and obedient to your commands proceed today with a section of your army and return after capturing the two princes, distracted as they are (through agony caused by separation from Sītā)" (26-27) Rāvaṇa (the foremost of the rulers of ogres), the suzerain lord of the rangers of the night and an enemy of the celestial realm, who was endowed with extraordinary might, accepted with his mind the sound and palatable advice of his younger (half-) brother Vibhīṣaṇa. (28)

Thus ends Canto Fifty-two in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.



त्रिपञ्चाशः सर्गः

Canto LIII

Wrapping up the tail of Hanuman in rags and soaking it in oil, and then lighting it up, the ogres, as urged by Rāvaṇa, take Hanuman round the city to the accompaniment of music. Hearing this news from the lips of the ogresses, Sītā prays to the god of fire on oath to see that Hanumān remains unscathed. Climbing up the gate and shedding the fire by attenuating his body, and then resuming vast proportions and seizing the iron bar of the gate, Hanuman kills with it the ogres guarding the gate.

तस्य तद् वचनं श्रुत्वा दशग्रीवो महात्मनः । देशकालहितं वाक्यं भ्रातुरुत्तरमब्रवीत् ॥ १ ॥
सम्यगुक्तं हि भवता दूतवध्या विगर्हिता । अवश्यं तु वधादन्यः क्रियतामस्य निग्रहः ॥ २ ॥
कपीनां किल लाङ्गूलमिष्टं भवति भूषणम् । तदस्य दीप्यतां शीघ्रं तेन दग्धेन गच्छतु ॥ ३ ॥
ततः पश्यन्त्वमुं दीनमङ्गवैरूप्यकर्शितम् । सुमित्रज्ञातयः सर्वे बान्धवाः ससुहृज्जनाः ॥ ४ ॥
आज्ञापयद् राक्षसेन्द्रः पुरं सर्वं सचत्वरम् । लाङ्गूलेन प्रदीप्तेन रक्षोभिः परिणीयताम् ॥ ५ ॥
तस्य तद् वचनं श्रुत्वा राक्षसाः कोपकर्कशाः । वेष्टन्ते तस्य लाङ्गूलं जीर्णैः कार्पासिकैः पटैः ॥ ६ ॥
संवेष्ट्यमाने लाङ्गूले व्यवर्धत महाकपिः । शुष्कमिन्धनमासाद्य वनेष्विव हुताशनः ॥ ७ ॥
तैलेन परिषिच्याथ तेऽग्निं तत्रोपपादयन् । लाङ्गूलेन प्रदीप्तेन राक्षसास्तानताडयत् ॥ ८ ॥
रोषामर्षपरीतात्मा बालसूर्यसमाननः । स भूयः संगतैः क्रूरै राक्षसैर्हरिपुंगवः ॥ ९ ॥
सहस्त्रीबालवृद्धाश्च जग्मुः प्रीतिं निशाचराः ।

Hearing the foregoing advice of his (younger half-) brother, the high-souled Vibhīṣaṇa, which was salutary (both) from the point of view of time and place, Rāvana (the ten-headed monster), made the following assertion by way of a reply —(1) "It is truly said by you that the killing of a messenger has been severely condemned In any case, some punishment other than death needs must be meted out to him (2) In the case of monkeys the tail, they say, is the cherished embellishment Therefore, let his tail be set on fire at once and let him return with his tail burnt. (3) Thereupon let his beloved friends and relations and his kinsfolk including his well-wishers, all find him wretched and distressed through mutilation." (4) Rāvana (the ruler of ogres) issued the following command:— "Let the monkey be taken by the ogres with his tail on fire round the entire city with its cross-roads" (5) Hearing his aforesaid command, the ogres, who were merciless through rage, began to wrap the tail of Hanumān in cotton tatters (6) While his tail was being swathed, the huge monkey grew out of all proportion like a fire in woodlands on catching dry wood. (7) Having soaked the tail in oil, the ogres forthwith set fire to it and Hanumān, whose countenance shone like the rising sun, his mind seized with anger and indignation, began to smite those ogres with his blazing tail. That

jewel among the monkeys was bound more tightly by the cruel ogres who had gathered together (there) (8-9) The rangers of the night, including their womenfolk, children and the aged, were filled with delight

निबद्धः कृतवान् वीरस्तत्कालसदृशी मतिम् ॥ १० ॥
काम खलु न मे शक्ता निबद्धस्यापि राक्षसाः । छित्त्वा पाशान् समुत्पत्य हन्यामहमिमान् पुनः ॥ ११ ॥
यदि भर्तृहितार्थाय चरन्त भर्तृशासनात् । निबध्नन्ते दुरात्मानो न तु मे निष्कृतिः कृता ॥ १२ ॥
सर्वेषामेव पर्याप्तो राक्षसानामह युधि । किं तु रामस्य प्रीत्यर्थ विषहिष्येऽहमीदृशम् ॥ १३ ॥
लङ्का चारयितव्या मे पुनरेव भवेदिति । रात्रौ नहि सुदृष्टा मे दुर्गकर्मविधानतः ॥ १४ ॥
अवश्यमेव द्रष्टव्या मया लङ्का निशाक्षये । काम बध्नन्तु मे भूयः पुच्छस्योद्दीपनेन च ॥ १५ ॥
पीडा कुर्वन्ति रक्षासि न मेऽस्ति मनसः श्रमः । ततस्ते सवृताकार सत्त्ववन्तं महाकपिम् ॥ १६ ॥
परिगृह्य ययुर्हृष्टा राक्षसाः कपिकुञ्जरम् । शङ्खभेरीनिनादैश्च घोषयन्तः स्वकर्मभिः ॥ १७ ॥
राक्षसाः क्रूरकर्माणश्चारयन्ति स्म ता पुरीम् । अन्वीयमानो रक्षोभिर्ययौ सुखमरिंदमः ॥ १८ ॥
हनूमाश्चारयामास राक्षसाना महापुरीम् । यथापश्यद् विमानानि विचित्राणि महाकपिः ॥ १९ ॥
संवृतान् भूमिभागाश्च सुविभक्ताश्च चत्वरान् । रथ्याश्च गृहसम्बाधाः कपिः शृङ्गाटकानि च ॥ २० ॥
तथा रथ्योपरथ्याश्च तथैव च गृहान्तरान् । चत्वरेषु चतुष्केषु राजमार्गे तथैव च ॥ २१ ॥
घोषयन्ति कपिं सर्वे चार इत्येव राक्षसाः । स्त्रीबालवृद्धा निर्जग्मुस्तत्र तत्र कुतूहलात् ॥ २२ ॥
त प्रदीपितलाङ्गूल हनूमन्त दिदृक्षवः ।

Bound tightly, the hero arrived at the following resolution in consonance with that juncture—(10) "Even though I stand bound (to all appearance), the ogres cannot in any case prevail against me. Severing my bonds and springing up, I shall be able to kill the ogres again. (11) If under the command of their master the evil-minded fellows have bound me, ranging (as I did) for the purpose of doing good to my master, no reprisal at all could be made by them (for the grave injuries inflicted on them by me) (12) I am strong enough for all the ogres (taken together) in combat Still for the pleasure of Śrī Rāma I shall suffer such humiliation. (13) Lankā will thus be (involuntarily) caused to be surveyed by me once more, for at night it was not closely perceived from the point of view of the technique of its fortification (14) Lankā (therefore) needs must be seen by me at the close of the night Let the ogres freely bind me anew and cause pain to me by setting my tail on fire, there will be no strain on my mind." Taking hold of the gigantic monkey (Hanumān), an elephant among monkeys, who, though full of courage, had suppressed the expression of his face (which might betray his feelings), the ogres then advanced joyfully. Nay, making him publicly known through his own exploits by means of the blasts of conches and the beating of kettle-drums, the ogres of cruel deeds dragged him through that city Followed (closely) by the ogres, Hanūmān, the tamer of his foes, marched happily and the gigantic monkey ranged the big city of ogres. Nay, the monkey duly surveyed the marvellous seven-storied mansions, as well as sequestered tracts of land, as also well-defined quadrangles, nay, streets thickly lined with buildings and cross-roads and even so streets and lanes and likewise the spaces between two houses. In the quadrangles as also at cross-roads, as well as on the main road all the ogres announced the monkey precisely as a spy Desirous of seeing

the celebrated Hanūmān with his tail set ablaze, womenfolk, children and aged people came out at every place out of curiosity

दीप्यमाने ततस्तस्य लाङ्गूलाग्रे हनूमतः ॥ २३ ॥
राक्षस्यस्ता विरूपाक्ष्यः शशंसुर्देव्यास्तदप्रियम् । यस्त्वया कृतसंवादः सीते ताम्रमुखः कपिः ॥ २४ ॥
लाङ्गूलेन प्रदीप्तेन स एष परिणीयते । श्रुत्वा तद् वचनं क्रूरमात्मापहरणोपमम् ॥ २५ ॥
वैदेही शोकसंतप्ता हुताशनमुपागमत् । मङ्गलाभिमुखी तस्य सा तदाऽऽसीन्महाकपेः ॥ २६ ॥
उपतस्थे विशालाक्षी प्रयता हव्यवाहनम् ।
यद्यस्ति पतिशुश्रूषा यद्यस्ति चरितं तपः । यदि वा त्वेकपत्नीत्वं शीतो भव हनूमतः ॥ २७ ॥
यदि किंचिदनुक्रोशस्तस्य मय्यस्ति धीमतः । यदि वा भाग्यशेषो मे शीतो भव हनूमतः ॥ २८ ॥
यदि मां वृत्तसम्पन्नां तत्समागमलालसाम् । स विजानाति धर्मात्मा शीतो भव हनूमतः ॥ २९ ॥
यदि मां तारयेदार्यः सुग्रीवः सत्यसंगरः । अस्माद् दुःखाम्बुसंरोधाच्छीतो भव हनूमतः ॥ ३० ॥

While the tail of the said Hanumān was being set fire to, the aforementioned ogresses with misshapen eyes presently conveyed that unpleasant tidings to the godlike lady in the following words —"That monkey with a coppery countenance, who held conversation with you, O Sītā, is being taken round (through the streets) over there with his tail set ablaze " Tormented with grief to hear the aforesaid report, which was as cruel as (the story of) her own abduction, Sītā (a princess of the Videha territory) approached (with her mind) the god of fire (lit., the consumer of oblations) At that time she became solicitous for the welfare of that great monkey The devout Sītā (who had large eyes) approached the god of fire with the following prayer — "If service rendered to one's husband has any value, if austerities have (ever) been practised (by me) or if there is exclusive devotion (in me) to my husband, (please) prove cool to Hanūmān (O fire !) (15-27) If there is any compassion for me in the heart of that sagacious prince, or if any residue of good luck (still) exists in me, prove cool to Hanūmān. (28) If Śrī Rāma, whose mind is set on piety, fully knows me to be richly endowed with morality and ardently keen on being (re-) united with him, (please) prove cool to Hanumān. (29) If the noble Sugrīva, who is true to his promise, should (be able to) take me across this ocean of agony, (please) prove cool to Hanūmān " (30)

ततस्तीक्ष्णार्चिरव्यग्रः प्रदक्षिणशिखोऽनलः । जज्वाल मृगशावाक्ष्याः शंसन्निव शुभं कपेः ॥ ३१ ॥
हनूमज्जनकश्चैव पुच्छानलयुतोऽनिलः । ववौ स्वास्थ्यकरो देव्याः प्रालेयानिलशीतलः ॥ ३२ ॥
दह्यमाने च लाङ्गूले चिन्तयामास वानरः । प्रदीप्तोऽग्निरयं कस्मान्न मां दहति सर्वतः ॥ ३३ ॥
दृश्यते च महाज्वालः करोति च न मे रुजम् । शिशिरस्येव सम्पातो लाङ्गूलाग्रे प्रतिष्ठितः ॥ ३४ ॥
अथ वा तदिदं व्यक्तं यद् दृष्टं प्लवता मया । रामप्रभावादाश्चर्यं पर्वतः सरितां पतौ ॥ ३५ ॥
यदि तावत् समुद्रस्य मैनाकस्य च धीमतः । रामार्थं सम्भ्रमस्तादृक्किमग्निर्न करिष्यति ॥ ३६ ॥
सीतायाश्चानृशंस्येन तेजसा राघवस्य च । पितुश्च मम सख्येन न मां दहति पावकः ॥ ३७ ॥

Thereupon the fire, which had burst into leaping flames, began to burn mildly with its flames rising to his right (as a token of propitiousness), announcing as it were to the fawn-eyed lady the welfare of the monkey (31) Though brought into contact with the fire of the tail, the wind too, the

procreator of Hanūmān, blew ice-cold, causing satisfaction to the godlike lady (32) While the tail was burning, the monkey (Hanumān) thought (to himself), "How does this fire, ablaze on all sides, not burn me ? (33) It appears as having burst into big flames, yet it does not cause pain to me any more than a mass of ice placed at the end of my tail (34) Or this cold touch of fire has come to be felt due to the same (inscrutable) power of Śrī Rāma as a result of which a marvel in the form of a mountain in the sea was seen by me while leaping across it (35) If there was such a flurry (to be seen) in the mind of the sea and the sagacious Mount Maināka in the cause of Śrī Rāma, will not fire show the same degree of flurry in making its touch cold ? (36) The fire does not burn me because of Sītā's mercy (for those depending on her), the glory of Śrī Rāma (a scion of Raghu) and the friendship of my father (with the god of fire)" (37)

भूयः स चिन्तयामास मुहूर्तं कपिकुञ्जरः । कथमस्मद्विधस्येह बन्धनं राक्षसाधमैः ॥ ३८ ॥
प्रतिक्रियास्य युक्ता स्यात् सति मह्यं पराक्रमे । ततश्छित्त्वा च तान् पाशान् वेगवान् वै महाकपिः ॥ ३९ ॥
उत्पपाताथ वेगेन ननाद च महाकपिः । पुरद्वारं ततः श्रीमाञ्शैलशृङ्गमिवोन्नतम् ॥ ४० ॥
विभक्तरक्षःसम्बाधमाससादानिलात्मजः । स भूत्वा शैलसंकाशः क्षणेन पुनरात्मवान् ॥ ४१ ॥
ह्रस्वतां परमां प्राप्तो बन्धनान्यवशातयत् । विमुक्तश्चाभवच्छ्रीमान् पुनः पर्वतसंनिभः ॥ ४२ ॥
वीक्षमाणश्च ददृशे परिघं तोरणाश्रितम् ।
स तं गृह्य महाबाहुः कालायसपरिष्कृतम् । रक्षिणस्तान् पुनः सर्वान् सूदयामास मारुतिः ॥ ४३ ॥
स तान् निहत्वा रणचण्डविक्रमः समीक्षमाणः पुनरेव लङ्काम् ।
प्रदीप्तलाङ्गूलकृतार्चिमाली प्रकाशितादित्य इवार्चिमाली ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिपञ्चाशः सर्गः ॥ ५३ ॥

Once more did that elephant among the monkeys reflect awhile as follows — "How could the bondage of one like me at the hands of the vile ogres be congruous ? The reprisal of this outrage should be justified on my part so long as there is prowess in me" Nay, having severed those bonds, Hanumān (the great monkey), who was full of impetuosity, thereupon sprang into the air with vehemence and the gigantic monkey gave a shout The glorious Hanumān (sprung from the loins of the wind-god) then reached the city gate, which was lofty as a hill-top and from which throngs of ogres had turned away Having once more assumed in an instant an exceedingly diminutive form, the self-possessed Hanumān, who looked like a mountain (in size) cast off his bonds And becoming completely free, the glorious Hanumān once more assumed the appearance of a mountain. (38-42) Nay, looking round about him, he caught sight of a club studded with iron and lying at the gate Seizing it, the mighty-armed Hanumān (son of the wind-god) destroyed once more all those who guarded the gate. (43) Having got rid of them and surveying Lankā once more, Hanumān, whose prowess on the field of battle was violent, and who was surrounded by a circle of flames described by his inflamed tail, shone brightly like the sun with a circle of rays surrounding it (44)

Thus ends Canto Fifty-three in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.



चतुःपञ्चाशः सर्गः

Canto LIV

Making up his mind to set fire to the city of Lankā, which was the only work left for him to do, and coming out (into the open), Hanumān burns the entire city barring the abode of Vibhīṣaṇa. Astonished to see the city burning, the gods and Gandharvas (celestial musicians) are filled with supreme joy.

वीक्षमाणस्ततो लङ्कां कपिः कृतमनोरथः । वर्धमानसमुत्साहः कार्यशेषमचिन्तयत् ॥ १ ॥
किं नु खल्ववशिष्टं मे कर्तव्यमिह साम्प्रतम् । यदेषां रक्षसां भूयः संतापजननं भवेत् ॥ २ ॥
वनं तावत्प्रमथितं प्रकृष्टा राक्षसा हताः । बलैकदेशः क्षपितः शेषं दुर्गविनाशनम् ॥ ३ ॥
दुर्गे विनाशिते कर्म भवेत् सुखपरिश्रमम् । अल्पयत्नेन कार्येऽस्मिन् मम स्यात् सफलः श्रमः ॥ ४ ॥
यो ह्ययं मम लाङ्गूले दीप्यते हव्यवाहनः । अस्य संतर्पणं न्याय्यं कर्तुमेभिर्गृहोत्तमैः ॥ ५ ॥
ततः प्रदीप्तलाङ्गूलः सविद्युदिव तोयदः । भवनाग्रेषु लङ्काया विचचार महाकपिः ॥ ६ ॥
गृहाद् गृहं राक्षसानामुद्यानानि च वानरः । वीक्षमाणो ह्यसंत्रस्तः प्रासादांश्च चचार सः ॥ ७ ॥

While surveying Lankā, the monkey (Hanumān), whose desired object had been accomplished and whose zeal was growing, pondered over that which remained for him to do (1) He said to himself, "What is actually left for me to do in Lankā at the present moment, which may prove to be a source of further torment to these ogres ? (2) The grove has already been laid waste, eminent ogres killed and a part of the army has been destroyed The demolition of the citadel (alone) remains (3) With their fort destroyed, my work (of leaping across the sea and laying waste the grove) will prove to be a labour with a happy conclusion My labour in this cause (of searching for Sītā) will become fruitful with a little effort (in the direction of demolishing the fort) (4) It is advisable for me to feed to the fill with these excellent buildings this fire (lit, the bearer of sacrificial offerings to the gods) which is actually blazing on my tail (though proving so cool to me)." (5) With his tail set ablaze, Hanumān (the great monkey) began to flit over the tops of houses in Lankā like a cloud charged with lightning (6) Not the least daunted, he actually passed from one house to another, surveying the pleasances and mansions of the ogres (7)

अवप्लुत्य महावेगः प्रहस्तस्य निवेशनम् । अग्निं तत्र विनिक्षिप्य श्वसनेन समो बली ॥ ८ ॥
ततोऽन्यत् पुप्लुवे वेश्म महापार्श्वस्य वीर्यवान् । मुमोच हनुमानग्निं कालानलशिखोपमम् ॥ ९ ॥
वज्रदंष्ट्रस्य च तथा पुप्लुवे स महाकपिः । शुकस्य च महातेजाः सारणस्य च धीमतः ॥ १० ॥
तथा चेन्द्रजितो वेश्म ददाह हरियूथपः । जम्बुमालेः सुमालेश्च ददाह भवनं ततः ॥ ११ ॥
रश्मिकेतोश्च भवनं सूर्यशत्रोस्तथैव च । ह्रस्वकर्णस्य दंष्ट्रस्य रोमशस्य च रक्षसः ॥ १२ ॥
युद्धोन्मत्तस्य मत्तस्य ध्वजग्रीवस्य रक्षसः । विद्युज्जिह्वस्य घोरस्य तथा हस्तिमुखस्य च ॥ १३ ॥
करालस्य विशालस्य शोणिताक्षस्य चैव हि । कुम्भकर्णस्य भवनं मकराक्षस्य चैव हि ॥ १४ ॥

नरान्तकस्य कुम्भस्य निकुम्भस्य दुरात्मनः । यज्ञशत्रोश्च भवनं ब्रह्मशत्रोस्तथैव च ॥ १५ ॥
वर्जयित्वा महातेजा विभीषणगृहं प्रति । क्रममाणः क्रमेणैव ददाह हरिपुंगवः ॥ १६ ॥
तेषु तेषु महार्हेषु भवनेषु महायशाः । गृहेष्वृद्धिमतामृद्धिं ददाह कपिकुञ्जरः ॥ १७ ॥

Springing up with great impetuosity to the mansion of Prahasta (the chief minister) and scattering fire there, the powerful Hanumān, who was equal in might to the wind-god, then leapt to another dwelling, belonging to Mahāpārśwa, and scattered fire, which resembled the flames of the fire of final dissolution (8-9) Nay, that gigantic monkey likewise bounded to the dwelling of Vajradamstra as also to that of Śuka as well as to the house of the sagacious Sārana (10) Even so Hanumān (the leader of monkey hordes) burnt the palace of Indrajit and then the habitat of Jambumāli as well as that of Sumāli (11) Nay, leaping up one after another (in order of importance) to the house of Raśmiketu, and even so to that of Sūryaśatru, to those of Hraswakarna, Damstra and the ogre Romaśa, to the dwellings of Yuddhonmatta, Matta, the ogre Dhwajagrīva, to those of Vidyujjihva, Ghora and likewise of Hastimukha, Karāla, Visāla and even so Sonitāksa, to the palace of Kumbhakarna and also to those of Makarāksa, of Narāntaka, Kumbha, the evil-minded Nikumbha, and Yajñaśatru and likewise of Brahmaśatru, Hanumān (the foremost of monkeys), who was endowed with extraordinary energy, set fire to them, avoiding the palace of Vibhīsana alone (who had averted his death sentence) (12-16) Penetrating into all costly houses, the highly illustrious Hanumān (an elephant among the monkeys) burnt the wealth in the mansions of the rich (17)

सर्वेषां समतिक्रम्य राक्षसेन्द्रस्य वीर्यवान् । आससादाथ लक्ष्मीवान् रावणस्य निवेशनम् ॥ १८ ॥
ततस्तस्मिन् गृहे मुख्ये नानारत्नविभूषिते । मेरुमन्दरसंकाशे नानामङ्गलशोभिते ॥ १९ ॥
प्रदीप्तमग्निमुत्सृज्य लाङ्गूलाग्रे प्रतिष्ठितम् । ननाद हनुमान् वीरो युगान्तजलदो यथा ॥ २० ॥

Passing over the houses of all, the powerful and glorious monkey forthwith reached the palace of Rāvana, the lord of ogres (18) Scattering blazing fire placed on his tail in that distinguished palace, which was decked with various jewels, which resembled Mounts Meru and Mandara (in height) and was enriched with various auspicious articles, the valiant Hanumān thundered like a cloud appearing at the time of universal dissolution. (19-20)

श्वसनेन च संयोगादतिवेगो महाबलः । कालाग्निरिव जज्वाल प्रावर्धत हुताशनः ॥ २१ ॥
प्रदीप्तमग्निं पवनस्तेषु वेश्मसु चारयन् । तानि काञ्चनजालानि मुक्तामणिमयानि च ॥ २२ ॥
भवनानि व्यशीर्यन्त रत्नवन्ति महान्ति च । तानि भग्नविमानानि निपेतुर्वसुधातले ॥ २३ ॥
भवनानीव सिद्धानामम्बरात् पुण्यसंक्षये । संजज्ञे तुमुलः शब्दो राक्षसानां प्रधावताम् ॥ २४ ॥
स्वे स्वे गृहपरित्राणे भग्नोत्साहोज्झितश्रियाम् । नूनमेषोऽग्निरायातः कपिरूपेण हा इति ॥ २५ ॥
क्रन्दन्त्यः सहसा पेतुः स्तनंधयधराः स्त्रियः । काश्चिदग्निपरीताङ्ग्यो हर्म्येभ्यो मुक्तमूर्धजाः ॥ २६ ॥
पतन्त्यो रेजिरेऽभ्रेभ्यः सौदामन्य इवाम्बरात् ।

Through contact with the wind, the very mighty fire (lit, the consumer of oblations) grew out of all proportion with great rapidity and blazed like the fire of universal destruction (21) The wind began to spread the blazing fire through all those dwellings (The result was that) those stately mansions made of pearls and gems, (nay) provided with lattices of gold and full

of precious stones got cracked and, their storeys being shattered, they toppled to the earth like the mansions of Siddhas fallen from the heavens on the exhaustion of their merits There ensued a tumultuous uproar among the ogres running with great speed each to save his own dwelling, their spirit broken and splendour gone They said to one another "Ah, here indeed is the god of fire arrived in the form of a monkey !" (22—25) (Nay) women carrying their sucklings fell down crying precipitately While falling from their mansions, some women with dishevelled hair, their limbs enveloped in flames, shone like flashes of lightning falling from clouds in the heavens

वज्रविद्रुमवैदूर्यमुक्तारजतसंहतान् ॥ २७ ॥
विचित्रान् भवनाद्धातून्स्यन्दमानान् ददर्श सः । नाग्निस्तृप्यति काष्ठाना तृणाना च यथा तथा ॥ २८ ॥
हनूमान् राक्षसेन्द्राणा वधे किंचिन्न तृप्यति । न हनूमद्विशस्ताना राक्षसाना वसुधरा ॥ २९ ॥
हनूमता वेगवता वानरेण महात्मना । लङ्कापुर प्रदग्ध तद् रुद्रेण त्रिपुर यथा ॥ ३० ॥

The monkey (.Hanumān) beheld strange (molten) metals mixed with diamonds, corals, cat's-eye gems, pearls and silver streaming from every house Hanūmān did not feel wearied in killing the ogre chiefs any more than fire is sated with consuming logs of wood and blades of grass, nor did Mother Earth (lit, that which carries riches) feel wearied in receiving (in her lap). ogres killed by Hanūmān (26-29) The aforesaid city of Lankā was burnt up by the gigantic Hanumān, who was full of impetuosity, in the same way as Tripura (a triad of cities built of gold, silver and iron, in heaven, the aerial region and the earth by the demon Maya) was burnt by Rudra (the god of destruction). (30)

ततः स लङ्कापुरपर्वताग्रे समुत्थितो भीमपराक्रमोऽग्निः ।
प्रसार्य चूडावलय प्रदीप्तो हनूमता वेगवतोपसृष्टः ॥ ३१ ॥
युगान्तकालानलतुल्यरूपः समारुतोऽग्निर्ववृधे दिवःस्पृक् ।
विधूमरश्मिर्भवनेषु सक्तो रक्षश्शरीराज्यसमर्पितार्चिः ॥ ३२ ॥
आदित्यकोटीसदृशः सुतेजा लङ्कां समस्तां परिवार्य तिष्ठन् ।
शब्दैरनेकैरशनिप्ररूढैर्भिन्दन्निवाण्ड प्रबभौ महाग्निः ॥ ३३ ॥
तत्राम्बरादग्निरतिप्रवृद्धो रूक्षप्रभः किंशुकपुष्पचूडः ।
निर्वाणधूमाकुलराजयश्च नीलोत्पलाभाः प्रचकाशिरेऽभ्राः ॥ ३४ ॥

Lighted by the impetuous Hanūmān, a fire then broke out on the summit of the mountain (Trikūta) on which the city of Lankā stood,—a fire which was endowed with terrible prowess, and, expanding its circle of flames, flared up (31) Fanned by the wind and inflamed by ghee in the shape of the bodies of ogres, the fire with smokeless flames, which had persisted in the houses (in Lankā) shot up to the skies and appeared like the fire at the time of universal dissolution (32) Like the fire of universal destruction, which splits up the egg-shaped universe, with various sounds, harsh like claps of thunder, the brilliant fire, which enveloped the entire Lankā, shone brightly like millions of suns (33) Extending up to the skies, the fire, which cast a fierce splendour and shot (scarlet) flames resembling Kimśuka flowers, grew out of proportion. And dense columns of smoke hanging (in the air) on all sides shone at that time like clouds bearing the colour of blue lotuses (34)

वज्री महेन्द्रस्त्रिदशेश्वरो वा साक्षाद् यमो वा वरुणोऽनिलो वा ।
रौद्रोऽग्निरर्को धनदश्च सोमो न वानरोऽयं स्वयमेव कालः ॥ ३५ ॥
किं ब्रह्मणः सर्वपितामहस्य लोकस्य धातुश्चतुराननस्य ।
इहागतो वानररूपधारी रक्षोपसंहारकरः प्रकोपः ॥ ३६ ॥
किं वैष्णवं वा कपिरूपमेत्य रक्षोविनाशाय परं सुतेजः ।
अचिन्त्यमव्यक्तमनन्तमेकं स्वमायया साम्प्रतमागतं वा ॥ ३७ ॥
इत्येवमूचुर्बहवो विशिष्टा रक्षोगणास्तत्र समेत्य सर्वे ।
सप्राणिसङ्घां सगृहां सवृक्षां दग्धां पुरीं तां सहसा समीक्ष्य ॥ ३८ ॥

"He is (surely) the mighty Indra, the ruler of gods, who wields the thunderbolt, or Yama (the god of retribution) in person or Varuna (the god of water), or the wind-god, the fire seated in the third eye (in the forehead) of Lord Śiva, the sun-god, Kubera (the bestower of riches) or the moon-god He is no monkey, but Kāla (the Time-Spirit) himself (35) May it be the fury of the four-faced Brahmā, the grandfather of all, the creator of the world, arrived here in the guise of a monkey, playing the role of a destroyer of the ogres ? (36) Or may it be the supreme adorable energy of Lord Visnu (the Protector of the universe), unthinkable, unmanifest, infinite and peerless, arrived at this juncture for the extermination of ogres, assuming the form of a monkey by virtue of Her supernatural creative power ?" (37) Thus spoke all the numerous hosts of eminent ogres, gathering together in the presence of Rāvana on perceiving that city burnt all of a sudden with its multitudes of living beings (inhabiting it), houses and trees, (38)

ततस्तु लङ्का सहसा प्रदग्धा सराक्षसा साश्वरथा सनागा ।
सपक्षिसङ्घा समृगा सवृक्षा रुरोद दीना तुमुलं सशब्दम् ॥ ३९ ॥
हा तात हा पुत्रक कान्त मित्र हा जीवितेशाङ्ग हतं सुपुण्यम् ।
रक्षोभिरेवं बहुधा ब्रुवद्भिः शब्दः कृतो घोरतरः सुभीमः ॥ ४० ॥
हुताशनज्वालसमावृता सा हतप्रवीरा परिवृत्तयोधा ।
हनूमतः क्रोधबलाभिभूता बभूव शापोपहतेव लङ्का ॥ ४१ ॥
ससम्भ्रमं त्रस्तविषण्णराक्षसां समुज्ज्वलज्ज्वालहुताशनाङ्किताम् ।
ददर्श लङ्कां हनुमान् महामनाः स्वयम्भुरोपोपहतामिवावनिम् ॥ ४२ ॥

Consumed all of a sudden with ogres, horses, chariots and elephants, flocks of birds, beasts and trees, (the deity presiding over) Lankā for its part thereupon cried in distress with a tumultuous noise (39) A terrific and exceedingly violent clamour was raised by the ogres crying in various ways as follows—"O my dear father, O my beloved son, O my beloved husband, O my friend, O lord of my life, O my dear one, our excessive religious merit is exhausted." (40) Enveloped in flames, (nay) with its eminent heroes killed and its warriors thrown into disorder, humbled as it was by the vehemence of the wrath of Hanūmān, the celebrated Lankā appeared as though visited by a curse (41) The high-minded Hanumān saw Lankā with its ogres dismayed and despondent and seized with a flurry, and bearing

the imprint of fire bursting into blazing flames and (thus) resembling the earth destroyed by the wrath of the self-born Lord Śiva. (42)

भङ्क्त्वा वनं पादपरत्नसंकुलं हत्वा तु रक्षांसि महान्ति संयुगे ।
दग्ध्वा पुरीं तां गृहरत्नमालिनीं तस्थौ हनूमान् पवनात्मजः कपिः ॥ ४३ ॥
स राक्षसांस्तान् सुबहूंश्च हत्वा वनं च भङ्क्त्वा बहुपादपं तत् ।
विसृज्य रक्षोभवनेषु चाग्निं जगाम रामं मनसा महात्मा ॥ ४४ ॥
ततस्तु तं वानरवीरमुख्यं महाबलं मारुततुल्यवेगम् ।
महामतिं वायुसुतं वरिष्ठं प्रतुष्टुवुर्देवगणाश्च सर्वे ॥ ४५ ॥
देवाश्च सर्वे मुनिपुंगवाश्च गन्धर्वविद्याधरपन्नगाश्च ।
भूतानि सर्वाणि महान्ति तत्र जग्मुः परां प्रीतिमतुल्यरूपाम् ॥ ४६ ॥
भङ्क्त्वा वनं महातेजा हत्वा रक्षांसि संयुगे । दग्ध्वा लङ्कापुरीं भीमां रराज स महाकपिः ॥ ४७ ॥
गृहाग्र्यशृङ्गाग्रतले विचित्रे प्रतिष्ठितो वानरराजसिंहः ।
प्रदीप्तलाङ्गूलकृतार्चिमाली व्यराजतादित्य इवार्चिमाली ॥ ४८ ॥
लङ्कां समस्तां सम्पीड्य लाङ्गूलाग्निं महाकपिः । निर्वापयामास तदा समुद्रे हरिपुंगवः ॥ ४९ ॥
ततो देवाः सगन्धर्वाः सिद्धाश्च परमर्षयः । दृष्ट्वा लङ्कां प्रदग्धां तां विस्मयं परमं गताः ॥ ५० ॥
तं दृष्ट्वा वानरश्रेष्ठं हनूमन्तं महाकपिम् । कालाग्निरिति संचिन्त्य सर्वभूतानि तत्रसुः ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःपञ्चाशः सर्गः ॥ ५४ ॥

Having destroyed the (Aśoka) grove, thick with the best of trees, killed eminent ogres in combat and burnt that city containing rows of excellent buildings, the monkey Hanūmān, sprung from the loins of the wind-god, stood at ease. (43) Nay, having dispatched many notorious ogres and destroyed the aforesaid grove rich in numerous trees and kindled fire in the dwellings of ogres, the high-souled Hanumān sought (the presence of) Śrī Rāma with his mind. (44) Thereupon all the hosts of gods for their part gratefully extolled the highly intelligent son of the wind-god, a prince among monkey heroes, the foremost of the mighty, who was endowed with extraordinary might and was equal to the wind in swiftness (45) All the gods as well as the foremost of ascetics, (even so) Gandharvas, Vidyādharas and Nāgas—nay, all great beings present there experienced an exceeding and unequalled joy (46) Having destroyed the (Aśoka) grove, killed ogres in conflict and burnt the redoubtable city of Laṅkā, that eminent monkey, who was endowed with extraordinary energy, shone brightly (47) Firmly seated on the marvellous top of an excellent building, Hanumān (a lion among monkey chiefs), who was surrounded by a circle of flames rising from his flaming tail, shone brightly like the sun encircled with a nimbus (48) Having subjected the entire Laṅkā to excessive suffering, the mighty monkey (Hanumān), a bull among monkeys, then quenched the fire of his tail in the sea (49) Beholding the aforesaid Laṅkā reduced to ashes the gods including Gandharvas, Siddhas and eminent Ṛṣis (the seers of Vedic Mantras) were filled with extreme wonder (50) Seeing that mighty monkey, Hanūmān, the foremost of monkeys, and fancying him to be the fire of universal dissolution, all created beings felt dismayed (51)

Thus ends Canto Fifty-four in the Sundarakāṇḍa of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic.

पञ्चपञ्चाशः सर्गः

Canto LV

Seeing the whole of Lankā reduced to ashes and presuming Sītā too to have shared its lot, Hanumān begins to reproach himself and gets overwhelmed with grief. In the meantime he hears of her safety from the lips of Siddhas, Chāraṇas (celestial bards) and others and feels comforted.

सदीप्यमाना वित्रस्ता त्रस्तरक्षोगणा पुरीम् । अवेक्ष्य हनुमाँल्लङ्का चिन्तयामास वानरः ॥ १ ॥
तस्याभूत् सुमहात्त्रासः कुत्सा चात्मन्यजायत । लङ्का प्रदहता कर्म किंस्वित् कृतमिद मया ॥ २ ॥
धन्याः खलु महात्मानो ये बुद्ध्या कोपमुत्थितम् । निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा ॥ ३ ॥
क्रुद्धः पाप न कुर्यात् कः क्रुद्धो हन्याद् गुरूनपि । क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥ ४ ॥
वाच्यावाच्य प्रकुपितो न विजानाति कर्हिचित् । नाकार्यमस्ति क्रुद्धस्य नावाच्य विद्यते क्वचित् ॥ ५ ॥
यः समुत्पतित क्रोध क्षमयैव निरस्यति । यथोरगस्त्वच जीर्णा स वै पुरुष उच्यते ॥ ६ ॥

Perceiving the city of Lankā blazing and alarmed with its multitudes of ogres panic-stricken, the monkey, Hanumān, became thoughtful (1) A grave apprehension entered his mind and there arose in him a feeling of self-contempt. He said to himself—"What an abominable act has evidently been done by me in burning Lankā consummately ! (2) Blessed indeed are those broad-minded great souls who in their wisdom curb the anger born within them (even) as they quench a blazing fire with water. (3) What angry man would not perpetrate a sinful act ? He who is angry may kill even his elders (Nay) an angry man may insult (even) pious souls in harsh tones (4) He who is enraged can never discern what is worth uttering and what ought not to be uttered There is no iniquity anywhere which cannot be perpetrated by an angry soul and no abusive language which cannot be uttered by him. (5) He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart even as a snake casts off its slough. (6)

धिगस्तु मा सुदुर्बुद्धिं निर्लज्ज पापकृत्तमम् । अचिन्तयित्वा ता सीतामग्निद स्वामिघातकम् ॥ ७ ॥
यदि दग्धा त्विय सर्वा नूनमार्यापि जानकी । दग्धा तेन मया भर्तुर्हत कार्यमजानता ॥ ८ ॥
यदर्थमयमारम्भस्तत्कार्यमवसादितम् । मया हि दहता लङ्का न सीता परिरक्षिता ॥ ९ ॥
ईषत्कार्यमिद कार्यं कृतमासीन्न सशयः । तस्य क्रोधाभिभूतेन मया मूलक्षयः कृतः ॥ १० ॥

"Woe be to me, the greatest sinner, utterly perverse, and impudent, who practised incendiarism without giving any thought to the aforesaid Sītā and (in this way) proved (indirectly) responsible for taking the life of my master (Śrī Rāma). (7) If this whole city for its part has been burnt, the noble daughter of Janaka too has surely been burnt By doing this the purpose of my master has unconsciously been frustrated by me (8) That (very) cause for which this enterprise (in the shape of my journey across the sea and the destruction of Lankā) was undertaken has been marred in that Sītā has not been protected by me while burning Lankā (9) This feat (of burning

Lankā) has been accomplished by me as an insignificant act there is no doubt about it Overwhelmed as I was with anger, the (very) root of that achievement has (however) been cut at by me. (10)

विनष्टा जानकी व्यक्त न ह्यदग्धः प्रदृश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥ ११ ॥
यदि तद्विहत कार्यं मया प्रज्ञाविपर्ययात् । इहैव प्राणसन्यासो ममापि ह्यद्य रोचते ॥ १२ ॥
किमग्नौ निपताम्यद्य आहोस्विद् वडवामुखे । शरीरमिह सत्त्वाना दद्मि सागरवासिनाम् ॥ १३ ॥
कथ नु जीवता शक्यो मया द्रष्टु हरीश्वरः । तौ वा पुरुषशार्दूलौ कार्यसर्वस्वघातिना ॥ १४ ॥
मया खलु तदेवेद रोषदोषात् प्रदर्शितम् । प्रथित त्रिषु लोकेषु कपित्वमनवस्थितम् ॥ १५ ॥
धिगस्तु राजस भावमनीशमनवस्थितम् । ईश्वरेणापि यद् रागान्मया सीता न रक्षिता ॥ १६ ॥
विनष्टाया तु सीताया तावुभौ विनशिष्यतः । तयोर्विनाशे सुग्रीवः सबन्धुर्विनशिष्यति ॥ १७ ॥
एतदेव वचः श्रुत्वा भरतो भ्रातृवत्सलः । धर्मात्मा सहशत्रुघ्नः कथ शक्ष्यति जीवितुम् ॥ १८ ॥
इक्ष्वाकुवशे धर्मिष्ठे गते नाशमसशयम् । भविष्यन्ति प्रजाः सर्वाः शोकसतापपीडिताः ॥ १९ ॥
तदह भाग्यरहितो लुप्तधर्मार्थसग्रहः । रोषदोषपरीतात्मा व्यक्त लोकविनाशनः ॥ २० ॥

"Sitā (the daughter of Janaka) has obviously perished, for no part of Lankā appears to have escaped unburnt The entire city lies in ashes (11) It that cause (in the shape of Sitā's recovery) has been marred by me through perversity of judgment, it appears agreeable to me even to yield up my life at this very spot this very day (12) Shall I throw myself into the fire or into a submarine fire or offer my body to the denizens of the deep today ? (13) How can Sugrīva (the lord of monkeys), or those two tigers among men (Śrī Rāma and Lakṣmaṇa) be faced by me while I am alive, since the purpose has been marred by me in its entirety ? (14) Through the culpability of my anger indeed the same simian nature has been exhibited at this juncture by me, which is well-known in all the three worlds (heaven, earth and the intermediate region) and has been characterized as unsteady (15) Woe be to my movements dominated by Rajas (passion or anger), which are incapable of yielding desired results and are uncertain in the matter of results, because it was due to anger (born of Rajoguna) that Sitā was not protected by me, even though I was capable of doing it (16) Sitā having perished, both those princes (Śrī Rāma and Lakṣmaṇa) too will perish On their ceasing to exist, Sugrīva (too) will yield up his life with (all) his kinsfolk (17) Even on hearing this report how will Bharata, who is fond of his brothers and whose mind is set on virtue, be able to survive with his younger (half-) brother (Śatrughna) ? (18) On the most pious race of Ikswāku having met with extinction all created beings will undoubtedly be tormented with grief and agony (19) Having thus forfeited my stock of religious merit and earthly good, and (hence) devoid of good luck, my mind dominated by evil in the form of anger, I am evidently guilty of having compassed the destruction of the world " (20)

इति चिन्तयतस्तस्य निमित्तान्युपपेदिरे । पूर्वमप्युपलब्धानि साक्षात् पुनरचिन्तयत् ॥ २१ ॥
अथ वा चारुसर्वाङ्गी रक्षिता स्वेन तेजसा । न नशिष्यति कल्याणी नाग्निरग्नौ प्रवर्तते ॥ २२ ॥
नहि धर्मात्मनस्तस्य भार्याममिततेजसः । स्वचरित्राभिगुप्ता ता स्प्रष्टुमर्हति पावकः ॥ २३ ॥
नून रामप्रभावेण वैदेह्याः सुकृतेन च । यस्मा दहनकर्मायं नादहद्धव्यवाहनः ॥ २४ ॥

त्रयाणा भरतादीना भ्रातॄणा देवता च या । रामस्य च मनःकान्ता सा कथ विनशिष्यति ॥ २५ ॥
यद् वा दहनकर्माय सर्वत्र प्रभुरव्ययः । न मे दहति लाङ्गूल कथमार्यां प्रधक्ष्यति ॥ २६ ॥

While he was pondering thus, good omens appeared to him whose welcome results had already been directly experienced by him He pondered again as follows —(21) "Or it is possible the lady, who is charming of all limbs, has been protected by her own glory. The blessed lady would not perish, (for) fire does not burn fire (22) Surely fire would not dare to touch the consort, protected on all sides by her own (immaculate) character, of that pious-minded prince (Śrī Rāma), who is endowed with immeasurable energy (23) Surely it was because of Śrī Rāma's glory and the virtue of Sītā (a princess of the Videha territory) that this fire (lit, the bearer of sacrificial offerings), whose natural function it is to consume (whatever comes into touch with it), could not burn me (24) How should she, who is an object of adoration to the three (half-) brothers (of Śrī Rāma), Bharata and others, and is beloved of Śrī Rāma's heart, perish ? (25) Or how should this fire, whose natural function it is to burn (whatever comes into contact with it) and has power over all, yet which could not burn (even) my tail, consume the noble lady (because of whom this miracle has happened) ?" (26)

पुनश्चाचिन्तयत् तत्र हनूमान् विस्मितस्तदा । हिरण्यनाभस्य गिरेर्जलमध्ये प्रदर्शनम् ॥ २७ ॥
तपसा सत्यवाक्येन अनन्यत्वाच्च भर्तरि । असौ विनिर्दहेदग्निं न तामग्निः प्रधक्ष्यति ॥ २८ ॥
स तथा चिन्तयस्तत्र देव्या धर्मपरिग्रहम् । शुश्राव हनुमांस्तत्र चारणाना महात्मनाम् ॥ २९ ॥
अहो खलु कृत कर्म दुर्विगाह हनूमता । अग्निं विसृजता तीक्ष्ण भीम राक्षससद्मनि ॥ ३० ॥
प्रपलायितरक्षःस्त्रीबालवृद्धसमाकुला । जनकोलाहलाध्माता क्रन्दन्तीवाद्रिकन्दरैः ॥ ३१ ॥
दग्धेय नगरी लङ्का साट्टप्राकारतोरणा । जानकी न च दग्धेति विस्मयोऽद्भुत एव नः ॥ ३२ ॥
इति शुश्राव हनुमान् वाचताममृतोपमाम् । बभूव चास्य मनसो हर्षस्तत्कालसम्भवः ॥ ३३ ॥
स निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः । ऋषिवाक्यैश्च हनुमानभवत् प्रीतमानसः ॥ ३४ ॥
ततः कपिः प्राप्तमनोरथार्थस्तामक्षता राजसुता विदित्वा ।
प्रत्यक्षतस्ता पुनरेव दृष्ट्वा प्रतिप्रयाणाय मतिं चकार ॥ ३५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चपञ्चाश सर्ग. ॥ ५५ ॥

Hanūmān then recalled once more with wonder on that spot the appearance in the midst of (sea-) water of the hill Maināka (having gold in its cavities) (27) He said to himself "By virtue of her asceticism, truthful speech and exclusive devotion to her husband, she can consume fire (itself), fire (on the other hand) cannot consume her " (28) While pondering as aforesaid at that time the steadfastness of Sītā (a godlike lady) in the path of virtue, Hanumān heard on that spot the following words of the high-souled Chāranas (heavenly bards)—(29) "Indeed a marvellous and difficult feat has been accomplished by Hanūmān in igniting a fierce and terrible fire in the dwellings of the ogres. (30) Thickly crowded with ogres, their womenfolk, children and the aged in rapid flight and filled with the noise of the people, this city of Lankā, which is shrieking as it were (in the form of its denizens), has been burnt with its mountains, caverns, attics, defensive walls and archways, yet Sītā (Janaka's daughter) has not been burnt. This is an unprecedented wonder

to us" (31-32) Hanumān heard the aforesaid talk, which was sweet as nectar, and the joy which sprang up (in his heart) at that moment pervaded his soul (33) On account of good omens whose (welcome) results had been perceived by him (on many an occasion in the past), nay, for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion to her husband, which led him to conclude that Sītā was alive) as also on the strength of the words of the Chāranas (who could see everything) the aforesaid Hanumān felt delighted in mind (34) Coming to know of that princess having escaped unscathed, and then seeing her once more with his own eyes, the monkey (Hanumān), who had attained his end and acquired the speed of thought, made up his mind to return (to the presence of Śrī Rāma) (35)

Thus ends Canto Fifty-five in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

षट्पञ्चाशः सर्गः

Canto LVI

Hanumān sees Sītā once more and bidding adieu to her, takes a leap across the sea.

ततस्तु शिंशपामूले जानकीं पर्यवस्थिताम् । अभिवाद्याब्रवीद् दिष्ट्या पश्यामि त्वामिहाक्षताम् ॥ १ ॥
ततस्तं प्रस्थितं सीता वीक्षमाणा पुनः पुनः । भर्तुः स्नेहान्विता वाक्यं हनूमन्तमभाषत ॥ २ ॥
यदि त्वं मन्यसे तात वसैकाहमिहानघ । क्वचित् सुसंवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ३ ॥
मम चैवाल्पभाग्यायाः सांनिध्यात् तव वानर । शोकस्यास्याप्रमेयस्य मुहूर्तं स्यादपि क्षयः ॥ ४ ॥
गते हि हरिशार्दूल पुनः सम्प्राप्तये त्वयि । प्राणेष्वपि न विश्वासो मम वानरपुंगव ॥ ५ ॥
अदर्शनं च ते वीर भूयो मां तापयिष्यति । दुःखाद् दुःखतरं प्राप्तां दुर्मनःशोककर्शिताम् ॥ ६ ॥
अयं च वीर संदेहस्तिष्ठतीव ममाग्रतः । सुमहत्सु सहायेषु हर्यृक्षेषु महाबलः ॥ ७ ॥
कथं नु खलु दुष्पारं संतरिष्यन्ति सागरम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥ ८ ॥

Greeting the daughter of Janaka ensconced at the foot of the Śiṁśapā tree, Hanumān for his part said (to her), "Luckily I find you unscathed at this moment" (1) Gazing again and again on Hanūmān, who had made ready to depart, Sītā, who was full of affection for her lord, spoke as follows to him,—(2) "If at all you deem fit, O dear son, halt for a day here, O sinless one! Having rested in some fully covered place, you may leave on the morrow (3) Besides, due to your proximity, O monkey, there will be an end of my grief, which cannot be measured, unfortunate as I am, at least for a while (4) For, if once you are gone, O tiger among monkeys, there is uncertainty of your return (to this place), and there is no surety of my survival either, O bull among monkeys! (5) Nay, your disappearance (from my presence), O hero, will further torment me, fallen that I am out of frying-pan into fire and emaciated through sadness and grief. (6) Nay, this doubt (ever) stands before me as it were about your very mighty associate monkeys and bears, O hero, as to how on earth Sugrīva (who is endowed with extraordinary might) or those hordes of monkeys and bears or those two princes (lit., sprung from the loins of a jewel among men) will actually (be able to) leap across the sea, which is (so) difficult to cross (7-8)

त्रयाणामेव भूताना सागरस्यापि लङ्घने । शक्तिः स्याद् वैनतेयस्य तव वा मारुतस्य वा ॥ ९ ॥
तदत्र कार्यनिर्बन्धे समुत्पन्ने दुरासदे । किं पश्यसि समाधान त्व हि कार्यविशारदः ॥ १० ॥
काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते फलोदयः ॥ ११ ॥
बलैस्तु सकुला कृत्वा लङ्का परबलार्दनः । मा नयेद् यदि काकुत्स्थस्तत् तस्य सदृश भवेत् ॥ १२ ॥
तद् यथा तस्य विक्रान्तमनुरूप महात्मनः । भवत्याहवशूरस्य तथा त्वमुपपादय ॥ १३ ॥

"The capacity too to cross the sea exists in three created beings only, *viz*, Garuda (son of Vinatā), the wind-god and yourself (9) When this obstacle, which is so difficult to control, in the way of accomplishing the task in hand has duly come up, what means do you perceive for the execution of this work, since you are skilled in action ? (10) Although you are yourself equal to the accomplishment of this task (of rescuing me) single-handed, O destroyer of hostile warriors, the attainment of success will redound to your glory (rather than to that of Śrī Rāma) (11) If, having overrun Lankā with his forces, Śrī Rāma (a scion of Kakutstha), the scourge of hostile forces, for his part, takes me (back from Lankā), that (alone) would be worthy of him (12) Therefore, act you in such a way that the exalted soul, valiant in combat, may exhibit prowess worthy of him" (13)

तदर्थोपहित वाक्य प्रश्रित हेतुसहितम् । निशम्य हनुमान् वीरो वाक्यमुत्तरमब्रवीत् ॥ १४ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवता वरः । सुग्रीवः सत्त्वसम्पन्नस्तवार्थे कृतनिश्चयः ॥ १५ ॥
स वानरसहस्राणा कोटीभिरभिसवृतः । क्षिप्रमेष्यति वैदेहि सुग्रीवः प्लवगाधिपः ॥ १६ ॥
तौ च वीरौ नरवरौ सहितौ रामलक्ष्मणौ । आगम्य नगरी लङ्का सायकैर्विधमिष्यतः ॥ १७ ॥
सगण राक्षस हत्वा नचिराद् रघुनन्दनः । त्वामादाय वरारोहे स्वा पुरी प्रति यास्यति ॥ १८ ॥
समाश्वसिहि भद्र ते भव त्व कालकाङ्क्षिणी । क्षिप्र द्रक्ष्यसि रामेण निहत रावण रणे ॥ १९ ॥
निहते राक्षसेन्द्रे च सपुत्रामात्यबान्धवे । त्व समेष्यसि रामेण शशाङ्केनेव रोहिणी ॥ २० ॥
क्षिप्रमेष्यति काकुत्स्थो हर्यृक्षप्रवरैर्युतः । यस्ते युधि विजित्यारीञ्छोक व्यपनयिष्यति ॥ २१ ॥

Hearing the aforesaid speech of Sītā, which was full of significance, polite and logical, the heroic Hanumān made the following final reply —(14) "The ruler of the monkey and bear hordes, Sugrīva, the foremost of monkeys, who is richly endowed with energy, is determined to liberate you, O godlike lady ! (15) Surrounded by thousands of crores of monkeys, O princess of the Videha territory, the said Sugrīva, the suzerain lord of monkeys, will make his appearance soon (16) Nay, arriving together, those two heroic jewels among men will destroy Lankā with their shafts (17) Having made short work of the ogre (Rāvana) with his hordes, Śrī Rāma (the delight of the Raghus) will return before long to his own city (Ayodhyā) taking you (with him), O lady of excellent limbs ! (18) Be fully restored to confidence and bide your time May good betide you ! You shall soon (be able to) see Rāvana killed in combat by Śrī Rāma (19) When Rāvana (the lord of ogres) is slain along with his sons, ministers and kinsfolk, you shall be united with Śrī Rāma as Rohinī (a consort of the moon-god presiding over a constellation of the same name) is with the moon-god (20) Accompanied by eminent leaders of monkeys and bears, Śrī Rāma (a scion of Kakutstha),—who, having fully conquered his enemies in combat will thoroughly dispel your grief,—will make his appearance soon" (21)

एवमाश्वास्य वैदेहीं हनूमान् मारुतात्मजः । गमनाय मतिं कृत्वा वैदेहीमभ्यवादयत् ॥ २२ ॥
राक्षसान् प्रवरान् हत्वा नाम विश्राव्य चात्मनः । समाश्वास्य च वैदेहीं दर्शयित्वा परं बलम् ॥ २३ ॥
नगरीमाकुलां कृत्वा वञ्चयित्वा च रावणम् । दर्शयित्वा बलं घोरं वैदेहीमभिवाद्य च ॥ २४ ॥
प्रतिगन्तुं मनश्चक्रे पुनर्मध्येन सागरम् ।

Having comforted Sītā (a princess of the Videha territory) as above, and making up his mind to depart, Hanūmān, sprung from the loins of the wind-god, greeted Sītā (a princess of the Videha territory) (22) Having dispatched distinguished ogres and (thus) exhibited his surpassing strength, created a stir in Lankā, befooled Rāvana and displayed his terrible might and (thus) made his name widely known, nay, having fully consoled and greeted Sītā, a princess of the Videha territory, Hanūmān made up his mind once more to return across the sea

ततः स कपिशार्दूलः स्वामिसंदर्शनोत्सुकः ॥ २५ ॥
आरुरोह गिरिश्रेष्ठमरिष्टमरिमर्दनः । तुङ्गपद्मकजुष्टाभिर्नीलाभिर्वनराजिभिः ॥ २६ ॥
सोत्तरीयमिवाम्भोदैः शृङ्गान्तरविलम्बिभिः । बोध्यमानमिव प्रीत्या दिवाकरकरैः शुभैः ॥ २७ ॥
उन्मिषन्तमिवोद्धूतैर्लोचनैरिव धातुभिः । तोयौघनिःस्वनैर्मन्द्रैः प्राधीतमिव सर्वतः ॥ २८ ॥
प्रगीतमिव विस्पष्टं नानाप्रस्रवणस्वनैः । देवदारुभिरुद्धूतैरूर्ध्वबाहुमिव स्थितम् ॥ २९ ॥
प्रपातजलनिर्घोषैः प्राक्रुष्टमिव सर्वतः । वेपमानमिव श्यामैः कम्पमानैः शरद्वनैः ॥ ३० ॥
वेणुभिर्मारुतोद्धूतैः कूजन्तमिव कीचकैः । निःश्वसन्तमिवामर्षाद् घोरैराशीविषोत्तमैः ॥ ३१ ॥
नीहारकृतगम्भीरैर्ध्यायन्तमिव गह्वरैः । मेघपादनिभैः पादैः प्रक्रान्तमिव सर्वतः ॥ ३२ ॥
जृम्भमाणमिवाकाशे शिखरैरभ्रमालिभिः । कूटैश्च बहुधा कीर्णं शोभितं बहुकन्दरैः ॥ ३३ ॥
सालतालैश्च कर्णैश्च वंशैश्च बहुभिर्वृतम् । लतावितानैर्विततैः पुष्पवद्भिरलंकृतम् ॥ ३४ ॥
नानामृगगणैः कीर्णं धातुनिष्यन्दभूषितम् । बहुप्रस्रवणोपेतं शिलासंचयसंकटम् ॥ ३५ ॥
महर्षियक्षगन्धर्वकिंनरोरगसेवितम् । लतापादपसम्बाधं सिंहाधिष्ठितकन्दरम् ॥ ३६ ॥
व्याघ्रादिभिः समाकीर्णं स्वादुमूलफलद्रुमम् ।

Then that tiger among the monkeys, the destroyer of his foes, eager as he was to see his master (Śrī Rāma), ascended the Arista mountain, the foremost of mountains, which was clothed (as it were) with dark groves embellished with tall Padmaka trees, and was covered with clouds hanging between its summits as with an upper garment, which was being awakened as it were with love by the bright rays of the sun, resembling so many hands, which was staring as it were with (so many) eyes in the form of metals scattered here and there, which appeared to have started reciting the Vedas on every side in the form of the deep sound of running streams, which had commenced singing as it were at a high pitch very distinctly in the form of the murmuring of various cascades, which stood as it were with uplifted arms in the form of towering deodars, which had started crying loudly as it were on all sides in the form of the sound of its waterfalls and seemed to quake in the form of its waving dark clusters of autumnal reeds, which was piping as it were in the form of hollow bamboos tossed about by the wind and whistling, and was hissing as it were in indignation in the form of its terrible and most poisonous serpents; which sat absorbed in meditation as it were in the form of its caves obscured

by mist and had set about moving on all sides as it were with its offshoots looking like (so many) rising clouds, which with its peaks enveloped in clouds seemed to stretch its limbs in the air, which bristled with a number of peaks and was adorned with numerous caves, and which was hemmed in with many sal, palmyra, Karna and bamboo trees and was graced with extensive canopies of creepers laden with blossom, which was crowded with herds of deer of every species and decked with streams of molten metals, which was rich in numerous cascades and thick with accumulations of rocks, which was frequented by eminent Ṛṣis, Yakṣas, Gandharvas, Kinnaras and Nāgas, was impenetrable on account of creepers and trees and whose caves were occupied by lions, which was infested with tigers and other (carnivorous) beasts and abounded in luscious roots and trees yielding delicious fruits

आरुरोहानिलसुतः पर्वत प्लवगोत्तमः ॥ ३७ ॥
रामदर्शनशीघ्रेण प्रहर्षेणाभिचोदित. । तेन पादतलक्रान्ता रम्येषु गिरिसानुषु ॥ ३८ ॥
सघोषा. समशीर्यन्त शिलाश्चूर्णीकृतास्ततः । स तमारुह्य शैलेन्द्र व्यवर्धत महाकपिः ॥ ३९ ॥
दक्षिणादुत्तर पार प्रार्थयँल्लवणाम्भस. । अधिरुह्य ततो वीरः पर्वत पवनात्मजः ॥ ४० ॥
ददर्श सागर भीम भीमोरगनिषेवितम् । स मारुत इवाकाश मारुतस्यात्मसम्भव. ॥ ४१ ॥
प्रपेदे हरिशार्दूलो दक्षिणादुत्तरा दिशम् ।

Impelled by excessive joy (on having successfully completed his mission) and impatience to see Śrī Rāma, Hanumān (son of the wind-god), the foremost of monkeys, (thus) ascended the (aforesaid) mountain Pressed under his soles and crushed (by his weight), rocks on the lovely peaks of the mountain now fell to pieces with a noise Ascending that lord of mountains and seeking to bound to the northern shore from the southern shore of the brackish sea, that mighty monkey grew in size Having ascended the mountain, the heroic Hanumān (sprung from the loins of the wind-god) then beheld the formidable sea infested with dreadful serpents Like the wind rushing through space, Hanumān, sprung from the loins of the wind-god, a (veritable) tiger among the monkeys, set out from the southern to the northern quarter

स तदा पीडितस्तेन कपिना पर्वतोत्तमः ॥ ४२ ॥
ररास विविधैर्भूतैः प्राविशद् वसुधातलम् । कम्पमानैश्च शिखरैः पतद्भिरपि च द्रुमैः ॥ ४३ ॥
तस्योरुवेगोन्मथिताः पादपाः पुष्पशालिनः । निपेतुर्भूतले भग्नाः शक्रायुधहता इव ॥ ४४ ॥
कन्दरोदरसस्थाना पीडिताना महौजसाम् । सिंहाना निनदो भीमो नभो भिन्दन् हि शुश्रुवे ॥ ४५ ॥
त्रस्तव्याविद्धवसना व्याकुलीकृतभूषणाः । विद्याधर्यः समुत्पेतुः सहसा धरणीधरात् ॥ ४६ ॥
अतिप्रमाणा बलिनो दीप्तजिह्वा महाविषाः । निपीडितशिरोग्रीवा व्यवेष्टन्त महाहयः ॥ ४७ ॥
किंनरोरगगन्धर्वयक्षविद्याधरास्तथा । पीडित त नगवर त्यक्त्वा गगनमास्थिताः ॥ ४८ ॥
स च भूमिधरः श्रीमान् बलिना तेन पीडितः । सवृक्षशिखरोदग्रः प्रविवेश रसातलम् ॥ ४९ ॥
दशयोजनविस्तारस्त्रिशद्योजनमुच्छ्रितः । धरण्या समता यातः स बभूव धराधरः ॥ ५० ॥
स लिलङ्घयिषुर्भीम सलील लवणार्णवम् । कल्लोलास्फालवेलान्तमुत्पपात नभो हरिः ॥ ५१ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्पञ्चाश सर्ग ॥ ५६ ॥

Pressed at that moment by that monkey (Hanumān), Arista, the foremost of mountains shrieked (under his weight) and sank into the bowels of the earth with its various living beings and shaking summits and toppling trees (23-43) Violently shaken and broken by the impetus of his thighs, trees charming with blossom fell to the ground as though struck by Indra's thunderbolt (44) The terrible roar of lions endowed with great vigour, dwelling in the interior of caves and subjected to pressure was heard rending the skies as it were (45) Vidyādhara women rose all of a sudden from the mountain, their raiment in disorder through fear and ornaments fallen off (46) Large mighty snakes immense in size and highly poisonous, with flaming tongues, their hoods and necks severely pressed, lay coiled (47) Deserting that jewel among mountains, subjected to (extraordinary) pressure, Kinnaras, Nāgas, Gandharvas, Yaksas and Vidyādharas took their stand in the air (48) Nay, pressed by the mighty Hanumān, that glorious mountain, conspicuous with its peaks crowned with trees, sank into the bowels of the earth (49) Ten Yojanas (or eighty miles) in extent and thirty Yojanas (or two hundred and forty miles) in height, the aforesaid mountain got level with the earth (50) Eager to leap sportingly across the formidable salty sea, whose shores were being lashed by its waves, the said monkey sprang into the air (51)

Thus ends Canto Fifty-six in the Sundarakānḍa of the glorious Rāmāyana of Vālmiki, the work of a Ṛsi and the oldest epic

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सप्तपञ्चाशः सर्गः

Canto LVII

Having leapt from the coast of Lanka and touching the Maināka mountain, which he came across in the way, nay, advancing further, Hanuman roars at the top of his voice at the sight of the Mahendra mountain in order to bring joy to the monkeys awaiting his return there. Jāmbavān tells the monkeys, who had got up impetuously on hearing the roar, that Hanumān has returned successful from his expedition as was evident from his jubilant roar. Having greeted Jāmbavān and others on alighting on the summit of the Mahendra mountain, Hanumān narrates to them in a nutshell the story of his discovery of Sītā. Applauding Hanumān, Prince Angada, who was eager to hear the story, sits down to do so on an extensive flat rock along with all.

आप्लुत्य च महावेगः पक्षवानिव पर्वतः । भुजगयक्षगन्धर्वप्रबुद्धकमलोत्पलम् ॥ १ ॥
स चन्द्रकुमुदं रम्यं सार्ककारण्डवं शुभम् । तिष्यश्रवणकादम्बमभ्रशैवलशाद्वलम् ॥ २ ॥
पुनर्वसुमहामीनं लोहिताङ्गमहाग्रहम् । ऐरावतमहाद्वीपं स्वातीहंसविलासितम् ॥ ३ ॥

वातसघातजालोर्मिचन्द्रांशुशिशिराम्बुमत् । हनूमानपरिश्रान्तः पुप्लुवे गगनार्णवम् ॥ ४ ॥
ग्रसमान इवाकाशं ताराधिपमिवोल्लिखन् । हरन्निव सनक्षत्रं गगनं सार्कमण्डलम् ॥ ५ ॥
अपारमपरिश्रान्तश्चाम्बुधिं समगाहत । हनूमान् मेघजालानि विकर्षन्निव गच्छति ॥ ६ ॥
पाण्डुरारुणवर्णानि नीलमाञ्जिष्ठकानि च । हरितारुणवर्णानि महाभ्राणि चकाशिरे ॥ ७ ॥
प्रविशन्नभ्रजालानि निष्क्रमंश्च पुनः पुनः । प्रकाशश्चाप्रकाशश्च चन्द्रमा इव दृश्यते ॥ ८ ॥
विविधाभ्रघनापन्नगोचरो धवलाम्बरः । दृश्यादृश्यतनुर्वीरस्तथा चन्द्रायतेऽम्बरे ॥ ९ ॥
तार्क्ष्यायमाणो गगने स बभौ वायुनन्दनः । दारयन् मेघवृन्दानि निष्पतंश्च पुनः पुनः ॥ १० ॥

Bounding with great impetuosity, Hanūmān, who looked like a winged mountain, and never felt exhausted, sailed across the firmament, which presented the appearance of a delightful and charming ocean graced with a swan in the form of the constellation Swātī, with the Nāgas, Yaksas and Gandharvas (gathered together there) for its full-blown lotuses and water-lilies, the moon for a white water-lily, the sun for a water-fowl, the constellations known by the names of Pusya and Śravana for swans, the clouds for its duck-weeds and grassy spots adjoining the shores, the twin constellations, the Punarvasus, for its large fish, the planet Mars for a large alligator, Airāvata (the elephant carrying Indra on its back) for a large island, the gales for its billows and the moonbeams for its cool water (1-4) As though swallowing up the space, scratching the moon (the lord of stars), seizing the heavens along with their lunar mansions and the solar orb and drawing the masses of clouds apart, Hanūmān unweariedly sailed over the boundless sea (5-6) Huge cloudr, white, roseate, blue, madder-like, green and dark in colour made their appearance (in the sky) (7) Penetrating deep into the masses of clouds and emerging from them again and again, Hanumān looked like the moon becoming invisible and visible again (8) Having found his way into the various masses of clouds (and emerging again), his personality (accordingly) becoming visible and invisible, the hero (Hanumān), who was clad in white, thereby shone like the moon in the sky (9) Emerging again and again tearing asunder the masses of clouds, that delight of the wind-god looked like Garuda in the air (10)

नदन् नादेन महता मेघस्वनमहास्वनः । प्रवरान् राक्षसान् हत्वा नाम विश्राव्य चात्मनः ॥ ११ ॥
आकुलां नगरीं कृत्वा व्यथयित्वा च रावणम् । अर्दयित्वा महावीरान् वैदेहीमभिवाद्य च ॥ १२ ॥
आजगाम महातेजाः पुनर्मध्येन सागरम् । पर्वतेन्द्रं सुनाभं च समुपस्पृश्य वीर्यवान् ॥ १३ ॥
ज्यामुक्त इव नाराचो महावेगोऽभ्युपागमत् । स किंचिदारात् सम्प्राप्तः समालोक्य महागिरिम् ॥ १४ ॥
महेन्द्रं मेघसंकाशं ननाद स महाकपिः । स पूरयामास कपिर्दिशो दश समन्ततः ॥ १५ ॥
नदन् नादेन महता मेघस्वनमहास्वनः । स तं देशमनुप्राप्तः सुहृद्दर्शनलालसः ॥ १६ ॥
ननाद सुमहानादं लाङ्गूलं चाप्यकम्पयत् । तस्य नानद्यमानस्य सुपर्णाचरिते पथि ॥ १७ ॥
फलतीवास्य घोषेण गगनं सार्कमण्डलम् ।

Having dispatched the eminent ogres and (thereby) made his name widely known, created a stir in the city (of Lankā) and caused agony to Rāvana, killed eminent heroes (among the ogres) and greeted Sītā (a princess of the Videha territory), Hanumān (endowed with extraordinary energy), whose roar resembled a peal of thunder, once more reached the middle of the

sea, thundering with a great roar. Nay, having duly touched the Sunābha (Maināka) mountain, the lord of mountains, the powerful Hanumān (who was full of great impetuosity) sped on like an arrow loosed from a bowstring Having arrived a bit near, and observing Mahendra, the great mountain, that mighty monkey thundered like a cloud Emitting a roar, the aforesaid monkey, whose loud cry resembled the rumbling of a cloud, filled (all) the ten directions completely with his roar Arrived in that region (where his friends waited for him), Hanumān, who was panting to see his friends, gave out a very loud cry and waved his tail The firmament with the solar orb began to crack as it were due to his roar even as he repeatedly roared on the path followed by Garuda (endowed with beautiful wings)

ये तु तत्रोत्तरे कुले समुद्रस्य महाबलाः ॥ १८ ॥
पूर्वं सविष्ठिताः शूरा वायुपुत्रदिदृक्षवः ।
महतो वायुनुन्नस्य तोयदस्येव निःस्वनम् । शुश्रुवुस्ते तदा घोषमूरुवेगं हनूमतः ॥ १९ ॥
ते दीनमनसः सर्वे शुश्रुवुः काननौकसः । वानरेन्द्रस्य निर्घोषं पर्जन्यनिनदोपमम् ॥ २० ॥
निशम्य नदतो नादं वानरास्ते समन्ततः । बभूवुरुत्सुकाः सर्वे सुहृद्दर्शनकाङ्क्षिणः ॥ २१ ॥
जाम्बवान् स हरिश्रेष्ठः प्रीतिसहृष्टमानसः । उपामन्त्र्य हरीन् सर्वानिदं वचनमब्रवीत् ॥ २२ ॥
सर्वथा कृतकार्योऽसौ हनूमान् नात्र सशयः । न ह्यस्याकृतकार्यस्य नाद एवविधो भवेत् ॥ २३ ॥
तस्य बाहूरुवेगं च निनादं च महात्मनः । निशम्य हरयो हृष्टाः समुत्पेतुर्यतस्ततः ॥ २४ ॥
ते नगाग्रान्नगाग्राणि शिखराच्छिखराणि च । प्रहृष्टाः समपद्यन्त हनूमन्तं दिदृक्षवः ॥ २५ ॥
ते प्रीताः पादपाग्रेषु गृह्य शाखामवस्थिताः । वासासि च प्रकाशानि समाविध्यन्त वानराः ॥ २६ ॥
गिरिगह्वरसलीनो यथा गर्जति मारुतः । एव जगर्ज बलवान् हनूमान् मारुतात्मजः ॥ २७ ॥

Those heroes, endowed with extraordinary might, who stood already on the aforesaid northern shore of the sea, eager to see Hanumān (the son of the wind-god), heard at that time the sound produced by the sweeping motion of Hanumān's thighs, which resembled the rumbling of a huge cloud propelled by the wind (11-19) All those monkeys (lit, denizens of the forest), who were feeling distressed in mind (due to anxiety on the score of Hanumān), heard the thunder-like roar of Hanumān (20) Hearing the roar of Hanumān (who was emitting a loud cry), all the aforesaid monkeys on all sides became full of longing, eager as they were to see their friend (21) Addressing all the monkeys (present there), Jambavān, the foremost of monkeys and bears, who felt enraptured at heart with joy, spoke as follows —(22) "The yonder Hanūmān has been wholly successful, there is no doubt about it, for had he been unsuccessful, his roar would not have been of this type (23) Rejoiced to hear the sound of the dashing movement of the arms and thighs, as well as the roar of that exalted soul, the monkeys leapt up here and there (24) Feeling overjoyed, they sprang from tree-top to tree-top and from peak to peak, eager as they were to behold Hanūmān (25) Standing on tree-tops seizing the boughs (lest they should topple down while gazing upwards), they joyously waved their splendid raiment (26) The mighty Hanūmān, sprung from the loins of the wind-god, roared (even) as the wind pent up in a mountain cavern would (27)

तमभ्रघनसकाशमापतन्त महाकपिम् । दृष्ट्वा ते वानराः सर्वे तस्थुः प्राञ्जलयस्तदा ॥ २८ ॥

तनस्तु वेगवान् वीरो गिरेर्गिरिनिभः कपिः । निपपात गिरेस्तस्य शिखरे पादपाकुले ॥ २९ ॥
हर्षेणापूर्यमाणोऽसौ रम्ये पर्वतनिर्झरे । छिन्नपक्ष इवाकाशात् पपात धरणीधरः ॥ ३० ॥
ततस्ते प्रीतमनसः सर्वे वानरपुगवाः । हनूमन्त महात्मान परिवार्योपतस्थिरे ॥ ३१ ॥
परिवार्य च ते सर्वे परा प्रीतिमुपागताः । प्रहृष्टवदनाः सर्वे तमागतमुपागमन् ॥ ३२ ॥
उपायनानि चादाय मूलानि च फलानि च । प्रत्यर्पयन् हरिश्रेष्ठ हरयो मारुतात्मजम् ॥ ३३ ॥
विनेदुर्मुदिताः केचित् केचित् किलकिला तथा । हृष्टा. पादपशाखाश्च आनिन्युर्वानरर्षभाः ॥ ३४ ॥
हनूमास्तु गुरून् वृद्धाञ्जाम्बवत्प्रमुखास्तदा । कुमारमङ्गद चैव सोऽवन्दत महाकपिः ॥ ३५ ॥
स ताभ्या पूजितः पूज्यः कपिभिश्च प्रसादित. । दृष्टा देवीति विक्रान्त. सक्षेपेण न्यवेदयत् ॥ ३६ ॥

Seeing that huge monkey rushing like a mass of clouds at that moment, all the aforesaid monkeys stood with joined palms (28) Having leapt from the Arista mountain (in Lankā), the heroic monkey, for his part, who was full of impetuosity and looked like a mountain (himself), descended on the top of that mountain (Mahendra), thick with trees (29) Overflowing with joy he alighted on the brink of a lovely mountain rill like a mountain whose pinions have been clipped descending from the heavens (30) Delighted at heart, all those jewels among the monkeys thereupon stood encircling the high-souled Hanumān (31) Gathering round him they all derived supreme joy Nay, with an exceedingly cheerful countenance they all approached Hanumān, who had just arrived (32) Taking presents in the form of roots and fruits, the monkeys honoured Hanumān (sprung from the loins of the wind-god), the foremost among monkeys (33) Some roared in (sheer) delight, others likewise raised shouts of felicity, full of joy, other jewels among the monkeys brought boughs of trees (for Hanumān to sit on) (34) That great monkey, Hanūmān, for his part saluted at that moment his elders as well as the aged, the foremost of whom was Jāmbavān, as also Prince Angada (35) Honoured by the two (*viz*, Jāmbavān and Angada), and propitiated by the other monkeys, the valiant Hanūmān, who merited (such) worship, submitted in brief that the godlike lady had been seen (by him). (36)

निपसाद च हस्तेन गृहीत्वा वालिनः सुतम् । रमणीये वनोद्देशे महेन्द्रस्य गिरेस्तदा ॥ ३७ ॥
हनूमानब्रवीत् पृष्टस्तदा तान् वानरर्षभान् । अशोकवनिकासस्था दृष्टा सा जनकात्मजा ॥ ३८ ॥
रक्ष्यमाणा सुघोराभी राक्षसीभिरनिन्दिता । एकवेणीधरा बाला रामदर्शनलालसा ॥ ३९ ॥
उपवासपरिश्रान्ता मलिना जटिला कृशा । ततो दृष्टेति वचन महार्थममृतोपमम् ॥ ४० ॥
निशम्य मारुतेः सर्वे मुदिता वानराभवन् । क्ष्वेडन्त्यन्ये नदन्त्यन्ये गर्जन्त्यन्ये महाबलाः ॥ ४१ ॥
चक्रु· किलकिलामन्ये प्रतिगर्जन्ति चापरे । केचिदुच्छ्रितलाङ्गूला· प्रहृष्टाः कपिकुञ्जराः ॥ ४२ ॥
आयताञ्चितदीर्घाणि लाङ्गूलानि प्रविव्यधुः । अपरे तु हनूमन्त श्रीमन्त वानरोत्तमम् ॥ ४३ ॥
आप्लुत्य गिरिश्रृङ्गेषु सस्पृशन्ति स्म हर्षिताः ।

Nay, taking Angada (Vāli's son) by the hand, he then sat down in a lovely part of the woodland on the Mahendra mountain (27) Interrogated (by them), Hanūmān then told those jewels among the monkeys that Sītā, Janaka's daughter, had been seen by him dwelling in the Aśoka grove, that the young lady, who was beyond reproach, was being guarded by exceedingly dreadful ogresses, who wore a single plleat of hair (as a mark of desolation) and sighed for Śrī Rāma's sight, and that she had been thoroughly worn out through fasting, wore matted

locks, and was emaciated and stained with dust All the monkeys thereupon felt rejoiced to hear the nectar-like report of Hanumān (the son of the wind-god) to the effect that Sītā had been seen (by him), which was full of great significance Some roared like lions, others raised ululations, while still other monkeys, who were endowed with extraordinary might, bellowed (like bulls) Others (again) raised shouts expressive of joy, while yet others roared in return With their tails lifted up some elephant-like monkeys, who felt overjoyed, waved their thick long curled tails Bounding from the peaks of the mountain full of joy, others for their part embraced the glorious Hanumān, the foremost of monkeys.

उक्तवाक्य हनूमन्तमङ्गदस्तु तदाब्रवीत् ॥ ४४ ॥
सर्वेषा हरिवीराणा मध्ये वाचमनुत्तमाम् । सत्त्वे वीर्ये न ते कश्चित् समो वानर विद्यते ॥ ४५ ॥
यदवप्लुत्य विस्तीर्णं सागरं पुनरागतः । जीवितस्य प्रदाता नस्त्वमेको वानरोत्तम ॥ ४६ ॥
त्वत्प्रसादात् समेष्यामः सिद्धार्था राघवेण ह । अहो स्वामिनि ते भक्तिरहो वीर्यमहो धृतिः ॥ ४७ ॥
दिष्ट्या दृष्टा त्वया देवी रामपत्नी यशस्विनी । दिष्ट्या त्यक्ष्यति काकुत्स्थः शोक सीतावियोगजम् ॥ ४८ ॥
ततोऽङ्गद हनूमन्त जाम्बवन्त च वानराः । परिवार्य प्रमुदिता भेजिरे विपुलाः शिलाः ॥ ४९ ॥
उपविष्टा गिरेस्तस्य शिलासु विपुलासु ते । श्रोतुकामाः समुद्रस्य लङ्घनं वानरोत्तमाः ॥ ५० ॥
दर्शन चापि लङ्कायाः सीताया रावणस्य च । तस्थुः प्राञ्जलयः सर्वे हनूमद्वदनोन्मुखाः ॥ ५१ ॥
तस्थौ तत्राङ्गदः श्रीमान् वानरैर्बहुभिर्वृतः । उपास्यमानो विबुधैर्दिवि देवपतिर्यथा ॥ ५२ ॥
हनूमता कीर्तिमता यशस्विना तथाङ्गदेनाङ्गदनद्धबाहुना ।
मुदा तदाध्यासितमुन्नतं महन्महीधराग्रं ज्वलित श्रियाभवत् ॥ ५३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तपञ्चाश सर्ग ॥ ५७ ॥

In the midst of all monkey heroes, Angada for his part then paid the following most excellent compliment to Hanūmān, who had spoken as above—"No one stands equal to you, O monkey, in courage or valour, since having leapt across the extensive sea, you have come back. You are the sole life-giver to us, O jewel among the monkeys! (38—46) Through your grace alone shall we be united with Śrī Rāma (a scion of Raghu), our purpose (in the shape of Sītā's discovery) having been accomplished. Wonderful is your devotion to your master, surprising is your valour and marvellous your firmness. (47) Luckily has the godlike and illustrious consort of Śrī Rāma been seen by you and luckily will Śrī Rāma (a scion of Kakutstha) shed his grief born of separation from Sītā." (48) Surrounding Angada, Hanūmān and Jāmbavān, and full of great joy the monkeys thereupon betook themselves to extensive rocks. (49) Seated on the extensive rocks of that mountain, eager (as they were) to hear how Hanumān was able to leap across the sea and see Lankā, Sītā and Rāvana, all those jewels among the monkeys waited with joined palms, their faces turned towards Hanūmān (50-51) The glorious Angada sat there encircled by numerous monkeys even like Indra (the lord of gods) waited upon by gods in heaven (52) Occupied with joy at that time by the glorious Hanūmān as well as by the illustrious Angada, who had his arms clasped with a pair of armlets, the lofty and huge mountain peak stood illumined with splendour. (53)

Thus ends Canto Fifty-seven of the Sundarakāṇḍa in the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

अष्टपञ्चाशः सर्गः

Canto LVIII

Interrogated by Jāmbavān, seated along with the monkey hordes, Hanumān narrates *in extenso* how he saw Mount Maināka in the course of his journey to Lankā, reached Lankā, beheld Janaka's daughter and returned to Mount Mahendra.

ततस्तस्य गिरेः शृङ्गे महेन्द्रस्य महाबलाः । हनुमत्प्रमुखाः प्रीति हरयो जग्मुरुत्तमाम् ॥ १ ॥
प्रीतिमत्सूपविष्टेषु वानरेषु महात्मसु । त ततः प्रतिसहृष्टः प्रीतियुक्त महाकपिम् ॥ २ ॥
जाम्बवान् कार्यवृत्तान्तमपृच्छदनिलात्मजम् । कथ दृष्टा त्वया देवी कथ वा तत्र वर्तते ॥ ३ ॥
तस्या चापि कथ वृत्तः क्रूरकर्मा दशाननः । तत्त्वतः सर्वमेतन्नः प्रब्रूहि त्व महाकपे ॥ ४ ॥
सम्मार्गिता कथ देवी किं च सा प्रत्यभाषत । श्रुतार्थाश्चिन्तयिष्यामो भूयः कार्यविनिश्चयम् ॥ ५ ॥
यश्चार्थस्तत्र वक्तव्यो गतैरस्माभिरात्मवान् । रक्षितव्य च यत्तत्र तद् भवान् व्याकरोतु नः ॥ ६ ॥
स नियुक्तस्ततस्तेन सम्प्रहृष्टतनूरुहः । नमस्यञ्छिरसा देव्यै सीतायै प्रत्यभाषत ॥ ७ ॥

Having met together on the summit of the aforesaid Mahendra mountain, the monkeys headed by Hanumān, who were endowed with extraordinary might, presently experienced the highest joy (1) The high-souled monkeys being joyfully and comfortably seated, Jāmbavān, who felt highly rejoiced, now inquired of that great monkey, sprung from the loins of the wind-god, who was (also) filled with joy, particulars about his errand (in the following words)—"How was the godlike lady discovered by you and how does she fare there ? (2-3) Moreover, how does Rāvana (the ten-headed monster) of cruel deeds behave towards her ? (Please) relate you all this to us accurately in detail, O mighty monkey ! (4) How was the godlike lady traced by you and what reply did she make ? Having learnt the truth (from you), we shall ponder what decision should be taken about the future course of action (5) Prudent as you are, (please) state you clearly what fact should be disclosed by us when we have arrived there (in the presence of Śrī Rāma), and what should be kept back on that occasion" (6) Urged by Jāmbavān, and making obeisance with his head bent low to the godlike lady, Sītā, Hanumān then replied (as follows), his hair standing on end—(7)

प्रत्यक्षमेव भवता महेन्द्राग्रात् खमाप्लुतः । उदधेर्दक्षिण पार काङ्क्षमाणः समाहित. ॥ ८ ॥
गच्छतश्च हि मे घोर विघ्नरूपमिवाभवत् । काञ्चन शिखर दिव्य पश्यामि सुमनोहरम् ॥ ९ ॥
स्थित पन्थानमावृत्य मेने विघ्न च त नगम् । उपसगम्य त दिव्य - काञ्चनं नगमुत्तमम् ॥ १० ॥
कृता मे मनसा बुद्धिर्भेत्तव्योऽय मयेति च । प्रहतस्य मया तस्य लाङ्गूलेन महागिरेः ॥ ११ ॥
शिखरं सूर्यसकाशं व्यशीर्यत सहस्रधा । व्यवसाय च त बुद्ध्वा स होवाच महागिरिः ॥ १२ ॥

"Seeking to reach the southern shore of the sea, I took a leap into the space with a concentrated mind from the summit of the Mahendra mountain in your (very) presence (8) Even as I was advancing, a formidable obstacle appeared in my way as it were. I beheld a heavenly and exceedingly

soul-captivating golden peak, which stood blocking my way, and I accounted that mountain an impediment Approaching that foremost celestial golden mountain, the following resolve was mentally made by me 'This mountain must be shattered by me' The peak, shining brightly like the sun, of that vast mountain, (even) as the latter was struck with my tail by me, broke into a thousand fragments

पुत्रेति मधुरा वाणीं मनः प्रह्लादयन्निव । पितृव्यं चापि मां विद्धि सखायं मातरिश्वनः ॥ १३ ॥
मैनाकमिति विख्यातं निवसन्तं महोदधौ । पक्षवन्तः पुरा पुत्र बभूवुः पर्वतोत्तमाः ॥ १४ ॥
छन्दतः पृथिवीं चेरुर्बाधमानाः समन्ततः । श्रुत्वा नगानां चरितं महेन्द्रः पाकशासनः ॥ १५ ॥
वज्रेण भगवान् पक्षौ चिच्छेदैषां सहस्रशः । अहं तु मोचितस्तस्मात् तव पित्रा महात्मना ॥ १६ ॥
मारुतेन तदा वत्स प्रक्षिप्तो वरुणालये । राघवस्य मया साह्ये वर्तितव्यमरिंदम ॥ १७ ॥
रामो धर्मभृतां श्रेष्ठो महेन्द्रसमविक्रमः ।

Perceiving the aforesaid performance (of mine), that huge mountain uttered the following sweet words, bringing excessive joy to my soul as it were—'Know me, my son, to be a friend of the wind-god and (as such) your uncle, dwelling in the ocean and widely known as Maināka The leading mountains were endowed, my son, with wings in the past (9—14) They ranged at will all over the earth causing molestation everywhere Hearing of the conduct of the mountains, the glorious and mighty Indra, the tamer of the demon Pāka, severed with his thunderbolt the wings of the aforesaid mountains by thousands I was, however, saved from that catastrophe by your magnanimous father (15-16) I was cast at that juncture into the sea (the abode of Varuna, the god of water) by the wind-god, my son! I must come to the help of Śrī Rāma (a scion of Raghu), O tamer of foes! (17) Śrī Rāma is the foremost of those who uphold (the cause of) virtue and is equal in prowess to the mighty Indra'

एतच्छ्रुत्वा मया तस्य मैनाकस्य महात्मनः ॥ १८ ॥
कार्यमावेद्य च गिरेरुद्धतं वै मनो मम । तेन चाहमनुज्ञातो मैनाकेन महात्मना ॥ १९ ॥
स चाप्यन्तर्हितः शैलो मानुषेण वपुष्मता । शरीरेण महाशैलः शैलेन च महोदधौ ॥ २० ॥
उत्तमं जवमास्थाय शेषमध्वानमास्थितः । ततोऽहं सुचिरं कालं जवेनाभ्यगमं पथि ॥ २१ ॥
ततः पश्याम्यहं देवीं सुरसां नागमातरम् । समुद्रमध्ये सा देवी वचनं चेदमब्रवीत् ॥ २२ ॥
मम भक्ष्यः प्रदिष्टस्त्वममरैर्हरिसत्तम । ततस्त्वां भक्षयिष्यामि विहितस्त्वं हि मे सुरैः ॥ २३ ॥
एवमुक्तः सुरसया प्राञ्जलिः प्रणतः स्थितः । विवर्णवदनो भूत्वा वाक्यं चेदमुदीरयम् ॥ २४ ॥

"On hearing this submission of the high-souled Maināka mountain, my purpose was confided by me to the mountain and my mind got stirred up (once more to proceed further). Nay, I was permitted by the lofty-minded Maināka to depart (18-19) The aforesaid mountain too, the lord of big mountains, vanished in his human form consisting of charming limbs, while in his rocky form he disappeared into the ocean (20) Catching excellent speed, I proceeded on the rest of my journey. From that moment I continued on my course with speed for a sufficiently long time (21) Then I perceived in mid ocean the goddess Surasā, the mother of serpents, and that goddess spoke (to me) as follows—(22) 'You have been destined by the immortals to be

my food, O jewel among monkeys ! I shall accordingly devour you since you have been sent by the gods ' (23) Spoken to as aforesaid by Surasā, I stood bent low with joined palms (before her), and my face turning pale, I submitted (to her) as follows — (24)

रामो दाशरथिः श्रीमान् प्रविष्टो दण्डकावनम् । लक्ष्मणेन सह भ्रात्रा सीतया च परतपः ॥ २५ ॥
तस्य सीता हृता भार्या रावणेन दुरात्मना । तस्याः सकाश दूतोऽह गमिष्ये रामशासनात् ॥ २६ ॥
कर्तुमर्हसि रामस्य साहाय्य विषये सती । अथवा मैथिली दृष्ट्वा राम चाक्लिष्टकारिणम् ॥ २७ ॥
आगमिष्यामि ते वक्त्र सत्य प्रतिश्रृणोमि ते । एवमुक्ता मया सा तु सुरसा कामरूपिणी ॥ २८ ॥
अब्रवीन्नातिवर्तेत कश्चिदेष वरो मम । एवमुक्तः सुरसया दशयोजनमायतः ॥ २९ ॥
ततोऽर्धगुणविस्तारो बभूवाह क्षणेन तु । मत्प्रमाणाधिक चैव व्यादितं तु मुख तया ॥ ३० ॥
तद् दृष्ट्वा व्यादित त्वास्य ह्रस्व ह्यकरव पुनः । तस्मिन् मुहूर्ते च पुनर्बभूवाङ्गुष्ठसम्मितः ॥ ३१ ॥
अभिपत्याशु तद्वक्त्र निर्गतोऽह ततः क्षणात् । अब्रवीत् सुरसा देवी स्वेन रूपेण मा पुनः ॥ ३२ ॥
अर्थसिद्धौ हरिश्रेष्ठ गच्छ सौम्य यथासुखम् । समानय च वैदेही राघवेण महात्मना ॥ ३३ ॥
सुखी भव महाबाहो प्रीतास्मि तव वानर । ततोऽहं साधुसाध्वीति सर्वभूतैः प्रशसितः ॥ ३४ ॥

" 'The glorious Śrī Rāma, son of Daśaratha and the scourge of his foes, penetrated deep into the Dandaka forest with his (younger half-) brother, Laksmaṇa, and (his consort) Sītā (25) His consort, Sītā, was borne away by the evil-minded Rāvana At the behest of Śrī Rāma I shall seek her presence as a messenger (26) Living (as you do) in the dominion of Śrī Rāma, you ought to render assistance to him Or, having seen the daughter of Janaka as well as Śrī Rāma of unwearied action, I shall seek your mouth I truthfully promise this to you ' Assured thus by me, the said Surasā for her part, who was able to change her form at will, replied, 'None can (dare) escape me this is the 'boon granted in my favour ' Threatened thus by Surasā, I, for my part, who was ten Yojanas (or eighty miles) in extent, grew half as much in size in a trice The mouth too was distended by her to a size greater than mine. (27—30) Perceiving her mouth wide open, I then assumed a dwarfish form, nay, the same moment I was further reduced to the size of a human thumb (31) Having entered her mouth quickly, I came out of it instantly Appearing in her native form, the goddess Surasā further said to me —(32) 'Proceed (now), O gentle one, according to your pleasure for accomplishing your purpose, O jewel among the monkeys, and (re-) unite the princess of the Videha territory with the high-souled Śrī Rāma (a scion of Raghu) (33) Be happy, O mighty-armed monkey ! I am pleased with you.' Thereupon I was applauded by all beings, who said 'Well done ! Bravo !!' (34)

ततोऽन्तरिक्ष विपुल प्लुतोऽह गरुडो यथा । छाया मे निगृहीता च न च पश्यामि किंचन ॥ ३५ ॥
सोऽहं विगतवेगस्तु दिशो दश विलोकयन् । न किंचित् तत्र पश्यामि येन मे विहता गतिः ॥ ३६ ॥
अथ मे बुद्धिरुत्पन्ना किं नाम गमने मम । ईदृशो विघ्न उत्पन्नो रूपमत्र न दृश्यते ॥ ३७ ॥
अधोभागे तु मे दृष्टिः शोचतः पतिता तदा । तत्राद्राक्षमहं भीमा राक्षसीं सलिलेशयाम् ॥ ३८ ॥
प्रहस्य च महानादमुक्तोऽह भीमया तया । अवस्थितमसम्भ्रान्तमिद वाक्यमशोभनम् ॥ ३९ ॥
क्वासि गन्ता महाकाय क्षुधिताया ममेप्सितः । भक्षः प्रीणय मे देहं चिरमाहारवर्जितम् ॥ ४० ॥

"Then I sprang into the vast space like Garuda (the king of birds, the carrier of Lord Visnu) In the meantime my shadow was held fast, yet I perceived nothing (35) My speed having been arrested (thereby), I surveyed (all) the ten directions, yet I could not discover there the object by which my course had been stayed (36) Then the thought came to me 'How I wonder has such an obstacle appeared in my journey, although no concrete form is to be discerned here ?' (37) While I was brooding thus, my eye presently fell downward. There I espied a terrible ogress lying on water (38) Heartily laughing on seeing me motionless, yet undaunted, that dreadful woman accosted me with a loud cry in the following inauspicious words —(39) 'Whither are you bound, O gigantic monkey ? You are my coveted food, hungry as I am (Pray) gratify my person, which has remained without sustenance for a long period ' (40)

बाढमित्येव ता वाणीं प्रत्यगृह्णामह ततः । आस्यप्रमाणादधिक तस्याः कायमपूरयम् ॥ ४१ ॥
तस्याश्चास्य महद् भीम वर्धते मम भक्षणे । न तु मा सा नु बुबुधे मम वा विकृतं कृतम् ॥ ४२ ॥
ततोऽहं विपुलं रूप सक्षिप्य निमिषान्तरात् । तस्या हृदयमादाय प्रपतामि नभःस्थलम् ॥ ४३ ॥
सा विसृष्टभुजा भीमा पपात लवणाम्भसि । मया पर्वतसकाशा निकृत्तहृदया सती ॥ ४४ ॥
शृणोमि खगताना च वाचः सौम्या महात्मनाम् । राक्षसी सिंहिका भीमा क्षिप्र हनुमता हता ॥ ४५ ॥
ता हत्वा पुनरेवाहं कृत्यमात्ययिकं स्मरन् । गत्वा च महदध्वानं पश्यामि नगमण्डितम् ॥ ४६ ॥
दक्षिणं तीरमुदधेर्लङ्का यत्र गता पुरी । अस्त दिनकरे याते रक्षसा निलयं पुरीम् ॥ ४७ ॥
प्रविष्टोऽहमविज्ञातो रक्षोभिर्भीमविक्रमैः ।

"Saying 'Amen,' I actually bowed to that command (of hers) and then expanded my body to a size larger than the capacity of her mouth (41) Her huge and dreadful mouth too began to grow in order to devour me She, however, neither recognized me nor did she perceive the transformation (subsequently) gone through by me (in the shape of a minute form) (42) Having contracted my gigantic form in the twinkling of an eye, and extracting her heart, I forthwith sprang into the vault of heaven (43) Her heart having been cut off, that terrible woman, who looked much like a mountain, dropped into the salty water, her arms paralysed (44) I heard (at that moment) the delightful words of exalted souls standing in the air —'The terrible ogress, Simhikā, has been dispatched in no time by Hanumān ' (45) Calling to mind once more my errand (in the shape of Sītā's discovery), which had been delayed, after having killed her, and traversing a long distance, I sighted the southern shore of the sea, graced with mountains, where stood the city of Lankā The sun having set, I penetrated, unnoticed by ogres of terrible prowess, deep into the city constituting the abode of ogres

तत्र प्रविशतश्चापि कल्पान्तघनसप्रभा ॥ ४८ ॥
अट्टहास विमुञ्चन्ती नारी काप्युत्थिता पुरः । जिघासन्तीं ततस्ता तु ज्वलदग्निशिरोरुहाम् ॥ ४९ ॥
सव्यमुष्टिप्रहारेण पराजित्य सुभैरवाम् । प्रदोषकाले प्रविश भीतयाहं तयोदितः ॥ ५० ॥
अह लङ्कापुरी वीर निर्जिता विक्रमेण ते । यस्मात् तस्माद् विजेतासि सर्वरक्षास्यशेषतः ॥ ५१ ॥
तत्राहं सर्वरात्रं तु विचरञ्जनकात्मजाम् । रावणान्तःपुरगतो न चापश्य सुमध्यमाम् ॥ ५२ ॥
ततः सीतामपश्यस्तु रावणस्य निवेशने । शोकसागरमासाद्य न पारमुपलक्षये ॥ ५३ ॥
शोचता च मया दृष्टं प्राकारेणाभिसवृतम् । काञ्चनेन विकृष्टेन गृहोपवनमुत्तमम् ॥ ५४ ॥
स प्राकारमवप्लुत्य पश्यामि बहुपादपम् । अशोकवनिकामध्ये शिंशपापादपो महान् ॥ ५५ ॥

"Even while I was making good my entry (into the city), a certain woman possessing the hue of a cloud appearing at the end of a world cycle rose in front of me, bursting into a horse-laugh Having vanquished with a stroke of my left fist that exceedingly dreadful woman, whose locks resembled a flaming fire, and who sought to kill me, I for my part then compassed my entry at eventide, spoken to by her, afraid as she was (in the following words)— (46–50) 'I am the city of Lankā (incarnate), O hero ! Since I have been vanquished by you by dint of prowess, you will conquer all the ogres in their entirety ' (51) Though ranging over Lankā all through the night, I did not find Janaka's daughter of slender waist even though I penetrated into the gynaeceum of Rāvana (52) Not finding Sītā even in the abode of Rāvana, and (thus) facing an ocean of grief, I did not perceive its end (53) Even while I was brooding, an excellent pleasance enclosed on all sides by a lofty wall of gold was seen by me (54) Having leapt across the enclosure, I as such saw a grove consisting of numerous trees In the midst of that grove of Aśoka trees, there stood a huge Śiṁśapā (Aśoka) tree (55)

तमारुह्य च पश्यामि काञ्चन कदलीवनम् । अदूराच्छिंशपावृक्षात् पश्यामि वरवर्णिनीम् ॥ ५६ ॥
श्यामा कमलपत्राक्षीमुपवासकृशाननाम् । तदेकवासस्संवीता रजोध्वस्तशिरोरुहाम् ॥ ५७ ॥
शोकसंतापदीनाङ्गी सीता भर्तृहिते स्थिताम् । राक्षसीभिर्विरूपाभिः क्रूराभिरभिसंवृताम् ॥ ५८ ॥
मांसशोणितभक्ष्याभिर्व्याघ्रीभिर्हरिणीं यथा । सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥ ५९ ॥
एकवेणीधरा दीना भर्तृचिन्तापरायणा । भूमिशय्या, विवर्णाङ्गी पद्मिनीव हिमागमे ॥ ६० ॥
रावणाद् विनिवृत्तार्था मर्तव्ये कृतनिश्चया । कथञ्चिन्मृगशावाक्षी तूर्णमासादिता मया ॥ ६१ ॥
तां दृष्ट्वा तादृशी नारीं रामपत्नीं यशस्विनीम् । तत्रैव शिंशपावृक्षे पश्यन्नहमवस्थितः ॥ ६२ ॥
ततो हलहलाशब्दं काञ्चीनूपुरमिश्रितम् । शृणोम्यधिकगम्भीरं रावणस्य निवेशने ॥ ६३ ॥
ततोऽहं परमोद्विग्नः स्वरूपं प्रत्यसंहरम् । अहं च शिंशपावृक्षे पक्षीव गहने स्थितः ॥ ६४ ॥

"Ascending it, I sighted a golden thicket of plantain trees Not far from the Śiṁśapā tree I beheld the youthful Sītā of excellent complexion with eyes resembling lotus petals and a face emaciated through fasting, her hair soiled with dust and her limbs afflicted through grief and agony, clad in a single piece of cloth which she had on her person while being borne away by Rāvana over Kiskindhā, devoted to the good of her lord and surrounded on all sides by ugly and cruel ogresses living on flesh and blood (even) as a doe encircled by tigresses. The lady, who had eyes like those of a fawn, was somehow quickly found by me miserable in the midst of ogresses, intimidated (as she was by them) again and again, wearing a single pleat (as a mark of desolation), given to the thought of her lord, having the (bare) ground for her bed, pale-limbed like a lotus plant at the advent of winter, nay, deprived of the object of her desire (*viz*, the service of Śrī Rāma) because of Rāvana and resolved upon dying (56–61) Perceiving that illustrious lady, the consort of Śrī Rāma, in such a condition, I remained perched on the same Śiṁśapā tree, looking at her (62) Then I heard in the abode of Rāvana an unusually deep sound of hallooing mixed with the jingling of girdles and anklets (63) Feeling supremely anxious, I thereupon contracted my form and remained crouched like a bird on the Śiṁśapā tree thick with foliage. (64)

ततो रावणदाराश्च रावणश्च महाबलः । तं देशमनुसम्प्राप्तो यत्र सीताभवत् स्थिता ॥ ६५ ॥
तं दृष्ट्वाथ वरारोहा सीता रक्षोगणेश्वरम् । सङ्कुच्योरू स्तनौ पीनौ बाहुभ्यां परिरभ्य च ॥ ६६ ॥
वित्रस्ता परमोद्विग्ना वीक्षमाणामितस्ततः । त्राणं कञ्चिदपश्यन्ती वेपमाना तपस्विनीम् ॥ ६७ ॥
तामुवाच दशग्रीवः सीतां परमदुःखिताम् । अवाक्शिराः प्रपतितो बहुमन्यस्व मामिति ॥ ६८ ॥
यदि चेत्त्वं तु मां दर्पान्नाभिनन्दसि गर्विते । द्विमासानन्तरं सीते पास्यामि रुधिरं तव ॥ ६९ ॥
एतच्छ्रुत्वा वचस्तस्य रावणस्य दुरात्मनः । उवाच परमक्रुद्धा सीता वचनमुत्तमम् ॥ ७० ॥
राक्षसाधम रामस्य भार्याममिततेजसः । इक्ष्वाकुवंशनाथस्य स्नुषां दशरथस्य च ॥ ७१ ॥
अवाच्यं वदतो जिह्वा कथं न पतिता तव । किंस्विद्वीर्यं तवानार्य यो मां भर्तुरसंनिधौ ॥ ७२ ॥
अपहृत्यागतः पाप तेनादृष्टो महात्मना । न त्वं रामस्य सदृशो दास्येऽप्यस्य न युज्यसे ॥ ७३ ॥
अजेयः सत्यवाक् शूरो रणश्लाघी च राघवः । जानक्या परुषं वाक्यमेवमुक्तो दशाननः ॥ ७४ ॥
जज्वाल सहसा कोपाच्चितास्थ इव पावकः । विवृत्य नयने क्रूरे मुष्टिमुद्यम्य दक्षिणम् ॥ ७५ ॥
मैथिलीं हन्तुमारब्धः स्त्रीभिर्हाहाकृतं तदा । स्त्रीणां मध्यात् समुत्पत्य तस्य भार्या दुरात्मनः ॥ ७६ ॥
वरा मन्दोदरी नाम तया स प्रतिषेधितः । उक्तश्च मधुरां वाणीं तया स मदनार्दितः ॥ ७७ ॥
सीतया तव किं कार्यं महेन्द्रसमविक्रम । मया सह रमस्वाद्य मद्विशिष्टा न जानकी ॥ ७८ ॥
देवगन्धर्वकन्याभिर्यक्षकन्याभिरेव च । सार्धं प्रभो रमस्वेति सीतया किं करिष्यसि ॥ ७९ ॥
ततस्ताभिः समेताभिर्नारीभिः स महाबलः । उत्थाप्य सहसा नीतो भवनं स्वं निशाचरः ॥ ८० ॥

"Then arrived the consorts of Rāvana as well as Rāvana (himself), who is endowed with extraordinary might, in that place where Sītā was ensconced. (65) Seeing that lord of ogre hordes, Sītā of-lovely hips sat compressing her thighs and enclosing her swollen breasts with her arms (66) Fallen flat (at her feet), head downward, Rāvaṇa (the ten-headed monster) said to the aforesaid Sītā, who felt greatly frightened and highly confused, and was glancing round (in the hope of finding an asylum), but, finding no saviour, was trembling, helpless and supremely distressed as she was '(Pray) regard me with favour (67-68) If, however, you do not welcome me through vanity, O proud Sītā, I shall drink your blood after two months' (69) Highly incensed to hear this request of that evil-minded Rāvana, Sītā made the following excellent reply —(70) 'How did your tongue not fall off, O vile ogre, (even) as you made a proposal which should not be made to the consort of Śrī Rāma, who is endowed with immeasurable strength and daughter-in-law of Emperor Daśaratha, the protector of Ikswāku's line? Of what account is your valour, O ignoble soul, when you came away abducting me in the absence of my lord and unperceived by that exalted soul, O sinful one? You are not equal (in any respect) to Śrī Rāma, (nay) you are not fit even to be his slave (71—73) Śrī Rāma (a scion of Raghu) is invincible, truthful of speech, valiant and a lover of war.' Spoken to in these harsh words by Sītā (the daughter of Janaka), Rāvana (the ten-headed monster) blazed up all on a sudden with wrath (even) like a fire deposited in a funeral pile Rolling his cruel eyes and raising his right fist, he proceeded to strike the princess of Mithila An alarm was then raised by the women Springing up from their midst, the excellent wife of that evil-minded fellow, Mandodarī by name, ran to him. By her he was restrained Nay, the fellow, who was smitten with love, was spoken to by her in sweet words (as follows) —(74-77) 'What purpose of yours will be served by Sītā, O

lord who are equal in prowess to the mighty Indra ? (Pray) revel with me today, Sītā (the daughter of Janaka) is in no way superior to me. (78) Nay, sport with the daughters of gods and Gandharvas (celestial musicians) as well as with those of Yakṣas, my lord ! You have nothing to do with Sītā ' (79) Having been raised up by those women collectively, that ranger of the night, who was endowed with extraordinary might, was then abruptly conducted (back) to his residence (80)

याते तस्मिन् दशग्रीवे राक्षस्यो विकृताननाः । सीतां निर्भर्त्सयामासुर्वाक्यैः क्रूरैः सुदारुणैः ॥ ८१ ॥
तृणवद् भाषितं तासा गणयामास जानकी । गर्जित च तथा तासा सीता प्राप्य निरर्थकम् ॥ ८२ ॥
वृथा गर्जितनिश्चेष्टा राक्षस्यः पिशिताशनाः । रावणाय शशसुस्ताः सीताव्यवसितं महत् ॥ ८३ ॥
ततस्ताः सहिताः सर्वा विहताशा निरुद्यमाः । परिक्लिश्य समस्तास्ता निद्रावशमुपागताः ॥ ८४ ॥
तासु चैव प्रसुप्तासु सीता भर्तृहिते रता । विलप्य करुण दीना प्रशुशोच सुदुःखिता ॥ ८५ ॥
तासा मध्यात् समुत्थाय त्रिजटा वाक्यमब्रवीत् । आत्मान खादत क्षिप्रं न सीतामसितेक्षणाम् ॥ ८६ ॥
जनकस्यात्मजां साध्वी स्नुषा दशरथस्य च । स्वप्नो ह्यद्य मया दृष्टो दारुणो रोमहर्षणः ॥ ८७ ॥
रक्षसा च विनाशाय भर्तुरस्या जयाय च । अलमस्मान् परित्रातु राघवाद् राक्षसीगणम् ॥ ८८ ॥
अभियाचाम वैदेहीमेतद्धि मम रोचते । यदि ह्येवविधः स्वप्नो दुःखितायाः प्रदृश्यते ॥ ८९ ॥
सा दुःखैर्विविधैर्मुक्ता सुखमाप्नोत्यनुत्तमम् । प्रणिपातप्रसन्ना हि मैथिली जनकात्मजा ॥ ९० ॥
अलमेषा परित्रातु राक्षस्यो महतो भयात् ।

"The aforesaid Rāvana (the ten-headed monster) having left, the ogresses with ugly faces (who had been posted there to guard Sītā) threatened Sītā in cruel and very sharp terms. (81) The daughter of Janaka (however) accounted their effusion worth no more than straw. Their thundering too was likewise lost on Sītā (82) The flesh-eating ogresses, who had become motionless due to their thundering having proved abortive, made known to Rāvana the mighty resolve of Sītā (to die rather than to submit to Rāvana) (83) Having given up (all) effort (to persuade Sītā to submit to Rāvana), now that their hopes had been frustrated, nay, feeling vexed, they were all collectively as well as individually overpowered by sleep. (84) Wailing piteously, when they had (all) fallen fast asleep, Sītā, who was devoted to the good of her husband, deeply lamented, miserable and sore distressed as she was. (85) Rising up from their midst, Trijatā spoke as follows —'Sooner feed on yourselves than on the dark-eyed Sītā, daughter of Janaka and a virtuous daughter-in-law of Emperor Daśaratha. In fact, a fearful dream has been seen by me, which makes my hair stand on end and presages the destruction of ogres and the triumph of her lord She (alone) is competent to protect us, the (entire) host of ogresses against Rāma (the scion of Raghu).(86—88) Let us (therefore) solicit the grace of Sītā (a princess of the Videha territory), for this (alone) finds favour with me. For, if such a dream is vividly seen about an afflicted lady, she is freed from woes of various kinds and attains unsurpassed felicity Sītā (a princess of Mithila), daughter of Janaka, will surely be propitiated through (mere) prostration (at her feet). (89-90) She (alone) is competent to deliver the ogresses from the great peril.'

ततः सा ह्रीमती बाला भर्तुर्विजयहर्षिता ॥ ९१ ॥
अवोचद् यदि तत् तथ्य भवेय शरणं हि वः । ता चाह तादृशी दृष्ट्वा सीताया दारुणा दशाम् ॥ ९२ ॥

चिन्तयामास विश्रान्तो न च मे निर्वृतं मनः । सम्भाषणार्थे च मया जानक्याश्चिन्तितो विधि ॥ ९३ ॥
इक्ष्वाकुकुलवशस्तु स्तुतो मम पुरस्कृतः । श्रुत्वा तु गदिता वाच राजर्षिगुणभूषिताम् ॥ ९४ ॥
प्रत्यभाषत मा देवी बाष्पैः पिहितलोचना । कस्त्व केन कथ चेह प्राप्तो वानरपुगव ॥ ९५ ॥
का च रामेण ते प्रीतिस्तन्मे शसितुमर्हसि । तस्यास्तद् वचन श्रुत्वा अहमप्यब्रुव वच. ॥ ९६ ॥
देवि रामस्य भर्तुस्ते सहायो भीमविक्रमः । सुग्रीवो नाम विक्रान्तो वानरेन्द्रो महाबलः ॥ ९७ ॥
तस्य मा विद्धि भृत्य त्व हनूमन्तमिहागतम् । भर्त्रा सम्प्रहितस्तुभ्य रामेणाक्लिष्टकर्मणा ॥ ९८ ॥
इद तु पुरुषव्याघ्रः श्रीमान् दाशरथिः स्वयम् । अङ्गुलीयमभिज्ञानमदात् तुभ्य यशस्विनि ॥ ९९ ॥
तदिच्छामि त्वयाऽऽज्ञप्त देवि किं करवाण्यहम् । रामलक्ष्मणयोः पार्श्व नयामि त्वा किमुत्तरम् ॥१००॥

"Rejoiced at the prospect of her lord's triumph (on hearing of the dream related to her by Trijatā), that youthful lady, who was full of modesty, thereupon said, 'If the dream (seen by Trijatā) comes out to be true, I shall surely afford protection to you (all)' Witnessing such a hard plight of Sītā, I, who had taken (some) rest (in the meantime) became thoughtful, my mind, however, was not at rest. A method was also contrived by me to enter into conversation with the daughter of Janaka (91-93) The pedigree of the House of Ikswākus, which was placed in the forefront (by all even in the past) began to be extolled by me. Hearing the speech uttered by me, which was enriched with the praises of a royal sage (*viz*, King Daśaratha), the godlike lady (Sītā), for her part, spoke in return to me as follows, her eyes covered with tears—'Who are you ? Dispatched by whom and how have you arrived here, O bull among monkeys ? (94-95) Nay, what kind of love is cherished by you for Śrī Rāma ? You ought to relate (all) that to me' Hearing her aforesaid questionnaire, I too made the following reply—(96) 'There is a valiant ally of terrible prowess of your lord, Sugrīva by name, the valiant ruler of monkeys, who is endowed with extraordinary might, O godlike lady ! (97) Know you me to be his servant, Hanūmān (by name), arrived here I have been duly dispatched by your husband, Śrī Rāma, of unwearied action (98) Nay, the glorious Śrī Rāma (son of Daśaratha), a tiger among men, has personally handed over as a token this ring for you, O illustrious lady ! (99) Therefore, I seek your command, O godlike lady, as to what I should do I can carry you (if you so please) to the presence of Śrī Rāma and Laksmana What is your reply ?' (100)

एतच्छ्रुत्वा विदित्वा च सीता जनकनन्दिनी । आह रावणमुत्पाट्य राघवो मा नयत्विति ॥ १०१ ॥
प्रणम्य शिरसा देवीमहमार्यामनिन्दिताम् । राघवस्य मनोह्लादमभिज्ञानमयाचिषम् ॥ १०२ ॥
अथ मामब्रवीत् सीता गृह्यतामयमुत्तमः । मणिर्येन महाबाहू रामस्त्वा बहु मन्यते ॥ १०३ ॥
इत्युक्त्वा तु वरारोहा मणिप्रवरमुत्तमम् । प्रायच्छत् परमोद्विग्ना वाचा मा सदिदेश ह ॥ १०४ ॥
ततस्तस्यै प्रणम्याह राजपुत्र्यै समाहितः । प्रदक्षिण परिक्रामिहाभ्युद्गतमानसः ॥ १०५ ॥
उत्तर पुनरेवाह निश्चित्य मनसा तदा । हनूमन् मम वृत्तान्त वक्तुमर्हसि राघवे ॥ १०६ ॥
यथा श्रुत्वैव नचिरात् तावुभौ रामलक्ष्मणौ । सुग्रीवसहितौ वीरावुपेयाता तथा कुरु ॥ १०७ ॥
यदन्यथा भवेदेतद् द्वौ मासौ जीवित मम । न मा द्रक्ष्यति काकुत्स्थो म्रिये साहमनाथवत् ॥ १०८ ॥

"Hearing this and knowing the truth, Sītā, the delight of Janaka, replied, 'Let Śrī Rāma (a scion of Raghu) take me back after destroying Rāvana.' (101) Having respectfully saluted the godlike noble and irreproachable lady (Sītā) with my head bent low, I asked her for a token which should bring delight to the mind of Śrī Rāma (a scion of Raghu) (102) Sītā thereupon said to me, 'Let this excellent jewel be taken by you, for which the mighty-armed Śrī Rāma will hold you in great esteem' (103) Saying so, Sītā (a lady with lovely limbs), for her part, delivered (to me) an excellent jewel (the foremost of jewels) for the head and, feeling highly agitated, actually related to me in so many words one or two incidents (known to Śrī Rāma alone) (104) Having respectfully bowed down to that princess, I thereupon then devoutly went clockwise round her with a mind intent upon returning to this place (105) Having deliberated with her mind, she then once more addressed the following reply to me — 'You ought to relate my story to Śrī Rāma (a scion of Raghu), O Hanūmān ! (106) (Nay) act in such a way that immediately on hearing my story both those heroes, Śrī Rāma and Laksmana, may turn up before long along with Sugrīva. (107) If this proves to be otherwise, my life is to continue (only) for a month (two fortnights*) (If Śrī Rāma does not appear within this period) I as such shall have to die like one without a protector and Śrī Rāma (a scion of Kakutstha) will no longer be able to see me' (108)

तच्छ्रुत्वा करुण वाक्य क्रोधो मामभ्यवर्तत । उत्तर च मया दृष्ट कार्यशेषमनन्तरम् ॥ १०९ ॥
ततोऽवर्धत मे कायस्तदा पर्वतसनिभः । युद्धाकाङ्क्षी वनं तस्य विनाशयितुमारभे ॥ ११० ॥
तद् भग्नं वनखण्ड तु भ्रान्तत्रस्तमृगद्विजम् । प्रतिबुद्धय निरीक्षन्ते राक्षस्यो विकृताननाः ॥ १११ ॥
मा च दृष्ट्वा वने तस्मिन् समागम्य ततस्ततः । ताः समभ्यागताः क्षिप्र रावणायाचचक्षिरे ॥ ११२ ॥
राजन् वनमिद दुर्गं तव भग्न दुरात्मना । वानरेण ह्यविज्ञाय तव वीर्यं महाबल ॥ ११३ ॥
तस्य दुर्बुद्धिता राजस्तव विप्रियकारिणः । वधमाज्ञापय क्षिप्र यथासौ न पुनर्व्रजेत् ॥ ११४ ॥

"When I heard that pathetic appeal, anger took possession of me and what remained to be done by me next was forthwith envisaged by me (109) My body then began to expand and presently grew to the size of a mountain Seeking a combat, I (forthwith) proceeded to devastate the (pleasure-) grove of Rāvana (110) Waking up (from slumber), the ugly-faced ogresses beheld that part of the grove laid waste and its beasts and birds bewildered and alarmed (111) Nay, meeting together from every side on seeing me in the grove, they collectively reported the matter to Rāvana without delay (in the following words) —(112) 'This grove of yours, which is difficult of access, has been destroyed by an evil-minded monkey, who surely does not fully know your power, O king endowed with extraordinary might ! (113) This is (no doubt) his perversity, O king ! (Pray, therefore) order his death instantly since he has given offence to you lest he should return (unpunished)' (114)

तच्छ्रुत्वा राक्षसेन्द्रेण विसृष्टा बहुदुर्जयाः । राक्षसाः किकरा नाम रावणस्य मनोऽनुगाः ॥ ११५ ॥
तेषामशीतिसाहस्र शूलमुद्गरपाणिनाम् । मया तस्मिन् वनोद्देशे परिघेण निषूदितम् ॥ ११६ ॥

* The word 'मासौ' in this verse has been construed by one commentator as used in the sense of two fortnights according to the Śruti text.—'पक्षा वै मासा.'.

तेषां तु हतशिष्टा ये ते गता लघुविक्रमाः । निहतं च मया सैन्यं रावणायाचचक्षिरे ॥ ११७ ॥
ततो मे बुद्धिरुत्पन्ना चैत्यप्रासादमुत्तमम् । तत्रस्थान् राक्षसान् हत्वा शतं स्तम्भेन वै पुनः ॥ ११८ ॥
ललामभूतो लङ्काया मया विध्वंसितो रुषा ।

"On hearing the report ogres (collectively) known as the Kinkaras, who were very difficult to conquer and followed the mind of Rāvana, were sent out by the king of ogres (115) Eighty thousand of them, darts and clubs in hand, were exterminated by me in that part of the grove with an iron bar (116) Taking quick strides, those (few) for their part, who had survived, went and broke the news to Rāvana of the army having been wiped out by me (117) Next it struck my mind to demolish the excellent edifice of a sanctuary sacred to the tutelary deity of the ogres After killing a hundred ogres garrisoned there, the sanctuary, which was the (very) ornament of Lankā, was then utterly destroyed by me in anger with a pillar (of the same structure)

ततः प्रहस्तस्य सुतं जम्बुमालिनमादिशत् ॥ ११९ ॥
राक्षसैर्बहुभिः सार्धं घोररूपैर्भयानकैः । तमहं बलसम्पन्नं राक्षसं रणकोविदम् ॥ १२० ॥
परिघेणातिघोरेण सूदयामि सहानुगम् । तच्छ्रुत्वा राक्षसेन्द्रस्तु मन्त्रिपुत्रान् महाबलान् ॥ १२१ ॥
पदातिबलसम्पन्नान् प्रेषयामास रावणः । परिघेणैव तान् सर्वान् नयामि यमसादनम् ॥ १२२ ॥
मन्त्रिपुत्रान् हताञ्श्रुत्वा समरे लघुविक्रमान् । पञ्च सेनाग्रगाञ्छूरान् प्रेषयामास रावणः ॥ १२३ ॥
तानहं सहसैन्यान् वै सर्वानेवाभ्यसूदयम् । ततः पुनर्दशग्रीवः पुत्रमक्षं महाबलम् ॥ १२४ ॥
बहुभी राक्षसैः सार्धं प्रेषयामास संयुगे । तं तु मन्दोदरीपुत्रं कुमारं रणपण्डितम् ॥ १२५ ॥
सहसा खं समुत्क्रान्तं पादयोश्च गृहीतवान् । तमासीनं शतगुणं भ्रामयित्वा व्यपेषयम् ॥ १२६ ॥

"Thereupon Rāvana dispatched Jambumālī, son of Prahasta, along with numerous frightful ogres of grim aspect. I killed that mighty ogre, though he was skilled in warfare, along with his followers with my most formidable iron bar. Hearing of it, Rāvana, the ruler of ogres, dispatched the sons of his minister, who were endowed with extraordinary might, and were strengthened by a regiment of infantry I (however) sent them to the abode of Death with my iron bar itself (118—122) Hearing of the minister's sons, who were quick in exhibiting their valour in combat, having been killed, Rāvana dispatched five heroic generals (123) I, however, destroyed them all along with their troops. Thereupon Rāvana (the ten-headed monster) sent to the field of battle his son, Aksa, who was endowed with extraordinary might, along with many (other) ogres I, however, suddenly caught by the feet the aforesaid prince, son of Mandodarī, who was a past master in warfare and was springing into the air. Nay, whirling him round a hundred times as soon as he was down, I crushed him (124—126)

तमक्षमागतं भग्नं निशम्य स दशाननः । ततस्त्विन्द्रजितं नाम द्वितीयं रावणः सुतम् ॥ १२७ ॥
व्यादिदेश सुसंक्रुद्धो बलिनं युद्धदुर्मदम् । तच्चाप्यहं बलं सर्वं तं च राक्षसपुंगवम् ॥ १२८ ॥
नष्टौजसं रणे कृत्वा परं हर्षमुपागतः । महतापि महाबाहुः प्रत्ययेन महाबलः ॥ १२९ ॥
प्रहितो रावणेनैष सह वीरैर्मदोद्धतैः । सोऽविषह्यं हि मां बुद्ध्वा स्वसैन्यं चावमर्दितम् ॥ १३० ॥
ब्रह्मणोऽस्त्रेण स तु मां प्रबद्ध्वा चातिवेगितः । रज्जुभिश्चापि बध्नन्ति ततो मां तत्र राक्षसाः ॥ १३१ ॥
रावणस्य समीपं च गृहीत्वा मामुपागमन् । दृष्ट्वा सम्भाषितश्चाहं रावणेन दुरात्मना ॥ १३२ ॥
पृष्टश्च लङ्कागमनं राक्षसानां च तं वधम् ।

"Highly enraged to hear of the celebrated Prince Aksa having been killed as soon as arrived, that ten-headed monster, Rāvana, thereupon dispatched his other mighty son, Indrajit by name, fierce in combat (with a large army) Having crushed in combat the spirit of that entire force as well as of that bull among ogres, I experienced supreme felicity Along with heroes who were insolent with arrogance, this mighty-armed prince, who was endowed with extraordinary might, had been sent by Rāvana with great confidence Perceiving his army crushed and consequently realizing me to be irresistible, Indrajit for his part made me captive by means of a missile presided over by Brahmā (the creator) and, having bound me, handed me over to the ogres Ogres full of excessive agility then began to bind me further with cords on that spot (127–131) Holding me (by the hand), they sought the presence of Rāvana On seeing me I was also spoken to by the evil-minded Rāvana and questioned about (the motive of) my visit to Lankā and my said destruction of the ogres

तत्सर्वं च रणे तत्र सीतार्थमुपजल्पितम् ॥ १३३ ॥
तस्यास्तु दर्शनाकाङ्क्षी प्राप्तस्त्वद्भवनं विभो । मारुतस्यौरसः पुत्रो वानरो हनुमानहम् ॥ १३४ ॥
रामदूतं च मां विद्धि सुग्रीवसचिवं कपिम् । सोऽहं दौत्येन रामस्य त्वत्सकाशमिहागतः ॥ १३५ ॥
शृणु चापि समादेशं यदहं प्रब्रवीमि ते । राक्षसेश हरीशस्त्वां वाक्यमाह समाहितम् ॥ १३६ ॥
सुग्रीवश्च महाभागः स त्वां कौशलमब्रवीत् । धर्मार्थकामसहितं हितं पथ्यमुवाच ह ॥ १३७ ॥

"'All that was done by me in combat for the sake of Sītā !' was the reply made (by me) (132-133) I continued —'I am a monkey, Hanumān, an offspring of the wind-god, arrived in your palace with a longing to see her (134) Further know me to be a monkey envoy of Śrī Rāma and a minister of Sugrīva As such I have sought your presence here in the capacity of a messenger of Śrī Rāma. (135) I (hereby) deliver to you, O lord of ogres, the friendly message which Sugrīva (the lord of monkeys) has sent to you (Pray) listen to his advice too (136) Nay, the celebrated and highly blessed Sugrīva has inquired after your welfare and has tendered this friendly and salutary advice, which is in consonance with righteousness, your worldly interests and enjoyment (too) (137)

वसतो ऋष्यमूके मे पर्वते विपुलद्रुमे । राघवो रणविक्रान्तो मित्रत्वं समुपागतः ॥ १३८ ॥
तेन मे कथितं राजन् भार्या मे रक्षसा हृता । तत्र साहाय्यहेतोर्मे समयं कर्तुमर्हसि ॥ १३९ ॥
वालिना हृतराज्येन सुग्रीवेण सह प्रभुः । चक्रेऽग्निसाक्षिकं सख्यं राघवः सहलक्ष्मणः ॥ १४० ॥
तेन वालिनमाहत्य शरेणैकेन संयुगे । वानराणां महाराजः कृतः सम्प्लवतां प्रभुः ॥ १४१ ॥
तस्य साहाय्यमस्माभिः कार्यं सर्वात्मना त्विह । तेन प्रस्थापितस्तुभ्यं समीपमिह धर्मतः ॥ १४२ ॥
क्षिप्रमानीयतां सीता दीयतां राघवस्य च । यावन्न हरयो वीरा विधमन्ति बलं तव ॥ १४३ ॥
वानराणां प्रभावोऽयं न केन विदितः पुरा । देवतानां सकाशं च ये गच्छन्ति निमन्त्रिताः ॥ १४४ ॥

"'While I was sojourning on the Ṛsyamūka mountain, covered with numerous trees, Śrī Rāma (a scion of Raghu), who is valiant in combat, entered into an alliance with me (138) The following appeal was addressed by him, O king, to me —'My consort has been borne away by an ogre You ought to give me your pledge to render help in her recovery.' (139) The powerful

Śrī Rāma (a scion of Raghu), who was accompanied by (his younger half-brother) Lakṣmaṇa, solemnized his alliance with me (Sugrīva), who had been robbed of my sovereignty by Vālī (my elder brother), in the presence of fire (as a witness) (140) After killing Vālī with a single arrow on the field of battle, I (the lord of monkeys) was crowned by him suzerain lord of all monkeys (141) Help must be rendered to him by us with all our being in this life with this end in view an envoy has been dispatched by me to your presence in Laṅkā in accordance with the principles of righteousness (142) Let Sītā be brought and restored to Śrī Rāma (a scion of Raghu) before the monkey heroes exterminate your forces. (143) To whom is this glory of the monkeys not already known, who seek the presence even of gods (only) when invited (by the latter for help) ?' (144)

इति वानरराजस्त्वामाहेत्यभिहितो मया । मामैक्षत ततो रुष्टश्चक्षुषा प्रदहन्निव ॥ १४५ ॥
तेन वध्योऽहमाज्ञप्तो रक्षसा रौद्रकर्मणा । मत्प्रभावमविज्ञाय रावणेन दुरात्मना ॥ १४६ ॥
ततो विभीषणो नाम तस्य भ्राता महामतिः । तेन राक्षसराजश्च याचितो मम कारणात् ॥ १४७ ॥
नैव राक्षसशार्दूल त्यज्यतामेष निश्चयः । राजशास्त्रव्यपेतो हि मार्गः सलक्ष्यते त्वया ॥ १४८ ॥
दूतवध्या न दृष्टा हि राजशास्त्रेषु राक्षस । दूतेन वेदितव्य च यथाभिहितवादिना ॥ १४९ ॥
सुमहत्यपराधेऽपि दूतस्यातुलविक्रम । विरूपकरण दृष्ट न वधोऽस्ति हि शास्त्रतः ॥ १५० ॥

"Sugrīva (the ruler of monkeys) has sent the foregoing message to you. Provoked to anger when spoken to in these words by me, Rāvaṇa presently looked on me as though he was going to reduce me to ashes with his (very) gaze (145) I was ordered to be put to death by that ogre of violent deeds, the evil-minded Rāvaṇa, who did not know my glory (in the shape of my immunity from death) (146) His (younger half-) brother, Vibhīṣaṇa by name, who is endowed with great sagacity, was (also) present (there). By him was Rāvaṇa (the ruler of ogres) solicited on my behalf (in the following words) — (147) 'No such attempt should at all be made, O tiger among the ogres ! Let this resolve be abandoned (by you). A course which is repugnant to the code governing the conduct of kings is being envisaged by you (148) The death of an envoy is surely not approved in the codes governing the conduct of rulers, O ogre ! The message of his master must be delivered by an envoy, who (simply) reiterates what he has been told (by his master) (149) Even in the event of a very grave offence committed by an envoy, O brother endowed with incomparable prowess, mutilation alone and not death has been approved in the scriptures ' (150)

विभीषणेनैवमुक्तो रावणः सदिदेश तान् । राक्षसानेतदेवाद्य लाङ्गूल दह्यतामिति ॥ १५१ ॥
ततस्तस्य वचः श्रुत्वा मम पुच्छ समन्ततः । वेष्टित शणवल्कैश्च पट्टैः कार्पासकैस्तथा ॥ १५२ ॥
राक्षसाः सिद्धसनाहास्ततस्ते चण्डविक्रमाः । तदादीप्यन्त मे पुच्छ हनन्तः काष्ठमुष्टिभिः ॥ १५३ ॥
बद्धस्य बहुभिः पाशैर्यन्त्रितस्य च राक्षसैः । न मे पीडाभवत् काचिद् दिदृक्षोर्नगरी दिवा ॥ १५४ ॥
ततस्ते राक्षसाः शूरा बद्ध मामग्निसवृतम् । अघोषयन् राजमार्गे नगरद्वारमागताः ॥ १५५ ॥
ततोऽह सुमहद्रूप सक्षिप्य पुनरात्मनः । विमोचयित्वा त बन्ध प्रकृतिस्थः स्थितः पुनः ॥ १५६ ॥
आयसं परिघ गृह्य तानि रक्षास्यसूदयम् । ततस्तन्नगरद्वार वेगेन प्लुतवानहम् ॥ १५७ ॥
पुच्छेन च प्रदीप्तेन ता पुरीं साट्टगोपुराम् । दहाम्यहमसम्भ्रान्तो युगान्ताग्निरिव प्रजाः ॥ १५८ ॥

"Exhorted in these words by Vibhīsana, Rāvana commanded those ogres (present by his side) as follows — 'Let this tail alone (of the monkey) be burnt now' (151) On hearing his command, my tail was forthwith wrapped all over in the bark of hemp as well as in rags of silk and cotton (152) Having wrapped my tail (as above), those ogres of terrible prowess then set fire to my aforementioned tail, striking me with their wooden staffs and fists (153) No pain was experienced by me even though I was bound with many cords and wrapped (in rags), since I was eager to survey Lankā by day (154) Arrived at the city gate, those gallant ogres made me publicly known in the principal streets, bound (by cords) and enveloped in flames as I was (155) Having contracted my gigantic form once more and (thereby) unfastened my bonds, I stood in my native form again (156) Seizing an iron bar I made short work of those ogres Then with agility I leapt up that city gate (157) Nay, with my tail inflamed I set fire to that city with its attics and gates without getting confused, (even) as the fire of universal destruction burns (all) created beings (158)

विनष्टा जानकी व्यक्त न ह्यदग्धः प्रदृश्यते । लङ्कायाः कश्चिदुद्देशः सर्वा भस्मीकृता पुरी ॥ १५९ ॥
दहता च मया लङ्का दग्धा सीता न सशयः । रामस्य च महत्कार्यं मयेद विफलीकृतम् ॥ १६० ॥
इति शोकसमाविष्टश्चिन्तामहमुपागतः । ततोऽह वाचमश्रौष चारणाना शुभाक्षराम् ॥ १६१ ॥
जानकी न च दग्धेति विस्मयोदन्तभाषिणाम् । ततो मे बुद्धिरुत्पन्ना श्रुत्वा तामद्भुता गिरम् ॥ १६२ ॥
अदग्धा जानकीत्येव निमित्तैश्चोपलक्षितम् । दीप्यमाने तु लाङ्गूले न मा दहति पावकः ॥ १६३ ॥
हृदय च प्रहृष्ट मे वाताः सुरभिगन्धिनः । तैर्निमित्तैश्च दृष्टार्थैः कारणैश्च महागुणैः ॥ १६४ ॥
ऋषिवाक्यैश्च दृष्टार्थैरभव हृष्टमानसः । पुनर्दृष्टा च वैदेही विसृष्टश्च तया पुनः ॥ १६५ ॥
ततः पर्वतमासाद्य तत्रारिष्टमह पुन' । प्रतिप्लवनमारेभे युष्मद्दर्शनकाङ्क्षया ॥ १६६ ॥
ततः श्वसनचन्द्रार्कसिद्धगन्धर्वसेवितम् । पन्थानमहमाक्रम्य भवतो दृष्टवानिह ॥ १६७ ॥
राघवस्य प्रसादेन भवता चैव तेजसा । सुग्रीवस्य च कार्यार्थं मया सर्वमनुष्ठितम् ॥ १६८ ॥
एतत् सर्वं मया तत्र यथावदुपपादितम् । तत्र यन्न कृत शेष तत् सर्वं क्रियतामिति ॥ १६९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टपञ्चाश. सर्ग ॥ ५८ ॥

"'Evidently Sītā (daughter of Janaka) has (also) perished, since no part of Lankā is observed unburnt —the whole city stands reduced to ashes. (159) (Even) while I was setting fire to, Lankā Sītā (too) has been burnt, there is no doubt about it Nay, this great purpose of Śrī Rāma has (thereby) been defeated by me' (160) Thoroughly possessed by grief, I began to reflect as above In the meantime I heard the propitious utterance of Chāranas (celestial bards), who were narrating a tale of wonder, saying that Janaka's daughter had not been burnt When I heard that wondrous speech the following thought presently occurred to me — (161-162) 'Sītā (daughter of Janaka) has surely escaped being burnt Nay, this is indicated by (the following) good omens too (In the first place) even though my tail is burning, the fire does not burn me. (163) My heart too feels extremely rejoiced and the breezes are laden with sweet odour' On account of the aforesaid good omens, whose welcome results had been witnessed (by me on many an occasion in the past), nay,

for very potent reasons (such as the glory of Śrī Rāma and Sītā's exclusive devotion te her husband, which led me to conclude that Sītā was alive) as also on the strength of the words of the Chāranas (who could see everything), which were based on perceived facts, I felt rejoiced in mind Nay, Sītā (a princess of the Videha territory) was seen by me once more and I was granted leave by her again (164-165) Having reached the Arista mountain there (in Lankā) I then proceeded to leap back from that mountain with a longing to see you (all) (166) Following the path frequented by the wind, the moon, the sun, the Siddhas and the Gandharvas, I have found you (all) here (167) Everything has been accomplished by me through the grace of Śrī Rāma (a scion of Raghu) as well as through your energy as also for achieving the purpose of King Sugrīva (168) All this has been duly carried out by me in Lankā. Let all that which could not be done there and (still) remains to be done be accomplished by you " (169)

Thus ends Canto Fifty-eight in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

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एकोनषष्टितमः सर्गः

Canto LIX

Picturing to his fellow monkeys the said plight of Sītā, and feeling that it behoved them all to see Śrī Rāma only after recovering Sītā from Lankā, nay, recounting the past heroic exploits of Jāmbavān and others, Hanumān incites them all to have recourse to the arbitrament of war.

एतदाख्याय तत् सर्वं हनूमान् मारुतात्मजः । भूयः समुपचक्राम वचनं वक्तुमुत्तरम् ॥ १ ॥
सफलो राघवोद्योगः सुग्रीवस्य च सम्भ्रमः । शीलमासाद्य सीताया मम च प्रीणितं मनः ॥ २ ॥
आर्यायाः सदृशं शीलं सीतायाः प्लवगर्षभाः । तपसा धारयेल्लोकान् क्रुद्धा वा निर्दहेदपि ॥ ३ ॥
सर्वथातिप्रकृष्टोऽसौ रावणो राक्षसेश्वरः । यस्य तां स्पृशतो गात्रं तपसा न विनाशितम् ॥ ४ ॥
न तदग्निशिखा कुर्यात् संस्पृष्टा पाणिना सती । जनकस्य सुता कुर्याद् यत् क्रोधकलुषीकृता ॥ ५ ॥
जाम्बवत्प्रमुखान् सर्वाननुज्ञाप्य महाकपीन् ।
अस्मिन्नेवंगते कार्ये भवतां च निवेदिते । न्याय्यं स्म सह वैदेह्या द्रष्टुं तौ पार्थिवात्मजौ ॥ ६ ॥
अहमेकोऽपि पर्याप्तः सराक्षसगणां पुरीम् । तां लङ्कां तरसा हन्तुं रावणं च महाबलम् ॥ ७ ॥
किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः । कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः ॥ ८ ॥

Having narrated all this story (to the monkeys assembled there), Hanūmān, sprung from the loins of the wind-god, once more proceeded to make his further statement (as follows) —(1) "Fruitful is the endeavour of Śrī Rāma (a scion of Raghu) and the perseverance of Sugrīva. Nay, my mind is gratified to witness the chastity of Sītā (2) The conduct of Sītā is worthy of that noble lady, O jewels among monkeys She can sustain (all) the worlds by virtue of her asceticism or, if enraged, she can reduce them to ashes (3) That ruler of ogres, Rāvana (too), is very rich in asceticism in every way, in that his body was not

destroyed by her askesis even while he laid hands on Sītā (4) Even a flame, when fully touched with one's hand, is incapable of doing that harm which Janaka's daughter would if stirred by anger (5) This work (of mine in the shape of Sītā's discovery), which has thus been crowned with success, having been reported to *you* (all), it behoves us (to raid the pleasance of Rāvana and after recovering Sītā forcibly from the clutches of Rāvana) to see those two princes (Śrī Rāma and Laksmana) along with Sītā (a princess of the Videha territory) after taking leave of all the great monkeys headed by Jāmbavān (6) Even single-handed, I am capable of destroying with my prowess that city of Lankā with its host of ogres, and killing Rāvana, who is endowed with extraordinary might, much more so when accompanied by you heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory (7-8)

अहं तु रावणं युद्धे ससैन्यं सपुरस्सरम् । सहपुत्रं वधिष्यामि सहोदरयुतं युधि ॥ ९ ॥
ब्राह्ममस्त्रं च रौद्रं च वायव्यं वारुणं तथा ।
यदि शक्रजितोऽस्त्राणि दुर्निरीक्ष्याणि संयुगे । तान्यहं निहनिष्यामि विधमिष्यामि राक्षसान् ॥ १० ॥
भवतामभ्यनुज्ञातो विक्रमो मे रुणद्धि तम् । मयातुला विसृष्टा हि शैलवृष्टिर्निरन्तरा ॥ ११ ॥
देवानपि रणे हन्यात् किं पुनस्तान् निशाचरान् । भवतामननुज्ञातो विक्रमो मे रुणद्धि माम् ॥ १२ ॥
सागरोऽप्यतियाद् वेला मन्दरः प्रचलेदपि । न जाम्बवन्तं समरे कम्पयेदरिवाहिनी ॥ १३ ॥
सर्वराक्षससंघाना राक्षसा ये च पूर्वजाः । अलमेकोऽपि नाशाय वीरो वालिसुतः कपिः ॥ १४ ॥
प्लवगस्योरुवेगेन नीलस्य च महात्मनः । मन्दरोऽप्यवशीर्येत किं पुनर्युधि राक्षसाः ॥ १५ ॥
सदेवासुरयक्षेषु गन्धर्वोरगपक्षिषु । मैन्दस्य प्रतियोद्धारं शंसत द्विविदस्य वा ॥ १६ ॥
अश्विपुत्रौ महावेगावेतौ प्लवगसत्तमौ । एतयोः प्रतियोद्धारं न पश्यामि रणाजिरे ॥ १७ ॥

"I for my part shall destroy in an encounter on the field of battle Rāvana with his army, those marching before him, his sons and his brothers (9) Even though the missiles employed by Indrajit (Rāvana's eldest son) are *viz*, those presided over by Brahmā (the creator) and Rudra (the god of destruction) and Vāyu (the wind-god) and Varuna (the god of water) difficult to discern on the battlefield, I shall repulse them as well as exterminate the ogres (10) If approved by you, my prowess will frustrate him, for an incessant and unequalled shower of rocks discharged by me on the field of battle is enough to destroy even gods, much more those rangers of the night. So long as it is not approved by you, my prowess keeps me under check. Even the sea may overflow its shores, even Mount Mandara may move (from its position), but no hostile army shall (be able to) stagger Jāmbavān in combat (11—13) The heroic Angada, son of Vālī, alone is equal to the destruction of all Rāksasa hosts, (nay) even of the ogres who were their progenitors (14) Even Mount Mandara would be shattered in an encounter by the rapid movement of the thighs of the high-minded monkey, Nīla, much more so the ogres (15) Point out (to me) a warrior among the demons and Yaksas including the gods, as well as among the Gandharvas, serpents and birds, who can contend as an equal with Mainda or Dwivida. (16) These two sons of the Aświnīkumāras, are endowed with great impetuosity and are the foremost among monkeys I do not find any match for them on the field of battle (17)

मयैव निहता लङ्का दग्धा भस्मीकृता पुरी । राजमार्गेषु सर्वेषु नाम विश्रावितं मया ॥ १८ ॥
जयत्यतिबलो रामो लक्ष्मणश्च महाबलः । राजा जयति सुग्रीवो राघवेणाभिपालितः ॥ १९ ॥
अहं कोसलराजस्य दासः पवनसम्भवः । हनूमानिति सर्वत्र नाम विश्रावितं मया ॥ २० ॥

"By me alone was Lankā (the ogress presiding over Lankā) laid low and the city set fire to and reduced to ashes (Nay) in all the principal streets the name (of Śrī Rāma and others) was proclaimed by me as follows—(18) 'Victorious is Śrī Rāma of exceeding might, as also Lakṣmaṇa, who is endowed with extraordinary might! Victorious is King Sugrīva, who is protected on all sides by Śrī Rāma (a scion of Raghu)! (19) I am Hanūmān, a servant of Śrī Rāma (ruler of the kingdom of Kosala) and son of the wind-god' In this way the name (of Śrī Rāma and others) was proclaimed by me everywhere (20)

अशोकवनिकामध्ये रावणस्य दुरात्मनः । अधस्ताच्छिंशपामूले साध्वी करुणमास्थिता ॥ २१ ॥
राक्षसीभिः परिवृता शोकसंतापकर्शिता । मेघरेखापरिवृता चन्द्ररेखेव निष्प्रभा ॥ २२ ॥
अचिन्तयन्ती वैदेही रावणं बलदर्पितम् । पतिव्रता च सुश्रोणी अवष्टब्धा च जानकी ॥ २३ ॥
अनुरक्ता हि वैदेही रामे सर्वात्मना शुभा । अनन्यचित्ता रामेण पौलोमीव पुरंदरे ॥ २४ ॥
तदेकवासस्संवीता रजोध्वस्ता तथैव च । सा मया राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥ २५ ॥
राक्षसीभिर्विरूपाभिर्दृष्टा हि प्रमदावने । एकवेणीधरा दीना भर्तृचिन्तापरायणा ॥ २६ ॥
अधश्शय्या विवर्णाङ्गी पद्मिनीव हिमोदये । रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥ २७ ॥

"The virtuous lady (Sītā) abides in a pitiable condition on the ground at the foot of a Śiṁśapā tree in the heart of a grove of Aśoka trees belonging to the evil-minded Rāvaṇa, surrounded by ogresses, (nay) emaciated through grief and agony and bereft of splendour like a digit of the moon veiled by the strip of a cloud (21-22) Caring little for Rāvaṇa, who is proud of his might, Sītā (daughter of Janaka) of charming limbs, a princess of the Videha territory, who has taken a vow of fidelity to her lord, has been placed under restraint (23) Devoted to Śrī Rāma with her whole being, the blessed Sītā (a princess of the Videha territory) has set her mind exclusively on Śrī Rāma (even) as Śachī (daughter of the demon Pulomā) on Indra (a destroyer of cities) (24) Clad in a single piece of cloth, which she had on her person even while being borne away by Rāvaṇa, and likewise soiled with dust, she was actually seen by me in a wretched condition in the midst of ogresses in a pleasance, wearing a single braid, absorbed in the thought of her husband and being threatened again and again by misshapen ogresses. (25-26) She stretches herself on the (bare) ground, has grown pale of body like a lotus plant at the dawn of winter, has utterly refused to have anything to do with Rāvaṇa and is determined to die (rather than submit to Rāvaṇa) (27)

कथंचिन्मृगशावाक्षी विश्वासमुपपादिता । ततः सम्भाषिता चैव सर्वमर्थं प्रकाशिता ॥ २८ ॥
रामसुग्रीवसख्यं च श्रुत्वा प्रीतिमुपागता । नियतः समुदाचारो भक्तिर्भर्तरि चोत्तमा ॥ २९ ॥
यन्न हन्ति दशग्रीवं स महात्मा दशाननः । निमित्तमात्रं रामस्तु वधे तस्य भविष्यति ॥ ३० ॥
सा प्रकृत्यैव तन्वङ्गी तद्वियोगाच्च कर्शिता । प्रतिपत्पाठशीलस्य विद्येव तनुतां गता ॥ ३१ ॥

एवमास्ते महाभागा सीता शोकपरायणा । यदत्र प्रतिकर्तव्य तत् सर्वमुपकल्प्यताम् ॥ ३२ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे एकोनषष्टितम सर्ग ॥ ५९ ॥

"Somehow the lady with eyes like those of a fawn was inspired with confidence She was then talked to and apprised of the whole truth (28) Hearing of the alliance between Śrī Rāma and Sugrīva she experienced joy Constant is her chastity and supreme is her devotion to her lord (29) Since Sītā does not kill Rāvana (by subjecting him to a curse) it is evident that the aforesaid Rāvana is very powerful (by virtue of his asceticism) Nevertheless (as the great sin incurred by him through the abduction of Sītā has filled his cup of sin to the brim) Śrī Rāma will serve (only) as an instrument for his death (30) Frail-bodied by her very nature, Sītā has been (further) reduced through separation from him and has grown thin like the learning of a scholar continuing his studies (even) on the first day of a lunar fortnight (which must be observed as a complete holiday by students) (31) In this way the highly blessed Sītā remains given over to grief Let all that be devised which requires to be done by way of a remedy in this behalf " (32)

Thus ends Canto Fifty-nine in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

षष्टितमः सर्गः

Canto LX

Feeling encouraged by the tributes paid to his valour by his fellow monkeys, Prince Angada undertakes to exterminate the entire ogre race including Rāvaṇa and bring back Sītā from Lankā. Jāmbavān, however, who is more sagacious and practical-minded, discourages him by recourse to potent counter-arguments.

तस्य तद् वचन श्रुत्वा वालिसूनुरभाषत । अश्विपुत्रौ महावेगौ बलवन्तौ प्लवगमौ ॥ १ ॥
पितामहवरोत्सेकात् परम दर्पमास्थितौ । अश्विनोर्माननार्थं हि सर्वलोकपितामहः ॥ २ ॥
सर्वावध्यत्वमतुलमनयोर्दत्तवान् पुरा । वरोत्सेकेन मत्तौ च प्रमथ्य महतीं चमूम् ॥ ३ ॥
सुराणाममृत वीरौ पीतवन्तौ महाबलौ । एतावेव हि सक्रुद्धौ सवाजिरथकुञ्जराम् ॥ ४ ॥
लङ्का नाशयितु शक्तौ सर्वे तिष्ठन्तु वानराः । अहमेकोऽपि पर्याप्तः सराक्षसगणा पुरीम् ॥ ५ ॥
ता लङ्का तरसा हन्तु रावण च महाबलम् । किं पुनः सहितो वीरैर्बलवद्भिः कृतात्मभिः ॥ ६ ॥
कृतास्त्रैः प्लवगैः शक्तैर्भवद्भिर्विजयैषिभिः ।

Hearing the aforesaid statement of Hanumān, Angada (son of Vālī) spoke as follows — "The two mighty monkeys, Mainda and Dwivida (sons of the Aświnīkumāras, the twin-born physicians of gods), who are endowed with great impetuosity, fell a prey to great vanity due to haughtiness caused by a boon granted (in their favour) by Brahmā (the grandfather of the

entire creation) In order to do honour to the Aświnīkumāras Brahmā (the grandfather of the whole universe) actually bestowed on these two monkeys (Mainda and Dwivida) on a former occasion the incomparable boon in the shape of incapability of being slain (by anyone) Having completely routed the mighty army of the gods, the two heroes, who were intoxicated with pride occasioned by this (rare) boon and were endowed with extraordinary might, quaffed the drink of immortality Highly enraged, these two alone are actually able to destroy Lankā with its horses, chariots and elephants, let alone all the (other) monkeys Even single-handed I am capable of destroying with my might the aforesaid city of Lankā with its hosts of ogres and killing Rāvana, who is endowed with extraordinary might, much more so when accompanied by you, heroic, mighty and powerful monkeys, disciplined of mind, skilled in the use of missiles and eager for victory

वायुसूनोर्बलेनैव दग्धा लङ्केति नः श्रुतम् ॥ ७ ॥
दृष्टा देवी न चानीता इति तत्र निवेदितुम् । न युक्तमिव पश्यामि भवद्भिः ख्यातपौरुषैः ॥ ८ ॥
नहि वः प्लवने कश्चिन्नापि कश्चित् पराक्रमे । तुल्यः सामरदैत्येषु लोकेषु हरिसत्तमाः ॥ ९ ॥
जित्वा लङ्कां सरक्षौघां हत्वा तं रावणं रणे । सीतामादाय गच्छामः सिद्धार्था हृष्टमानसाः ॥ १० ॥
तेष्वेव हतवीरेषु राक्षसेषु हनूमता । किमन्यदत्र कर्तव्यं गृहीत्वा याम जानकीम् ॥ ११ ॥
रामलक्ष्मणयोर्मध्ये न्यस्याम जनकात्मजाम् । किं व्यलीकैस्तु तान् सर्वान् वानरान् वानरर्षभान् ॥ १२ ॥
वयमेव हि गत्वा तान् हत्वा राक्षसपुंगवान् । राघवं द्रष्टुमर्हामः सुग्रीवं सहलक्ष्मणम् ॥ १३ ॥

"It has (just) been heard by us that Lankā was consumed by the very might of Hanumān (son of the wind-god) (1—7) I do not deem it fit to be reported there (at Kiskindhā) by you, whose virility is well-known, that the godlike lady (Sītā) has been discovered but not recovered (8) None among the inhabitants of (all) the worlds, including gods and demons, is your match in leaping or in valour, O jewels among the monkeys ! (9) Conquering Lankā with its hosts of ogres, and killing the notorious Rāvana in an encounter, and taking Sītā (back), we should (all) return (to Kiskindhā) accomplished of purpose and rejoiced at heart (10) When the valiant among the ogres have thus been killed by Hanūmān, what else remains to be done at this hour ? Let us (therefore) return taking the daughter of Janaka (with us) (11) Let us (take and) place the daughter of Janaka between Śrī Rāma and Laksmana What shall we gain by unnecessarily burdening the monkeys (assembled at Kiskindhā), who are all jewels among monkeys, with hardships (involved in leaping across the sea) ? (12) Going (to Lankā) and making short work of those jewels among ogres, we ourselves should actually see Śrī Rāma (a scion of Raghu), accompanied by Laksmana, as well as Sugrīva " (13)

तमेवं कृतसंकल्पं जाम्बवान् हरिसत्तमः । उवाच परमप्रीतो वाक्यमर्थवदर्थवित् ॥ १४ ॥
नैषा बुद्धिर्महाबुद्धे यद् ब्रवीषि महाकपे । विचेतुं वयमाज्ञप्ता दक्षिणां दिशमुत्तमाम् ॥ १५ ॥
नानेतुं कपिराजेन नैव रामेण धीमता । कथंचिन्निर्जितां सीतामस्माभिर्नाभिरोचयेत् ॥ १६ ॥
राघवो नृपशार्दूलः कुलं व्यपदिशन् स्वकम् । प्रतिज्ञाय स्वयं राजा सीताविजयमग्रतः ॥ १७ ॥
सर्वेषां कपिमुख्यानां कथं मिथ्या करिष्यति । विफलं कर्म च कृतं भवेत् तुष्टिर्न तस्य च ॥ १८ ॥

वृथा च दर्शितं वीर्यं भवेद् वानरपुंगवाः ।
तस्माद् गच्छाम वै सर्वे यत्र रामः सलक्ष्मणः । सुग्रीवश्च महातेजाः कार्यस्यास्य निवेदने ॥ १९ ॥
न तावदेषा मतिरक्षमा नो यथा भवान् पश्यति राजपुत्र ।
यथा तु रामस्य मतिर्निविष्टा तथा भवान् पश्यतु कार्यसिद्धिम् ॥ २० ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षष्टितमः सर्गः ॥ ६० ॥

To Angada, who had resolved as above, Jāmbavān, the foremost of monkeys and bears, who knew the truth, and felt highly pleased, made the following significant reply — (14) "What you say, O mighty monkey of great understanding, is not wisdom We were enjoined (only) to explore the excellent southern quarter, not to bring (back) Sītā either by Sugrīva (the ruler of monkeys) or by the sagacious Śrī Rāma In the name of his own race Śrī Rāma (a scion of Raghu), a (veritable) tiger among kings (lit, protectors of men), may not like Sītā having anyhow been won by us Having taken a vow before all the leading monkeys that he would win (back) Sītā himself, how will he falsify his vow ? The work accomplished (by Hanumān) will then have been rendered fruitless nor will his pleasure be won and the valour exhibited (in winning back Sītā) will also prove infructuous, O bulls among monkeys ! Therefore, in order to report this achievement (of Hanumān), let us all actually return to where Śrī Rāma, accompanied by Laksmana, and Sugrīva, who is endowed with extraordinary energy, are (15-19) This suggestion (of yours), the way in which you are thinking, O prince, is not at all such as we may not be able to carry out But devise you the means to accomplish our purpose according to the decision arrived at by Śrī Rāma " (20)

Thus ends Canto Sixty in the Sundarakāṇḍa of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic

एकषष्टितमः सर्गः

Canto LXI

Set out from the Mahendra mountain in the direction of Kiṣkindhā, the monkeys halt at Madhuvana, a grove guarded by the monkey Dadhimukha and most beloved of Sugrīva, which falls on their way. When the monkeys began to enjoy the fruits of the grove with the permission of Prince Angada, Dadhimukha comes in their way and is lacerated with their claws and teeth.

ततो जाम्बवतो वाक्यमगृह्णन्त वनौकसः । अङ्गदप्रमुखा वीरा हनूमांश्च महाकपिः ॥ १ ॥
प्रीतिमन्तस्ततः सर्वे वायुपुत्रपुरस्सराः । महेन्द्राग्रात् समुत्पत्य पुप्लुवुः प्लवगर्षभाः ॥ २ ॥
मेरुमन्दरसंकाशा मत्ता इव महागजाः । छादयन्त इवाकाशं महाकाया महाबलाः ॥ ३ ॥
सभाज्यमानं भूतैस्तमात्मवन्तं महाबलम् । हनूमन्तं महावेगं वहन्त इव दृष्टिभिः ॥ ४ ॥

राघवे चार्थनिर्वृत्ति कर्तुं च परमं यशः । समाधाय समृद्धार्थाः कर्मसिद्धिभिरुन्नताः ॥ ५ ॥
प्रियाख्यानोन्मुखाः सर्वे सर्वे युद्धाभिनन्दिनः । सर्वे रामप्रतीकारे निश्चितार्था मनस्विनः ॥ ६ ॥
प्लवमानाः खमाप्लुत्य ततस्ते काननौकसः । नन्दनोपममासेदुर्वनं द्रुमशतायुतम् ॥ ७ ॥

The heroic monkeys headed by Angada, as well as the great monkey, Hanūmān, thereupon accepted the advice of Jāmbavān (1) Having made up their mind to accomplish the purpose of Śrī Rāma (a scion of Raghu) and to bring the highest renown to him, and leaping from the aforesaid summit of the Mahendra mountain, all the jewels among monkeys,—who were gigantic like the Meru and Mandara mountains and resembled lordly elephants in rut, and were endowed with extraordinary might, nay, who were accomplished of purpose and felt exalted due to successes in their undertakings, leapt forward (in the direction of Kiskindhā), full of joy, with Hanumān (son of the wind-god) at their head, covering the space as it were, nay, bearing the celebrated, self-possessed and exceptionally mighty Hanūmān,—who was endowed with great impetuosity and was being honoured by heavenly beings—on their gazes as it were. (2—5) All were keen to break the pleasant tidings, all hailed war and all were determined to help Śrī Rāma in subduing Rāvana, and were high-minded (6) Bounding into the air, the aforesaid monkeys (lit, denizens of the forest) arrived leaping at a grove full of hundreds of trees and vying with the Nandana grove (in paradise) (7)

यत् तन्मधुवनं नाम सुग्रीवस्याभिरक्षितम् । अधृष्यं सर्वभूतानां सर्वभूतमनोहरम् ॥ ८ ॥
यद् रक्षति महावीरः सदा दधिमुखः कपिः । मातुलः कपिमुख्यस्य सुग्रीवस्य महात्मनः ॥ ९ ॥
ते तद् वनमुपागम्य बभूवुः परमोत्कटाः । वानरा वानरेन्द्रस्य मनःकान्तं महावनम् ॥ १० ॥
ततस्ते वानरा हृष्टा दृष्ट्वा मधुवनं महत् । कुमारमभ्ययाचन्त मधूनि मधुपिङ्गलाः ॥ ११ ॥
ततः कुमारस्तान् वृद्धाञ्जाम्बवत्प्रमुखान् कपीन् । अनुमान्य ददौ तेषां निसर्गं मधुभक्षणे ॥ १२ ॥

Those monkeys felt supremely eager (to partake of the honey etc in which the grove abounded) on reaching that grove, Madhuvana by name, belonging to Sugrīva, which was an extensive grove protected on all sides, and (as such) inviolable for all created beings, (nay) which captivated the soul of all created beings, which was constantly guarded by the exceptionally gallant monkey, Dadhimukha, maternal uncle of the high-souled Sugrīva, the foremost of monkeys, and which was pleasing to the mind of Sugrīva (the ruler of monkeys) (8-10) Rejoiced to see the extensive Madhuvana, the aforesaid monkeys, who were reddish brown as honey, thereupon asked Prince Angada for permission to taste the honey (11) Securing the consent of those elderly monkeys headed by Jāmbavān, the prince then granted them permission to partake of the honey (12)

ते निसृष्टाः कुमारेण धीमता वालिसूनुना । हरयः समपद्यन्त द्रुमान् मधुकराकुलान् ॥ १३ ॥
भक्षयन्तः सुगन्धीनि मूलानि च फलानि च । जग्मुः प्रहर्षं ते सर्वे बभूवुश्च मदोत्कटाः ॥ १४ ॥
ततश्चानुमताः सर्वे सुसंहृष्टा वनौकसः । मुदिताश्च ततस्ते च प्रनृत्यन्ति ततस्ततः ॥ १५ ॥
गायन्ति केचित् प्रहसन्ति केचिन्नृत्यन्ति केचित् प्रणमन्ति केचित् ।
पतन्ति केचित् प्रचरन्ति केचित् प्लवन्ति केचित् प्रलपन्ति केचित् ॥ १६ ॥

परस्पर केचिदुपाश्रयन्ति परस्पर केचिदतिब्रुवन्ति ।
द्रुमाद द्रुम केचिदभिद्रवन्ति क्षितौ नगाग्रान्निपतन्ति केचित् ॥ १७ ॥
महीतलात् केचिदुदीर्णवेगा महाद्रुमाग्राण्यभिसम्पतन्ति ।
गायन्तमन्यः प्रहसन्नुपैति हसन्तमन्यः प्ररुदन्नुपैति ॥ १८ ॥
तुदन्तमन्यः प्रणदन्नुपैति समाकुल तत् कपिसैन्यमासीत् ।
न चात्र कश्चिन्न बभूव मत्तो न चात्र कश्चिन्न बभूव दृप्तः ॥ १९ ॥

Authorized by the sagacious Prince Angada (son of Vāli), those monkeys approached the trees swarming with bees (13) Feasting on the fragrant roots and fruits too, they all experienced great joy and got excited through drink (14) Having been granted permission (by Angada to partake of the honey), all the monkeys (lit, denizens of the forest) now felt extremely delighted Nay, feeling rejoiced, they then began to dance merrily here and there (15) While some sang, others laughed to their heart's content, still others danced, while many more meekly bowed down (Again) some fell down, others moved quickly, still others bounded and some more raved (16) Some leaned against one another, others disputed with one another, still others ran from one tree to another, while many more jumped to the ground from tree-tops (17) Some with increased impetuosity flew to the top of gigantic trees from the earth's surface While one was singing, another approached him laughing to his heart's content, (and) while one was laughing, another went up to him weeping bitterly (18) While one was pinching another, a third approached the former roaring (In short) greatly excited was that entire army of monkeys None in that army was not drunk, and none in that army was not haughty (19)

ततो वनं तत् परिभक्ष्यमाण द्रुमाश्च विध्वसितपत्रपुष्पान् ।
समीक्ष्य कोपाद् दधिवक्त्रनामा निवारयामास कपिः कपीस्तान् ॥ २० ॥
स तैः प्रवृद्धैः परिभर्त्स्यमानो वनस्य गोप्ता हरिवृद्धवीरः ।
चकार भूयो मतिमुग्रतेजा वनस्य रक्षा प्रति वानरेभ्यः ॥ २१ ॥
उवाच काश्चित् परुषाण्यभीतमसक्तमन्याश्च तलैर्जघान ।
समेत्य कैश्चित् कलह चकार तथैव साम्नोपजगाम काश्चित् ॥ २२ ॥
स तैर्मदादप्रतिवार्यवेगैर्बलाच्च तेन प्रतिवार्यमाणैः ।
प्रधर्षणे त्यक्तभयैः समेत्य प्रकृष्यते चाप्यनवेक्ष्य दोषम् ॥ २३ ॥
नखैस्तुदन्तो दशनैर्दशन्तस्तलैश्च पादैश्च समापयन्तः ।
मदात् कपि ते कपयः समन्तान्महावन निर्विषय च चक्रुः ॥ २४ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीय आदिकाव्ये सुन्दरकाण्डे एकषष्टितम सर्गः ॥ ६१ ॥

Perceiving that grove being consumed and the trees stripped off their leaves and blossom, the monkey named Dadhimukha (who had been placed in charge of the grove by King Sugrīva) angrily hindered the aforesaid monkeys (20) While being upbraided by those arrogant monkeys, that elderly hero among the monkeys, who guarded the grove, and was endowed with terrible energy, further contemplated the means of protecting the grove against the monkeys (21) He dauntlessly spoke harsh words to some, while others he

smote immediately with his palms coming at close quarters with others, he wrangled with them, while still others he approached with soothing words (22) Dadhimukha began to be dragged violently by those monkeys, who were being forcibly checked by him even though their vehemence had become irresistible due to their inebriety, nay, who had cast away (all) fear and who had joined together, taking no account of the guilt involved in assaulting a servant of the king (23) Scratching (Dadhimukha) with their claws, biting him with their teeth and taking the life out of him as it were with their slaps and kicks in their drunkenness, the aforesaid monkeys divested that extensive grove on all sides of (all) its edibles (in the shape of fruits, honey and roots etc) (24)

Thus ends Canto Sixty-one in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

द्विषष्टितमः सर्गः

Canto LXII

Having entered Madhuvana and partaken of honey, as permitted by Hanumān, and singing and dancing like drunken people, the monkeys were forbidden by those guarding the grove and they belaboured the latter. Repulsed by them, the guards reported the matter to their leader, Dadhimukha, who appeared on the scene with his *entourage* and on remonstrating with the monkeys was thrashed by Angada, who dashed him to the ground. The guards headed by Dadhimukha then move *en masse* to Kiskindha to report the matter to Sugrīva and bow down at the latter's feet.

तानुवाच हरिश्रेष्ठो हनूमान् वानरर्षभः । अव्यग्रमनसो यूय मधु सेवत वानराः ॥ १ ॥
अहमावर्जयिष्यामि युष्माक परिपन्थिनः । श्रुत्वा हनूमतो वाक्य हरीणा प्रवरोऽङ्गदः ॥ २ ॥
प्रत्युवाच प्रसन्नात्मा पिबन्तु हरयो मधु । अवश्य कृतकार्यस्य वाक्य हनुमतो मया ॥ ३ ॥
अकार्यमपि कर्तव्य किमङ्ग पुनरीदृशम् । अङ्गदस्य मुखाच्छ्रुत्वा वचनं वानरर्षभाः ॥ ४ ॥
साधु साध्विति सहृष्टा वानराः प्रत्यपूजयन् । पूजयित्वाङ्गद सर्वे वानरा वानरर्षभम् ॥ ५ ॥
जग्मुर्मधुवन यत्र नदीवेग इव द्रुमम् । ते प्रविष्टा मधुवन पालानाक्रम्य शक्तितः ॥ ६ ॥
अतिसर्गाच्च पटवो दृष्ट्वा श्रुत्वा च मैथिलीम् । पपुः सर्वे मधु तदा रसवत् फलमाददुः ॥ ७ ॥
उत्पत्य च ततः सर्वे वनपालान् समागतान् । ते ताडयन्तः शतशः सक्ता मधुवने तदा ॥ ८ ॥

Hanūmān, the foremost of monkeys and a (veritable) jewel among them, spoke to them (as follows) —"With an undisturbed mind enjoy you the honey, O monkeys! (1) I shall ward off those who hinder you" Delighted at heart to hear the advice of Hanūmān, Angada, the most eminent of monkeys, echoed his words as follows —"Let the monkeys drink honey The advice of

Hanumān, who has accomplished his errand, must be followed by me even if it is not worth following, much more an advice of this type (which is worth following), O dear ones !" Highly rejoiced to hear the compliment coming from the lips of Angada, the monkeys, who were the foremost of their class, approved it, saying "Excellent ! Bravo !!" Applauding Angada, the foremost of monkeys, all the monkeys proceeded (once more) to the site where Madhuvana was, (even) as the strong current of a river would rush towards a tree (standing on its bank) Having penetrated deep into Madhuvana after overpowering the guards by dint of their (superior) might, all the monkeys,—who felt (exceptionally) strong due to the permission granted by Angada to enjoy the produce of the grove and because Hanumān had seen Sītā (a princess of Mithilā) and others had heard of her (being present in Lankā),—drank honey on that (happy) occasion and gathered the delicious fruits (to enjoy them) (2—7) Jumping up and thrashing the guards of the grove, who had come together (to hinder them), all the monkeys then became engaged in hundreds in gathering the fruit etc in Madhuvana on that occasion (8)

मधूनि द्रोणमात्राणि बाहुभिः परिगृह्य ते । पिबन्ति कपयः केचित् सङ्घशस्तत्र हृष्टवत् ॥ ९ ॥
घ्नन्ति स्म सहिताः सर्वे भक्षयन्ति तथापरे । केचित् पीत्वापविध्यन्ति मधूनि मधुपिङ्गलाः ॥ १० ॥
मधूच्छिष्टेन केचिच्च जघ्नुरन्योन्यमुत्कटाः । अपरे वृक्षमूलेषु शाखा गृह्य व्यवस्थिताः ॥ ११ ॥
अत्यर्थं च मदग्लानाः पर्णान्यास्तीर्य शेरते । उन्मत्तवेगाः प्लवगा मधुमत्ताश्च हृष्टवत् ॥ १२ ॥
क्षिपन्त्यपि तथान्योन्य स्खलन्ति च तथापरे । केचित् क्ष्वेडान् प्रकुर्वन्ति केचित् कूजन्ति हृष्टवत् ॥ १३ ॥
हरयो मधुना मत्ताः केचित् सुप्ता महीतले । धृष्टाः केचिद्धसन्त्यन्ये केचित् कुर्वन्ति चेतरत् ॥ १४ ॥
कृत्वा केचिद् वदन्त्यन्यत् केचिद् बुध्यन्ति चेतरत् ।

Holding with their arms honeycombs weighing a Drona (or 32 seers) each, some monkeys in that grove quaffed the honey in groups to their heart's content (9) All the monkeys, who were reddish brown like honey, broke the honeycombs together, while others partook of the honey (contained in those combs), while still others threw away the combs after drinking the honey (10) Others, who were intoxicated, pelted one another with (balls of) wax, while still others stood rooted at the foot of trees, seizing the boughs (11) Feeling utterly languid through inebriety, monkeys, who were drunk with honey and possessed the impetuosity of a madman, lay down, full of joy, spreading leaves (on the ground) (12) Others likewise insulted one another, while others stumbled down Some roared like lions, while others, full of joy, whistled like birds (13) Drunk with honey, some monkeys lay down (to repose) on the earth's surface, while other impudent monkeys laughed, while still others did the reverse (i e wept) (14) Having done one thing, some monkeys pretended to have done something else, while still others construed their acts in a different way.

येऽप्यत्र मधुपालाः स्युः प्रेष्या दधिमुखस्य तु ॥ १५ ॥
तेऽपि तैर्वानरैर्भीमैः प्रतिषिद्धा दिशो गताः । जानुभिश्च प्रघृष्टाश्च देवमार्गं च दर्शिताः ॥ १६ ॥
अब्रुवन् परमोद्विग्ना गत्वा दधिमुखं वचः ।
हनूमता दत्तवरैर्हतं मधुवनं बलात् । वयं च जानुभिर्घृष्टा देवमार्गं च दर्शिताः ॥ १७ ॥
तदा दधिमुखः क्रुद्धो वनपस्तत्र वानरः । हतं मधुवनं श्रुत्वा सान्त्वयामास तान् हरीन् ॥ १८ ॥

एतागच्छत गच्छामो वानरानतिदर्पितान् । बलेनावारयिष्यामि प्रभुञ्जानान् मधूत्तमम् ॥ १९ ॥
श्रुत्वा दधिमुखस्येद वचन वानरर्षभाः । पुनर्वीरा मधुवन तेनैव सहिता ययुः ॥ २० ॥
मध्ये चैषा दधिमुखः सुप्रगृह्य महातरुम् । समभ्यधावन् वेगेन सर्वे ते च प्लवगमाः ॥ २१ ॥
ते शिलाः पादपाश्चैव पाषाणानपि वानराः । गृहीत्वाभ्यागमन् क्रुद्धा यत्र ते कपिकुञ्जराः ॥ २२ ॥
बलान्निवारयन्तश्च आसेदुर्हरयो हरीन् । संदष्टौष्ठपुटा क्रुद्धा भर्त्सयन्तो मुहुर्मुहुः ॥ २३ ॥

Hindered in their duty by those terrible monkeys, even the aforesaid servants of Dadhimukha, who for their part guarded the honey in this grove, fled in all directions Nay, they were dragged by their knees and, further seized by their feet were tossed up into the air. (16) Approaching Dadhimukha, greatly alarmed as they were, they submitted as follows —"Madhuvana has been forcibly laid waste by the monkeys, who had been granted by Hanūmān the privilege to enjoy the fruits etc of the grove Nay, we too were dragged by the knees and, seized by the feet, tossed up into the air" (17) Incensed to hear of Madhuvana having been devastated, the monkey, Dadhimukha, whose duty it was to guard the grove consoled those monkeys on that occasion (as follows) — "Come along, come away, let us approach the highly arrogant monkeys I shall forcibly ward off the monkeys feasting on the excellent honey" (18-19) Hearing this assurance of Dadhimukha, the (aforesaid) heroic jewels among monkeys retraced their steps to Madhuvana, accompanied by Dadhimukha himself (20) Nay, (uprooting and) firmly seizing a huge tree, Dadhimukha took up his position in their midst And all the aforesaid monkeys ran with (all) speed (in the direction of Madhuvana) (21) Seizing rocks and trees as well as slabs of stone, those monkeys arrived, full of rage, at the place where those elephants among monkeys were (22) Forcibly hindering the monkeys, (nay) biting their lips in rage and threatening them again and again, the monkeys came near them. (23)

अथ दृष्ट्वा दधिमुख क्रुद्धं वानरपुगवा. । अभ्यधावन्त वेगेन हनुमत्प्रमुखास्तदा ॥ २४ ॥
सवृक्ष त महाबाहुमापतन्त महाबलम् । वेगवन्तं विजग्रह बाहुभ्या कुपितोऽङ्गदः ॥ २५ ॥
मदान्धो न कृपा चक्रे आर्यकोऽय ममेति सः । अथैन निष्पिपेषाशु वेगेन वसुधातले ॥ २६ ॥
स भग्नबाहूरुमुखो विह्वलः शोणितोक्षितः । प्रमुमोह महावीरो मुहूर्तं कपिकुञ्जरः ॥ २७ ॥
स कथंचिद् विमुक्तस्तैर्वानरैर्वानरर्षभः । उवाचैकान्तमागत्य स्वान् भृत्यान् समुपागतान् ॥ २८ ॥

Seeing Dadhimukha enraged, the (aforesaid) bulls among monkeys, headed by Hanumān, forthwith ran with (all) speed to meet them on that occasion (24) Full of rage, Angada clasped tightly by his arms the mighty-armed Dadhimukha, who was endowed with extraordinary might and was rushing with (all) speed, tree in hand (25) Blinded with intoxication, he did not show any mercy to him on the score of his being his grand-uncle Nay, causing him at once to fall down, he began to rub him against the ground with violence. (26) Having completely lost control over himself, nay, bathed in blood, his arms, thighs and face broken, that elephant among monkeys, an eminent hero,

fainted away for a space (27) Withdrawing to a secluded corner when let go somehow by those monkeys, that jewel among monkeys spoke (as follows) to his subordinates, who had come very near —(28)

एतागच्छत गच्छामो भर्ता नो यत्र वानरः । सुग्रीवो विपुलग्रीवः सह रामेण तिष्ठति ॥ २९ ॥
सर्वं चैवाङ्गदे दोष श्रावयिष्याम पार्थिवे । अमर्षी वचन श्रुत्वा घातयिष्यति वानरान् ॥ ३० ॥
इष्ट मधुवन ह्येतत् सुग्रीवस्य महात्मनः । पितृपैतामह दिव्य देवैरपि दुरासदम् ॥ ३१ ॥
स वानरानिमान् सर्वान् मधुलुब्धान् गतायुषः । घातयिष्यति दण्डेन सुग्रीव.ससुहृज्जनान् ॥ ३२ ॥
वध्या ह्येते दुरात्मानो नृपाज्ञापरिपन्थिनः । अमर्षप्रभवो रोषः सफलो मे भविष्यति ॥ ३३ ॥

"Come along, come away, we shall proceed to where the thick-necked monkey, Sugrīva, our master, resides with Śrī Rāma (29) Nay, we shall make known to the king all the misconduct of Angada Full of indignation he will cause the (offending) monkeys to be put to death on hearing our complaint (30) For, this wonderful Madhuvana, which has been inherited by him from his forefathers and is difficult to approach even for gods, is dear to the high-souled Sugrīva (31) The celebrated Sugrīva will cause to be killed by way of punishment all these monkeys—avid for honey, whose sands of life have (already) run out—along with their near and dear ones (32) These evil-minded monkeys, deserve to be killed because they have flouted the royal command Born of indignation, my wrath will bear fruit (only) then" (33)

एवमुक्त्वा दधिमुखो वनपालान् महाबलः । जगाम सहसोत्पत्य वनपालै समन्वितः ॥ ३४ ॥
निमेषान्तरमात्रेण स हि प्राप्तो वनालय. । सहस्रांशुसुतो धीमान् सुग्रीवो यत्र वानरः ॥ ३५ ॥
राम च लक्ष्मण चैव दृष्ट्वा सुग्रीवमेव च । समप्रतिष्ठा जगतीमाकाशान्निपपात ह ॥ ३६ ॥
स निपत्य महावीर' सर्वैस्तैः परिवारितः । हरिर्दधिमुखः पालैः पालाना परमेश्वरः ॥ ३७ ॥
स दीनवदनो भूत्वा कृत्वा शिरसि चाञ्जलिम् । सुग्रीवस्याशु तौ मूर्ध्ना चरणौ प्रत्यपीडयत् ॥ ३८ ॥
इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे द्विषष्टितम सर्ग. ॥ ६२ ॥

Having spoken as aforesaid to the guards of the grove, and springing up all at once, Dadhimukha, who was endowed with extraordinary might, departed (for Kiskindhā), duly accompanied by the guards of the grove (34) In the mere twinkling of an eye the aforesaid monkey actually reached the place where the sagacious monkey, Sugrīva, son of the sun-god, was. (35) Beholding (from a distance) Śrī Rāma and Laksmana too, as well as Sugrīva, he descended to a level ground from the air' so the tradition goes (36) Coming down, surrounded by all the aforesaid guards, nay, wearing a miserable aspect and placing his joined palms over his head, that monkey, Dadhimukha, the paramount leader of those guards, who was a great hero, forthwith pressed the well-known feet of Sugrīva with his head (37-38)

Thus ends Canto Sixty-two in the Sundarakāṇḍa of the glorious Rāmayana of Vālmīki, the work of a Ṛṣi and the oldest epic



त्रिषष्टितमः सर्गः

Canto LXIII

Having heard from the mouth of Dadhimukha the story of Madhuvana having been laid waste by the monkeys, Sugrīva concludes from the jubilation of the monkeys that Sītā has been traced out. Comforting Dadhimukha, he asks him to dispatch Angada and others without delay.

ततो मूर्ध्ना निपतित वानर वानरर्षभ । दृष्ट्वैवोद्विग्नहृदयो वाक्यमेतदुवाच ह ॥ १ ॥
उत्तिष्ठोत्तिष्ठ कस्मात् त्व पादयोः पतितो मम । अभयं ते प्रदास्यामि सत्यमेवाभिधीयताम् ॥ २ ॥
किं सम्भ्रमाद्धित कृत्स्न ब्रूहि यद् वक्तुमर्हसि । कच्चिन्मधुवने स्वस्ति श्रोतुमिच्छामि वानर ॥ ३ ॥
स समाश्वासितस्तेन सुग्रीवेण महात्मना । उत्थाय स महाप्राज्ञो वाक्य दधिमुखोऽब्रवीत् ॥ ४ ॥
नैवर्क्षरजसा राजन् न त्वया न च वालिना । वन निसृष्टपूर्वं ते नाशित तत्तु वानरैः ॥ ५ ॥
न्यवारयमह सर्वान् सहैभिर्वनचारिभिः । अचिन्तयित्वा मा हृष्टा भक्षयन्ति पिबन्ति च ॥ ६ ॥
एभिः प्रधर्षणाया च वारित वनपालकैः । मामप्यचिन्तयन् देव भक्षयन्ति वनौकसः ॥ ७ ॥
शिष्टमत्रापविध्यन्ति भक्षयन्ति तथापरे । निवार्यमाणास्ते सर्वे भ्रुकुटि दर्शयन्ति हि ॥ ८ ॥
इमे हि सरब्धतरास्तदा तैः सम्प्रधर्षिताः । निवार्यन्ते वनात् तस्मात् क्रुद्धैर्वानरपुगवैः ॥ ९ ॥
ततस्तैर्बहुभिर्वीरैर्वानरैर्वानरर्षभाः । सरक्तनयनैः क्रोधाद्धरयः सम्प्रधर्षिताः ॥ १० ॥
पाणिभिर्निहताः केचित् केचिज्जानुभिराहताः । प्रकृष्टाश्च तदा काम देवमार्गं च दर्शिताः ॥ ११ ॥
एवमेते हताः शूरास्त्वयि तिष्ठति भर्तरि । कृत्स्नं मधुवन चैव प्रकाम तैश्च भक्ष्यते ॥ १२ ॥

Feeling anxious at heart on seeing the monkey (Dadhimukha) fallen flat with his head touching the ground, Sugrīva (the foremost of monkeys) forthwith spoke as follows so it is said —(1) "Stand up, rise! Why are you lying prostrate at my feet? I shall grant you immunity from (all) fear let the bare truth be spoken. (2) Through whose fear have you come? Speak out that which is wholly conducive to our interest, since you are free to speak anything you like. I hope all is well with Madhuvana I wish to hear everything (from you), O monkey!" (3) Getting up when fully comforted (in the foregoing words) by the aforesaid Sugrīva, who had a lofty mind, that highly sagacious monkey, Dadhimukha, spoke (as follows) —(4) "That grove (Madhuvana) which was never before suffered either by (your father) Ṛkṣarājā or by yourself or (even) by (your elder brother and predecessor) Vālī to be freely enjoyed (by anyone) has been actually laid waste by the monkeys, O king! (5) Along with these monkeys I hindered them all, disregarding me, (however) they merrily continued to feast on the fruits and drink the honey (6) On the depredation being commenced by them, resistance was offered by the guards of the grove, but disregarding even me, O lord, the monkeys continued to eat and drink produce of the grove (7) Some monkeys not only partook of the honey but they threw away what remained in the honeycomb While being hindered they all actually frowned at us (8) When these guards got more excited, they were actually assaulted by the intruders (Nay) they were driven away from that grove by the enraged leaders of monkeys (9)

The monkeys (guarding the grove), who are (veritable) jewels among monkeys, were then assaulted by those numerous heroic monkeys with eyes blood-red through anger (10) Some (of these) were struck with their hands, others with their knees and then dragged at will and flung into the air (11) In this way these valiant monkeys have been thrashed, while you, their master, continue to rule Nay, the entire Madhuvana has been consumed by them according to their free will " (12)

एव विज्ञाप्यमानं त सुग्रीव वानरर्षभम् । अपृच्छत् त महाप्राज्ञो लक्ष्मणः परवीरहा ॥ १३ ॥
किमय वानरो राजन् वनपः प्रत्युपस्थितः । किं चार्थमभिनिर्दिश्य दु:खितो वाक्यमब्रवीत् ॥ १४ ॥
एवमुक्तस्तु सुग्रीवो लक्ष्मणेन महात्मना । लक्ष्मण प्रत्युवाचेद वाक्य वाक्यविशारदः ॥ १५ ॥

The highly sagacious Laksmana, the destroyer of hostile warriors, interrogated (as follows) that jewel among monkeys, the celebrated Sugriva, who was being informed as above— (13) "What for has this monkey, who guards your grove, arrived (in your presence) ? Nay, concerning what matter has this monkey, full of agony, addressed an appeal to you, O king ?" (14) Questioned thus by the high-souled Laksmana, Sugriva, for his part, who was a master of expression, submitted to Laksmana as follows—(15)

आर्य लक्ष्मण सम्प्राह वीरो दधिमुखः कपिः । अङ्गदप्रमुखैर्वीरैर्भक्षित मधु वानरैः ॥ १६ ॥
नैषामकृतकार्याणामीदृशः स्याद् व्यतिक्रमः । वनं यदभिपन्नास्ते साधित कर्म तद् ध्रुवम् ॥ १७ ॥
वारयन्तो भृश प्राप्ताः पाला जानुभिराहताः । तथा न गणितश्चाय कपिर्दधिमुखो बली ॥ १८ ॥
पतिर्मम वनस्यायमस्माभिः स्थापितः स्वयम् । दृष्टा देवी न संदेहो न चान्येन हनूमता ॥ १९ ॥
न ह्यन्यः साधने हेतुः कर्मणोऽस्य हनूमतः । कार्यसिद्धिर्हनुमति मतिश्च हरिपुंगवे ॥ २० ॥
व्यवसायश्च वीर्यं च श्रुत चापि प्रतिष्ठितम् । जाम्बवान् यत्र नेता स्यादङ्गदश्च महाबलः ॥ २१ ॥
हनूमांश्चाप्यधिष्ठाता न तत्र गतिरन्यथा । अङ्गदप्रमुखैर्वीरैर्हत मधुवन किल ॥ २२ ॥
विचित्य दक्षिणामाशामागतैर्हरिपुंगवैः । आगतैश्चाप्रधृष्यं तद्धतं मधुवनं हि तैः ॥ २३ ॥
धर्षितं च वन कृत्स्नमुपयुक्तं तु वानरैः । पातिता वनपालास्ते तदा जानुभिराहताः ॥ २४ ॥
एतदर्थमयं प्राप्तो वक्तु मधुरवागिह । नाम्ना दधिमुखो नाम हरिः प्रख्यातविक्रमः ॥ २५ ॥
दृष्टा सीता महाबाहो सौमित्रे पश्य तत्त्वतः । अभिगम्य यथा सर्वे पिबन्ति मधु वानराः ॥ २६ ॥
न चाप्यदृष्ट्वा वैदेहीं विश्रुताः पुरुषर्षभ । वनं दत्तवर दिव्य धर्षयेयुर्वनौकसः ॥ २७ ॥

"O noble Laksmana, the heroic monkey, Dadhimukha, was complaining that the honey (and other products of Madhuvana) had been consumed by the heroic monkeys with Angada as their leader (16) Such an escapade would not have been indulged in by the monkeys had they not accomplished my purpose Since they have started destroying the grove, my work has been surely accomplished by them. (17) The guards of the grove who arrived (there), hindering them again and again were crushed with their knees, nay, this mighty monkey, Dadhimukha, was not taken into account either. (18) This monkey (Dadhimukha) was posted by ourselves as a guardian of this grove of mine. The godlike lady (Sitā) has been discovered there is no doubt about it and she has been seen by Hanūmān (alone) and by none else. (19) Surely none other than Hanūmān is instrumental in accomplishing this task The capacity to accomplish a deed as

well as intelligence, nay, strenuous effort and virility and learning too are firmly established in Hanumān, a (veritable) bull among monkeys In an army where Jāmbavān as well as Angada, who is endowed with extraordinary might, is the leader, and Hanūmān a counsellor, failure is out of the question Madhuvana, they say, has been laid waste by the heroic jewels among monkeys, headed by Angada, who have returned after exploring the southern quarter Nay, the celebrated Madhuvana, which could not be laid violent hands on (by anyone), has actually been devastated by them as soon as they returned (from Lankā) (20-23) The wood was not only laid violent hands on but was wholly consumed by the monkeys The aforesaid monkeys guarding the grove were knocked down by them and then rubbed with their knees (24) This monkey, Dadhimukha by name, who is sweet of expression and whose prowess is widely known, came here to report this matter (25) Since, having reached Madhuvana, the monkeys are all drinking honey, know it correctly, O mighty-armed son of Sumitrā, that Sītā has been discovered (26) Without having found Sītā (a princess of the Videha territory), O jewel among men, the renowned monkeys would not have laid violent hands on the heavenly wood which was bestowed (upon one of our ancestors) as a boon by the gods" (27)

ततः प्रहृष्टो धर्मात्मा लक्ष्मणः सहराघवः । श्रुत्वा कर्णसुखां वाणीं सुग्रीववदनाच्च्युताम् ॥ २८ ॥
प्राहृष्यत भृशं रामो लक्ष्मणश्च महायशाः । श्रुत्वा दधिमुखस्यैव सुग्रीवस्तु प्रहृष्य च ॥ २९ ॥
वनपालं पुनर्वाक्यं सुग्रीवः प्रत्यभाषत । प्रीतोऽस्मि सोऽहं यद्भुक्तं वनं तैः कृतकर्मभिः ॥ ३० ॥
धर्षितं मर्षणीयं च चेष्टितं कृतकर्मणाम् ।
गच्छ शीघ्रं मधुवनं संरक्षस्व त्वमेव हि । शीघ्रं प्रेषय सर्वांस्तान् हनूमत्प्रमुखान् कपीन् ॥ ३१ ॥
इच्छामि शीघ्रं हनुमत्प्रधानाञ्शाखामृगांस्तान् मृगराजदर्पान् ।
प्रष्टुं कृतार्थान् सह राघवाभ्यां श्रोतुं च सीताधिगमे प्रयत्नम् ॥ ३२ ॥
प्रीतिस्फीताक्षौ सम्प्रहृष्टौ कुमारौ दृष्ट्वा सिद्धार्थौ वानराणां च राजा ।
अङ्गैः प्रहृष्टैः कार्यसिद्धिं विदित्वा बाह्वोरासन्नामतिमात्रं ननन्द ॥ ३३ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे त्रिषष्टितमः सर्गः ॥ ६३ ॥

Laksmana, whose mind was set on virtue, along with Śrī Rāma (a scion of Raghu) thereupon felt highly rejoiced to hear the (aforesaid) speech, (so) agreeable to the ear, which had escaped from the lips of Sugrīva (28) Śrī Rāma as well as the highly illustrious Laksmana was filled with ecstatic delight Nay, feeling excessively delighted to hear the aforesaid report of Dadhimukha, Sugrīva, for his part who was distinguished by his well-built neck, once more addressed the following words to Dadhimukha (the guardian of the wood) —"I am gratified to learn that (the produce of) the grove has been consumed by the monkeys who have accomplished their work. (29—30) The violence as well as the vagaries of those who have done their duty must be tolerated (by us) Return apace to Madhuvana, nay, you alone must guard it jealously (as before) Dispatch without delay all those monkeys with Hanūmān at their head (31) With the two scions of Raghu I immediately wish to interrogate those monkeys (lit., animals living and moving amidst the boughs of trees) headed by Hanumān, who having accomplished their purpose, are proud as lions, as well as to hear of their endeavour in the cause of finding

out Sītā " (32) Beholding the two princes (Śrī Rāma and Lakṣmana) extremely delighted with their eyes dilated with joy as though accomplished of purpose, nay, realizing, by his (own) limbs thrilled with delight that the success of his enterprise was within the reach of his arms, Sugrīva (the ruler of monkeys) experienced the height of felicity (33)

Thus ends Canto Sixty-three in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛṣi and the oldest epic.

चतुःषष्टितमः सर्गः

Canto LXIV

Returning to Madhuvana as commanded by Sugrīva, and craving the forgiveness of Angada, Dadhimukha submits to the latter that he is urgently required by Sugrīva. Set out in the company of Hanumān and others, and approaching Sugrīva, Prince Angada apprises Śrī Rāma, after saluting him, of the discovery of Sītā and other events.

सुग्रीवेणैवमुक्तस्तु हृष्टो दधिमुखः कपिः । राघव लक्ष्मण चैव सुग्रीव चाभ्यवादयत् ॥ १ ॥
स प्रणम्य च सुग्रीव राघवौ च महाबलौ । वानरैः सहितः शूरैर्दिवमेवोत्पपात ह ॥ २ ॥
स यथैवागतः पूर्व तथैव त्वरित गतः । निपत्य गगनाद् भूमौ तद् वन प्रविवेश ह ॥ ३ ॥
स प्रविष्टो मधुवन ददर्श हरियूथपान् । विमदानुद्धतान् सर्वान् मेहमानान् मधूदकम् ॥ ४ ॥
स तानुपागमद् वीरो बद्ध्वा करपुटाञ्जलिम् । उवाच वचनं श्लक्ष्णमिदं हृष्टवदङ्गदम् ॥ ५ ॥

Feeling rejoiced when commanded thus by Sugrīva, the monkey, Dadhimukha, for his part, greeted Śrī Rāma (a scion of Raghu) and Lakṣmana as well as Sugrīva (1) Nay, having respectfully bowed down to Sugrīva as well as to Śrī Rāma and Lakṣmana (the two scions of Raghu), who were endowed with extraordinary might, he along with the (other) monkeys (who accompanied him) sprang into the air again (on his way to Madhuvana) so the tradition goes. (2) He journeyed (back) quite as quickly as he had come before, nay, descending from the air to the ground, they say, he penetrated deep into the wood (3) Having found his way into the interior of Madhuvana, he saw the leaders of monkey hordes, who, though overbearing before, had grown sober (since) and were all passing as urine honey transformed (after assimilation) into water (4) The said hero approached them and, joining his palms, addressed to Angada the following sweet words like one filled with delight —(5)

सौम्य रोषो न कर्तव्यो यदेभिः परिवारणम् । अज्ञानाद् रक्षिभिः क्रोधाद् भवन्तः प्रतिषेधिताः ॥ ६ ॥
श्रान्तो दूरादनुप्राप्तो भक्षयस्व स्वक मधु । युवराजस्त्वमीशश्च वनस्यास्य महाबल ॥ ७ ॥
मौर्ख्यात् पूर्वं कृतो रोषस्तद् भवान् क्षन्तुमर्हति । यथैव हि पिता तेऽभूत् पूर्व हरिगणेश्वरः ॥ ८ ॥
तथा त्वमपि सुग्रीवो नान्यस्तु हरिसत्तम । आख्यात हि मया गत्वा पितृव्यस्य तवानघ ॥ ९ ॥
इहोपयान सर्वेषामेतेषा वनचारिणाम् । भवदागमन श्रुत्वा सहैभिर्वनचारिभिः ॥ १० ॥

प्रहृष्टो न तु रुष्टोऽसौ वनं श्रुत्वा प्रधर्षितम् । प्रहृष्टो मां पितृव्यस्ते सुग्रीवो वानरेश्वरः ॥ ११ ॥
शीघ्रं प्रेषय सर्वांस्तानिति होवाच पार्थिवः ।

"No resentment should be harboured (by you), O gentle one, for the restraint unwittingly imposed (on you) by these guards in that you were angrily hindered (by them) (from enjoying the produce of this grove). (6) Come from afar, and exhausted (as you are), partake of the honey, which is yours in that you are the Crown prince and as such the owner of this wood, O prince endowed with extraordinary might ! (7) You ought to pardon us for the wrath which was vented by us in the past due to foolishness Sugrīva is (now) the lord of monkey hordes precisely in the same way as your father (Vālī) formerly was You too are the same and none else, O jewel among monkeys ! The arrival here of all these monkeys (including yourself) was actually reported to your uncle by me after going there, O sinless one ! He felt greatly rejoiced to hear of your arrival along with all these monkeys (lit , denizens of the forest) He did not wax wroth even on hearing of the grove having been devastated Highly pleased, your uncle, King Sugrīva, the lord of monkeys, commanded me as follows —'(Please) send them all without delay '"

श्रुत्वा दधिमुखस्यैतद् वचनं श्लक्ष्णमङ्गदः ॥ १२ ॥
अब्रवीत् तान् हरिश्रेष्ठो वाक्यं वाक्यविशारदः । शङ्के श्रुतोऽयं वृत्तान्तो रामेण हरियूथपाः ॥ १३ ॥
अयं च हर्षादाख्याति तेन जानामि हेतुना । तत् क्षमं नेह नः स्थातुं कृते कार्ये परंतपाः ॥ १४ ॥
पीत्वा मधु यथाकामं विक्रान्ता वनचारिणः । किं शेषं गमनं तत्र सुग्रीवो यत्र वानरः ॥ १५ ॥
सर्वे यथा मां वक्ष्यन्ति समेत्य हरिपुंगवाः । तथास्मि कर्ता कर्तव्ये भवद्भिः परवानहम् ॥ १६ ॥
नाज्ञापयितुमीशोऽहं युवराजोऽस्मि यद्यपि । अयुक्तं कृतकर्माणो यूयं धर्षयितुं बलात् ॥ १७ ॥

Hearing the aforesaid polished submission of Dadhimukha, Angada, the foremost of monkeys, who was a master of expression, spoke to them as follows --"I presume this news (of our arrival) has been heard by Śrī Rāma, O leaders of monkey hordes—(8—13) I conclude this also from the fact that this monkey (Dadhimukha) is narrating the event joyfully Hence it does not behove us to tarry here any longer now that our work has been accomplished, O tormentors of foes ! (14) You valiant monkeys have drunk honey to your heart's content Nothing remains for you to do It is (therefore) advisable (for us) to proceed to (Kiskindhā) where the monkey Sugrīva is (15) I shall act as you all will conjointly ask me, O bulls among monkeys, for I depend on you in the matter of deciding what should be done by me (16) Even though I am the Crown prince, I am not competent to issue orders to you. (Since) you have performed your duty, it will be unjustified (on my part) to play the lord over you by force." (17)

ब्रुवतश्चाङ्गदस्यैवं श्रुत्वा वचनमुत्तमम् । प्रहृष्टमनसो वाक्यमिदमूचुर्वनौकसः ॥ १८ ॥
एवं वक्ष्यति को राजन् प्रभुः सन् वानरर्षभ । ऐश्वर्यमदमत्तो हि सर्वोऽहमिति मन्यते ॥ १९ ॥
तव चेदं सुसदृशं वाक्यं नान्यस्य कस्यचित् । संनतिर्हि तवाख्याति भविष्यच्छुभयोग्यताम् ॥ २० ॥
सर्वे वयमपि प्राप्तास्तत्र गन्तुं कृतक्षणाः । स यत्र हरिवीराणां सुग्रीवः पतिरव्ययः ॥ २१ ॥
त्वया ह्यनुक्तैर्हरिभिर्नैव शक्यं पदात् पदम् । क्वचिद् गन्तुं हरिश्रेष्ठ ब्रूमः सत्यमिदं तु ते ॥ २२ ॥

Greatly delighted at heart to hear the aforesaid excellent speech of Angada, even while he was speaking, the monkeys (lit, denizens of the forest) submitted as follows :—(18) "Who, O king, while being a master, would speak in this strain, O jewel among monkeys ? Drunk with the pride of power, everyone as a rule is self-conceited (19) This speech is quite becoming of you and does not become anyone else Indeed this extreme humility indicates your fitness for further good fortune. (20) We all too have come (here) eager to proceed to where Sugrīva, that imperishable lord of monkey heroes, is. (21) It is surely not at all possible for (us) monkeys to advance even one step from where we stand in any direction, unless commanded by you, O jewel among monkeys we tell you this quite correctly " (22)

एवं तु वदतां तेषामङ्गदः प्रत्यभाषत । साधु गच्छाम इत्युक्त्वा खमुत्पेतुर्महाबलाः ॥ २३ ॥
उत्पतन्तमनूत्पेतुः सर्वे ते हरियूथपाः । कृत्वाऽऽकाशं निराकाशं यन्त्रोत्क्षिप्ता इवोपलाः ॥ २४ ॥
अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम् । तेऽम्बरं सहसोत्पत्य वेगवन्तः प्लवगमाः ॥ २५ ॥
विनदन्तो महानादं घना वातेरिता यथा । अङ्गदे समनुप्राप्ते सुग्रीवो वानरेश्वरः ॥ २६ ॥
उवाच शोकसंतप्तं रामं कमललोचनम् । समाश्वसिहि भद्रं ते दृष्टा देवी न संशयः ॥ २७ ॥
नागन्तुमिह शक्यं तैरतीतसमयैरिह । अङ्गदस्य प्रहर्षाच्च जानामि शुभदर्शन ॥ २८ ॥
न मत्सकाशमागच्छेत् कृत्ये हि विनिपातिते । युवराजो महाबाहुः प्लवतामङ्गदो वरः ॥ २९ ॥
यद्यप्यकृतकृत्यानामीदृशः स्यादुपक्रमः । भवेत् तु दीनवदनो भ्रान्तविप्लुतमानसः ॥ ३० ॥
पितृपैतामहं चैतत् पूर्वकैरभिरक्षितम् । न मे मधुवनं हन्यादहृष्टो जनकात्मजाम् ॥ ३१ ॥
कौसल्या सुप्रजा राम समाश्वसिहि सुव्रत । दृष्टा देवी न संदेहो न चान्येन हनूमता ॥ ३२ ॥
न ह्यन्यः कर्मणो हेतुः साधनेऽस्य हनूमतः । हनूमतीह सिद्धिश्च मतिश्च मतिसत्तम ॥ ३३ ॥
व्यवसायश्च शौर्यं च श्रुतं चापि प्रतिष्ठितम् । जाम्बवान् यत्र नेता स्यादङ्गदश्च हरीश्वरः ॥ ३४ ॥
हनूमांश्चाप्यधिष्ठाता न तस्य गतिरन्यथा । मा भूश्चिन्तासमायुक्तः सम्प्रत्यमितविक्रम ॥ ३५ ॥
यदा हि दर्पितोदग्राः संगताः काननौकसः । नैषामकृतकार्याणामीदृशः स्यादुपक्रमः ॥ ३६ ॥
वनभङ्गेन जानामि मधूनां भक्षणेन च ।

While they were speaking thus, Angada for his part replied, "All right !" Saying "Let us move !", the monkeys, who were (all) endowed with extraordinary might, sprang into the air (23) Filling the space, all those leaders of monkey hordes followed Angada, even as he sprang, like (so many) stones shot from a catapult (24) Springing all of a sudden into the air placing Angada at their head, as also the monkey Hanūmān, the aforesaid monkeys, full of impetuosity, darted along, thundering like (so many) clouds propelled by the wind Angada having arrived near, Sugrīva, the lord of monkeys, submitted (as follows) to Śrī Rāma with lotus-like eyes, who was tormented with grief.—'Take heart ! May good betide you ! The godlike lady (Sītā) has been discovered, there is no doubt about it (25-27) It was not possible for them to return here (otherwise), the time-limit (fixed by me) having been exceeded by them (long before) I conclude this also from Angada's ecstatic delight, O prince of charming looks ! (28) Had their design been frustrated, the mighty-armed Crown prince, Angada, the foremost of monkeys, would not have sought my presence in any case (29) Even though such a conduct may be possible

(even) on the part of those who have not been able to accomplish their purpose, he would have worn a wretched aspect and felt bewildered and disturbed in mind (which he is not) (30) Without seeing Janaka's daughter none would dare to destroy my Madhuvana, which was bequeathed to my father (Ṛksarajā), by my grandfather (Brahmā) and has been protected on all sides by my forbears (31) Kausalyā (your mother) is blessed with a happy son (in you) Be restored to confidence, O Rāma of noble vows ! The godlike lady (Sītā) has been discovered there is no doubt about it (Nay) she has been traced out by Hanūmān and by none else (32) Surely none other than Hanūmān could be instrumental in accomplishing this task Nay, the capacity to accomplish a deed as well as intelligence, as also strenuous effort and valour and learning too are firmly established in Hanūmān, O prince foremost in wisdom ! In an army where Jāmbavān as well as Angada, the lord of monkeys, is the leader, and Hanūmān a counsellor, failure is out of the question Do not feel worried any longer O prince of immeasurable prowess, since the monkeys (lit, denizens of the forest) have come elated with pride Such conduct would not be possible on the part of those who have not accomplished their task (33—36) From the fact of their having destroyed Madhuvana and enjoyed the honey, I conclude that they are successful ''

ततः किलकिलाशब्दं शुश्रावासन्नमम्बरे ॥ ३७ ॥
हनूमत्कर्मदृप्तानां नदतां काननौकसाम् । किष्किन्धामुपयातानां सिद्धिं कथयतामिव ॥ ३८ ॥
ततः श्रुत्वा निनादं तं कपीनां कपिसत्तमः । आयताञ्चितलाङ्गूलः सोऽभवद्धृष्टमानसः ॥ ३९ ॥
आजग्मुस्तेऽपि हरयो रामदर्शनकाङ्क्षिणः । अङ्गदं पुरतः कृत्वा हनूमन्तं च वानरम् ॥ ४० ॥
तेऽङ्गदप्रमुखा वीराः प्रहृष्टाश्च मुदान्विताः । निपेतुर्हरिराजस्य समीपे राघवस्य च ॥ ४१ ॥
हनूमांश्च महाबाहुः प्रणम्य शिरसा ततः । नियतामक्षतां देवीं राघवाय न्यवेदयत् ॥ ४२ ॥
दृष्टा देवीति हनुमद्वदनादमृतोपमम् । आकर्ण्य वचनं रामो हर्षमाप सलक्ष्मणः ॥ ४३ ॥
निश्चितार्थं ततस्तस्मिन् सुग्रीवं पवनात्मजे । लक्ष्मणः प्रीतिमान् प्रीतं बहुमानादवैक्षत ॥ ४४ ॥
प्रीत्या च परयोपेतो राघवः परवीरहा । बहुमानेन महता हनूमन्तमवैक्षत ॥ ४५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे चतुःषष्टितमः सर्गः ॥ ६४ ॥

Presently Sugrīva heard close by in the sky a cry, expressing joy, of monkeys arrived in the vicinity of Kiskindhā roaring and (thereby) proclaiming their triumph, as it were, proud as they were of the achievements of Hanūmān (37-38) Hearing the aforesaid clamour of the monkeys, the celebrated Sugrīva (the foremost of monkeys) now felt delighted at heart and stretched and curled his tail at the end (out of joy) (39) Placing Angada as also the monkey Hanūmān at their head, (all) those monkeys too, who were eager to have a look at Śrī Rāma, arrived (40) Filled with joy, nay, thrilled, those heroes headed by Angada descended (from the air) close to Sugrīva (the ruler of monkeys) as well as to Śrī Rāma (a scion of Raghu) (41) Nay, making respectful obeisance with his head bent low, the mighty-armed Hanūmān then reported the godlike lady (Sītā) to be constant (in her devotion to Śrī Rāma) and sound in body (42) Śrī Rāma with Laksmana experienced delight on hearing the nectar-like news from the lips of Hanumān that the godlike lady had been discovered (43) Full of love, Laksmana thereupon regarded with great esteem

the joyful Sugrīva, who felt sure about the aforesaid Hanumān (sprung from the loins of the wind-god) having accomplished the object (viz, the discovery of Sītā) (44) Full of supreme affection, Śrī Rāma (a scion of Raghu), the destroyer of hostile warriors, too looked on Hanūmān with great and high regard. (45)

Thus ends Canto Sixty-four in the Sundarakānda of the glorious Rāmāyana of Valmiki, the work of a Rsi and the oldest epic

पञ्चषष्टितमः सर्गः

Canto LXV

Asked by Śrī Rāma to tell him the news about Sīta, Hanumān apprises Śrī Rama of her presence at the foot of a Śiṃśapā tree in the midst of ogresses and delivers her message after narrating the incidents related by her as a token.

ततः प्रस्रवण शैल ते गत्वा चित्रकाननम् । प्रणम्य शिरसा राम लक्ष्मण च महाबलम् ॥ १ ॥
युवराजं पुरस्कृत्य सुग्रीवमभिवाद्य च । प्रवृत्तिमथ सीतायाः प्रवक्तुमुपचक्रमुः ॥ २ ॥
रावणान्तःपुरे रोध राक्षसीभिश्च तर्जनम् । रामे समनुराग च यथा च नियमः कृत. ॥ ३ ॥
एतदाख्याय ते सर्वं हरयो रामसनिधौ । वैदेहीमक्षता श्रुत्वा रामस्तूत्तरमब्रवीत् ॥ ४ ॥
क्व सीता वर्तते देवी कथ च मयि वर्तते । एतन्मे सर्वमाख्यात वैदेहा प्रति वानरा. ॥ ५ ॥
रामस्य गदित श्रुत्वा हरयो रामसनिधौ । चादयन्ति हनूमन्त सीतावृत्तान्तकोविदम् ॥ ६ ॥
श्रुत्वा तु वचन तेषा हनूमान् मारुतात्मज. । प्रणम्य शिरसा देव्यै सीतायै ता दिश प्रति ॥ ७ ॥
उवाच वाक्य वाक्यज्ञः सीताया दर्शन यथा । त मणि काञ्चन दिव्य दीप्यमान स्वतेजसा ॥ ८ ॥
दत्त्वा रामाय हनुमास्ततः प्राञ्जलिरब्रवीत् ।

Then moving to Mount Prasravana, clothed with lovely woods, making obeisance with their heads bent low to Śrī Rāma and Laksmana, who was endowed with extraordinary might, (nay) greeting Sugrīva, and placing Angada (the Crown prince) at their head, the monkeys forthwith proceeded to give information regarding Sītā (as follows)—(1-2) Having related in the presence of Śrī Rāma all this, viz, Sītā's detention in the gynaeceum of Rāvana, her being threatened by ogresses, her unflinching devotion to Śrī Rāma and how a time-limit (of a couple of fortnights) had been fixed (for her survival by Rāvana), the said monkeys kept mum Hearing of Sītā (a princess of the Videha territory) being alive, Śrī Rāma for his part asked the following question —(3-4) "Where does Sītā, the godlike lady, live and how is she disposed towards me ? (Pray) tell me all this concerning Sītā (a princess of the Videha territory) O monkeys !" (5) Hearing the command of Śrī Rāma, the monkeys began to urge, in the presence of Śrī Rāma, Hanūmān, who knew full well the facts about Sītā, to answer the question of Śrī Rāma. (6) Hearing their request and offering salutations with his head bent low to the southern quarter and (thereby) to the godlike lady, Sītā, Hanūmān, an offspring of the wind-god, who knew the art of

expression, made the following statement describing how he was able to see Sītā Having delivered to Śrī Rāma the wonderful golden jewel glowing in its own splendour, Hanumān then submitted with joined palms as follows —

समुद्रं लङ्घयित्वाहं शतयोजनमायतम् ॥ ९ ॥
अगच्छं जानकीं सीतां मार्गमाणो दिदृक्षया । तत्र लङ्केति नगरी रावणस्य दुरात्मनः ॥ १० ॥
दक्षिणस्य समुद्रस्य तीरे वसति दक्षिणे । तत्र सीता मया दृष्टा रावणान्तःपुरे सती ॥ ११ ॥
त्वयि संन्यस्य जीवन्ती रामा राम मनोरथम् । दृष्टा मे राक्षसीमध्ये तर्ज्यमाना मुहुर्मुहुः ॥ १२ ॥
राक्षसीभिर्विरूपाभी रक्षिता प्रमदावने । दुःखमापद्यते देवी त्वया वीर सुखोचिता ॥ १३ ॥
रावणान्तःपुरे रुद्धा राक्षसीभिः सुरक्षिता । एकवेणीधरा दीना त्वयि चिन्तापरायणा ॥ १४ ॥
अधःशय्या विवर्णाङ्गी पद्मिनीव हिमागमे । रावणाद् विनिवृत्तार्था मर्तव्यकृतनिश्चया ॥ १५ ॥

"Having leapt across the sea, a hundred Yojanas (or eight hundred miles) wide, I reached its southern shore looking about for Sītā, Janaka's daughter, with intent to see her There on the southern shore of the southern sea is situated the city ruled over by the evil-minded Rāvana and known by the name of Lankā The virtuous and lovely Sītā was seen by me living in the pleasance of Rāvana in that city, having centred her heart's desire on you, O Rāma ! (Nay) she was seen by me in the midst of ogresses, guarded in a pleasance by ugly ogresses and being threatened again and again Detained in the pleasance of Rāvana and closely guarded by ogresses, the godlike lady, who deserves to live happily with you, O valiant prince, has been reduced to straits She wears a single pleat of hair (as a mark of desolation), is forlorn and remains absorbed in your thought (alone) (7-14) She stretches herself on the (bare) ground, is pale of limbs like a lotus plant at the approach of winter, has utterly refused to have anything to do with Rāvana, and is determined to die (rather than submit to Rāvana) (15)

देवी कथंचित् काकुत्स्थ त्वन्मना मार्गिता मया । इक्ष्वाकुवंशविख्यातिं शनैः कीर्तयतानघ ॥ १६ ॥
सा मया नरशार्दूल शनैर्विश्वासिता तदा । ततः सम्भाषिता देवी सर्वमर्थं च दर्शिता ॥ १७ ॥
रामसुग्रीवसख्यं च श्रुत्वा हर्षमुपागता । नियतः समुदाचारो भक्तिश्चास्याः सदा त्वयि ॥ १८ ॥
एवं मया महाभाग दृष्टा जनकनन्दिनी । उग्रेण तपसा युक्ता त्वद्भक्त्या पुरुषर्षभ ॥ १९ ॥
अभिज्ञानं च मे दत्तं यथा वृत्तं तवान्तिके । चित्रकूटे महाप्राज्ञ वायसं प्रति राघव ॥ २० ॥
विज्ञाप्यः पुनरप्येष रामो वायुसुत त्वया । अखिलेन यथा दृष्टमिति मामाह जानकी ॥ २१ ॥
अयं चास्मै प्रदातव्यो यत्नात् सुपरिरक्षितः । ब्रुवता वचनान्येव सुग्रीवस्योपशृण्वतः ॥ २२ ॥
एष चूडामणिः श्रीमान् मया ते यत्नरक्षितः । मनःशिलायास्तिलकं तत् स्मरस्वेति चाब्रवीत् ॥ २३ ॥
एष निर्यातितः श्रीमान् मया ते वारिसम्भवः । एनं दृष्ट्वा प्रमोदिष्ये व्यसने त्वामिवानघ ॥ २४ ॥
जीवितं धारयिष्यामि मासं दशरथात्मज । ऊर्ध्वं मासान्न जीवेयं रक्षसां वशमागता ॥ २५ ॥

"The godlike lady, whose mind is set on you, O scion of Kakutstha, was somehow traced out by me She was then inspired by me, by degrees with confidence, O tiger among men, by gradually recounting the glory of Ikswāku's race She was later on accosted by me and apprised of all the facts (including your alliance with Sugrīva) (16-17) Nay, she experienced delight on hearing of the alliance between you and King Sugrīva Constant is her morality and abiding her devotion to you (18) In this way, O highly blessed one,

was the delight of Janaka found by me endowed with severe asceticism and devotion to you, O jewel among men ! (19) The way in which an incident connected with a crow took place in your presence at Chitrakoot was also related by her by way of a token, O exceptionally sagacious scion of Raghu ! (20) The daughter of Janaka said to me, 'Śrī Rāma enshrined in my memory, O son of the wind-god, should further be told by you in every detail what has been witnessed (by you here) (21) Nay, this jewel, which has been carefully preserved with diligence, should be handed over to him (Śrī Rāma), after addressing the following words within the hearing of Sugrīva —(22) Here is the brilliant jewel for the head associated with you and preserved by me with diligence ' She further said, 'Kindly recall that sacred mark (on my forehead) painted (by you) with realgar (23) This brilliant jewel found in the waters is hereby (being) sent by me to you Gazing on it in my adversity I used to feel highly rejoiced as on seeing you, O sinless prince ! (24) I am going to survive (but) for a month, O son of Daśaratha ! Fallen (that I am) into the clutches of ogres, I am not going to survive beyond a month ' (25)

इति मामब्रवीत् सीता कृशाङ्गी धर्मचारिणी । रावणान्तःपुरे रुद्धा मृगीवोत्फुल्ललोचना ॥ २६ ॥
एतदेव मयाऽऽख्यात सर्वं राघव यद् यथा । सर्वथा सागरजले सतारः प्रविधीयताम् ॥ २७ ॥
तौ जाताश्वासौ राजपुत्रौ विदित्वा तच्चाभिज्ञान राघवाय प्रदाय ।
देव्या चाख्यात सर्वमेवानुपूर्व्याद् वाचा सम्पूर्ण वायुपुत्रः शशास ॥ २८ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे पञ्चषष्टितम. सर्ग. ॥ ६५ ॥

"Thus spoke to me Sītā of emaciated limbs, who looked with eyes wide open (through fear) like a doe, was given to the practice of virtue, and had been detained in the gynaeceum of Rāvana (26) This precisely is the news about Sītā), which has been narrated by me exhaustively and correctly, O scion of Raghu ! A method may (now) be devised to cross the sea-water at all events " (27) Coming to know that the two princes, Śrī Rāma and Lakṣmana, have been restored to confidence, and having delivered the aforesaid token to Śrī Rāma (a scion of Raghu), Hanumān (son of the wind-god) reproduced in its entirety in so many words seriatim all that was communicated by the godlike lady. (28)

Thus ends Canto Sixty-five in the Sundarakānda of the glorious Rāmāyaṇa of Vālmīki, the work of a Ṛṣi and the oldest epic

षट्षष्टितमः सर्गः

Canto LXVI

Pressing to his bosom the jewel for the head dispatched by Sītā and piteously wailing in many ways, Śrī Rāma urges Hanumān to repeat the message of Sītā.

एवमुक्तो हनुमता रामो दशरथात्मजः । त मणिं हृदये कृत्वा रुरोद सहलक्ष्मणः ॥ १ ॥
त तु दृष्ट्वा मणिश्रेष्ठं राघवः शोककर्शितः । नेत्राभ्यामश्रुपूर्णाभ्या सुग्रीवमिदमब्रवीत् ॥ २ ॥



Delivering Sita's Crest-Jewel

यथैव धेनुः स्रवति स्नेहाद् वत्सस्य वत्सला । तथा ममापि हृदयं मणिश्रेष्ठस्य दर्शनात् ॥ ३ ॥
मणिरत्नमिदं दत्तं वैदेह्याः श्वशुरेण मे । वधूकाले यथा बद्धमधिकं मूर्ध्नि शोभते ॥ ४ ॥
अयं हि जलसम्भूतो मणिः प्रवरपूजितः । यज्ञे परमतुष्टेन दत्तः शक्रेण धीमता ॥ ५ ॥
इमं दृष्ट्वा मणिश्रेष्ठं तथा तातस्य दर्शनम् । अद्यास्म्यवगतः सौम्य वैदेहस्य तथा विभोः ॥ ६ ॥
अयं हि शोभते तस्याः प्रियाया मूर्ध्नि मे मणिः । अद्यास्य दर्शनेनाहं प्राप्तां तामिव चिन्तये ॥ ७ ॥
किमाह सीता वैदेही ब्रूहि सौम्य पुनः पुनः । परासुमिव तोयेन सिञ्चन्ती वाक्यवारिणा ॥ ८ ॥

Pressing that jewel to his bosom when spoken to as aforesaid by Hanumān, Śrī Rāma, sprung from the loins of Daśaratha, wept with (his younger half-brother) Lakṣmaṇa (1) Beholding that excellent jewel, Śrī Rāma (a scion of Raghu) for his part, who was emaciated through grief (born of separation from Sītā), spoke as follows to Sugrīva with eyes full of tears —(2) "Even as a cow, who is (proverbially) fond of her calf, begins to distil milk (from her teats through (excess of) affection at the very sight of her calf, so does my heart too melt through the sight of the excellent jewel (3) This excellent jewel was presented by my father-in-law (King Janaka) to Sītā (a princess of the Videha territory) when she had become a bride, and was fastened to her head in such a way as it looked surpassingly charming (4) This jewel, which was found in the waters and has been adored by the foremost among gods, was actually bestowed (on King Janaka) by the wise Indra (the ruler of gods), who was highly pleased (with the former) in the course of a sacrificial performance (intended to propitiate him) (5) By seeing this excellent jewel I have (indirectly) obtained today the sight of my father (in whose hands the jewel was placed by Janaka) as well as that of the mighty Janaka (the ruler of the Videha territory) in the same way as I have obtained the sight of Sītā (herself), O gentle one ! (6) Indeed this jewel looked (extremely) charming on the head of my aforesaid darling Through its sight today I conceive her to have been recovered (7) Please repeat, O gentle one, again and again, what Sītā, a princess of the Videha territory, said (to you), sprinkling me, unconscious as I am, with water in the form of her speech as it were. (8)

इतस्तु किं दुःखतरं यदिमं वारिसम्भवम् । मणिं पश्यामि सौमित्रे वैदेहीमागतां विना ॥ ९ ॥
चिरं जीवति वैदेही यदि मासं धरिष्यति । क्षणं वीर न जीवेयं विना तामसितेक्षणाम् ॥ १० ॥
नय मामपि तं देशं यत्र दृष्टा मम प्रिया । न तिष्ठेयं क्षणमपि प्रवृत्तिमुपलभ्य च ॥ ११ ॥
कथं सा मम सुश्रोणी भीरुभीरुः सती सदा । भयावहानां घोराणां मध्ये तिष्ठति रक्षसाम् ॥ १२ ॥
शारदस्तिमिरोन्मुक्तो नूनं चन्द्र इवाम्बुदैः । आवृतो वदनं तस्या न विराजति साम्प्रतम् ॥ १३ ॥
किमाह सीता हनुमंस्तत्त्वतः कथयस्व मे । एतेन खलु जीविष्ये भेषजेनातुरो यथा ॥ १४ ॥
मधुरा मधुरालापा किमाह मम भामिनी ।
मद्विहीना वरारोहा हनुमन् कथयस्व मे । दुःखाद् दुःखतरं प्राप्य कथं जीवति जानकी ॥ १५ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे षट्षष्टितमः सर्गः ॥ ६६ ॥

"(Turning to Lakṣmaṇa) indeed what could be more painful, O son of Sumitrā, than the fact that I behold this jewel found in the waters come without Sītā (a princess of the Videha territory) ? (9) (Addressing Hanumān again) Sītā (a princess of the Videha territory) will live long if she survives for a month I (however) would not survive (even) for a moment without that dark-eyed lady, O gallant one ! (10) (Please) take me as well to that region where my darling was seen (by you) Nay, having received news (about her), I cannot tarry even for a moment (11) How does my virtuous consort (Sītā) with charming limbs, who is extremely timid, stay all the time in the midst of violent and frightful ogres ? (12) Surely her countenance, resembling (as it does) the autumnal moon bereft of its spot, though screened by clouds, does not shine (so) brightly any more (13) (Pray) tell me correctly, O Hanumān, what Sītā said (to you) I shall surely survive on the strength of her message (even) as an ailing man would with the help of a medicine (14) (Please) tell me, O Hanumān, what my beloved consort, who has a comely exterior and is sweet of expression, who is endowed with excellent limbs and has been separated from me, said (to you) How does the daughter of Janaka survive (even) on meeting with a misfortune harder than before ?" (15)

Thus ends Canto Sixty-six in the Sundarakanda of the glorious Rāmayana of Vālmīki, the work of a Ṛṣi and the oldest epic



सप्तषष्टितमः सर्गः

Canto LXVII

Hanumān reproduces at length the incident connected with a crow that took place during the sojourn of Sītā with Śrī Rāma at Chitrakoot, related by her by way of a token, and further describes her piteous lament and the way in which she was comforted by Hanuman.

एवमुक्तस्तु हनुमान् राघवेण महात्मना । सीताया भाषितं सर्वं न्यवेदयत राघवे ॥ १ ॥
इदमुक्तवती देवी जानकी पुरुषर्षभ । पूर्ववृत्तमभिज्ञानं चित्रकूटे यथातथम् ॥ २ ॥
सुखसुप्ता त्वया सार्धं जानकी पूर्वमुत्थिता । वायसः सहसोत्पत्य विददार स्तनान्तरम् ॥ ३ ॥
पर्यायेण च सुप्तस्त्वं देव्यङ्के भरताग्रज । पुनश्च किल पक्षी स देव्या जनयति व्यथाम् ॥ ४ ॥
ततः पुनरुपागम्य विददार भृशं किल । ततस्त्वं बोधितस्तस्याः शोणितेन समुक्षितः ॥ ५ ॥
वायसेन च तेनैव सततं बाध्यमानया । बोधितः किल देव्या त्वं सुखसुप्तः परंतप ॥ ६ ॥
तां तु दृष्ट्वा महाबाहो दारितां च स्तनान्तरे । आशीविष इव क्रुद्धस्ततो वाक्यं त्वमूचिवान् ॥ ७ ॥
नखाग्रैः केन ते भीरु दारितं वै स्तनान्तरम् । कः क्रीडति सरोषेण पञ्चवक्त्रेण भोगिना ॥ ८ ॥

Urged in the foregoing words by the high-souled Śrī Rāma (a scion of Raghu), Hanumān for his part repeated (as follows) to Śrī Rāma (a scion of Raghu) all that was said by Sītā (1) "The godlike lady Sītā (daughter of Janaka) related as follows, even as it had occurred,

O jewel among men an incident that had taken place at Chitrakoot in the past (2) Having slept happily at your side (on one occasion) Sītā (daughter of Janaka) got up before (you), when, coming down suddenly, a crow tore the flesh of her breast (with its beak) (3) You then lay asleep in your turn on the lap of the godlike lady, O elder (half-) brother of Bharata ! And once more did that bird actually begin to torment the godlike lady (4) Coming near once more indeed, it forthwith cruelly tore her breast Bathed in blood (that began to flow from her breast), you were awakened then by her (5) Though lying happily asleep, O tormentor of foes, you were actually awakened by the godlike lady, who was being ceaselessly tormented by that crow as aforesaid (6) Nay, enraged like a venomous serpent on seeing her lacerated in the breast, O mighty-armed prince, you for your part thereupon put the following question (to her) —(7) 'By whom has the flesh of your breast been actually torn with the ends of his nails, O timid one ? Who is playing with an angry five-hooded serpent ?' (8)

निरीक्षमाणः सहसा वायस समुदैक्षथाः । नखैः सरुधिरैस्तीक्ष्णैस्तामेवाभिमुख स्थितम् ॥ ९ ॥
सुतः किल स शक्रस्य वायस पतता वर । धरान्तरगतः शीघ्र पवनस्य गतौ समः ॥ १० ॥
ततस्तस्मिन् महाबाहो कोपसवर्तितेक्षण. । वायसे त्व व्यधाः क्रूरा मति मतिमता वर ॥ ११ ॥
स दर्भसस्तराद् गृह्य ब्रह्मास्त्रेण न्ययोजयः । स दीप्त इव कालाग्निर्जज्वालाभिमुख खगम् ॥ १२ ॥
स त्व प्रदीप्त चिक्षेप दर्भ त वायस प्रति । ततस्तु वायस दीप्त. स दर्भोऽनुजगाम ह ॥ १३ ॥
भीतैश्च सम्परित्यक्तः सुरै. सर्वैश्च वायस. । त्रीँल्लोकान् सम्परिक्रम्य त्रातार नाधिगच्छति ॥ १४ ॥
पुनरप्यागतस्तत्र त्वत्सकाशमरिंदम । त्व त निपतित भूमौ शरण्य. शरणागतम् ॥ १५ ॥
वधार्हमपि काकुत्स्थ कृपया परिपालय. । मोघमस्त्र न शक्य तु कर्तुमित्येव राघव ॥ १६ ॥
भवास्तस्याक्षि काकस्य हिनस्ति स्म स दक्षिणम् । राम त्वा स नमस्कृत्य राज्ञो दशरथस्य च ॥ १७ ॥
विसृष्टस्तु तदा काक. प्रतिपेदे स्वमालयम् ।

"Casting your eyes round you suddenly observed a crow with its sharp talons stained with blood perched just in front of Sītā (9) Indeed that crow was no other than Jayanta (son of Indra), and was the foremost of birds Vying (as he did) with the wind in swift motion, he had his abode in the subterranean regions (10) With your eyes rolling through anger, O mighty-armed prince, you then harboured a cruel intention against that crow, O jewel among the wise ! (11) Snatching a blade from your bed of the sacred Kuśa grass, you as such charged it with the potency of a mystic missile presided over by Brahmā (the creator) The blade blazed forth like the flaming fire of universal destruction with its end facing the bird (12) You then hurled that blazing blade of the sacred Kuśa grass at the crow Thereupon that flaming blade of Kuśa grass for its part actually followed the crow (13) The crow, however, was forsaken by all the gods, who were seized with fear (of you), and did not find a protector (even) after ranging (all) the three worlds (heaven, earth and the intermediate region) (14) The crow (at long last) sought your presence once more at Chitrakoot, O tamer of foes ! Fit as you are to afford protection to those seeking it, you for your part afforded shelter in your mercy to the crow, who sought your protection and had fallen flat on the ground, even though he merited death, O scion of Kakutstha ! You,

as such, however, destroyed the right eye of that crow only because it was not possible to render the missile ineffectual, O scion of Raghu ! Having saluted you as well as King Daśaratha (in heaven, who had obviously sent him back to Śrī Rāma to seek his forgiveness), the crow for his part, when spared (by you), returned forthwith to his abode

एवमस्त्रविदा श्रेष्ठः सत्त्ववाञ्छीलवानपि ॥ १८ ॥
किमर्थमस्त्रं रक्षस्सु न योजयसि राघव । न दानवा न गन्धर्वा नासुरा न मरुद्गणाः ॥ १९ ॥
तव राम रणे शक्तास्तथा प्रतिसमासितुम् । तव वीर्यवतः कश्चिन्मयि यद्यस्ति सम्भ्रमः ॥ २० ॥
क्षिप्रं सुनिशितैर्बाणैर्हन्यतां युधि रावण । भ्रातुरादेशमाज्ञाय लक्ष्मणो वा परंतपः ॥ २१ ॥
स किमर्थं नरवरो न मां रक्षति राघवः । शक्तौ तौ पुरुषव्याघ्रौ वाय्वग्निसमतेजसौ ॥ २२ ॥
सुराणामपि दुर्धर्षौ किमर्थं मामुपेक्षतः । ममैव दुष्कृतं किंचिन्महदस्ति न संशयः ॥ २३ ॥
समर्थौ सहितौ यन्मां न रक्षेते परंतपौ ।

"(Says Sītā) 'You are in this way the foremost of those skilled in the use of mystic missiles, full of courage and endowed with an amiable disposition Wherefore (then) do you not direct your missiles against the ogres, O scion of Raghu ? Neither giants nor Gandharvas (celestial musicians) nor demons nor the troops of wind-gods are able to withstand you in combat any more than that crow, O Rāma ! If there exists any regard for me in your mind, powerful as you are, let Rāvana be killed on the field of battle with exceptionally sharp arrows without delay Or, knowing (as he does) the behest of his elder brother, why does Laksmana, a scion of Raghu, the foremost among men and the scourge of his foes, not (come forward to) rescue me ? Wherefore do those two powerful tigers among men, who vie with the wind-god and the god of fire in energy and are difficult to overcome even for gods, disregard me ? No doubt there is some great sin committed by myself, due to which Śrī Rāma and Laksmana (the two scourges of their foes), though powerful and living together, fail to protect me '

वैदेह्या वचनं श्रुत्वा करुणं साधुभाषितम् ॥ २४ ॥
पुनरप्यहमार्यां तामिदं वचनमब्रुवम् । त्वच्छोकविमुखो रामो देवि सत्येन ते शपे ॥ २५ ॥
रामे दुःखाभिभूते च लक्ष्मणः परितप्यते । कथंचिद् भवती दृष्टा न कालः परिशोचितुम् ॥ २६ ॥
अस्मिन् मुहूर्ते दुःखानामन्तं द्रक्ष्यसि भामिनि । तावुभौ नरशार्दूलौ राजपुत्रौ परंतपौ ॥ २७ ॥
त्वद्दर्शनकृतोत्साहौ लङ्कां भस्मीकरिष्यतः । हत्वा च समरे रौद्रं रावणं सहबान्धवम् ॥ २८ ॥
राघवस्त्वां वरारोहे स्वपुरीं नयिता ध्रुवम् । यत् तु रामो विजानीयादभिज्ञानमनिन्दिते ॥ २९ ॥
प्रीतिसंजननं तस्य प्रदातुं तत् त्वमर्हसि ।

'Hearing the plaintive and gently-worded invocation of Sītā (a princess of the Videha territory), I once more addressed the following words to that noble lady — 'I swear to you by my truthfulness that Śrī Rāma has grown indifferent (to everything) because of grief born of separation from you, O godlike lady ! (15-25) Śrī Rāma being overwhelmed with agony, Laksmana too is feeling afflicted. Somehow you have been discovered (Hence) this is not the time (for you) to lament (26) You will see the end of your woes during this (very) hour, O lovely lady ! Striving

for your sight, both the aforesaid princes, who are tigers among men and the scourge of their foes, will reduce Lankā to ashes Nay, having made short work on the field of battle of the violent Rāvana with his kinsfolk, Śrī Rāma (a scion of Raghu) will surely take you back to his city (Ayodhya), O lady of excellent limbs ! You for your part ought to make over (to me) a token which Śrī Rāma may (easily) recognize and which may fully bring delight to him, O irreproachable lady ''

साभिवीक्ष्य दिश. सर्वा वेण्युद्ग्रथनमुत्तमम् ॥ ३० ॥
मुक्त्वा वस्त्राद् ददौ मह्य मणिमेत महाबल । प्रतिगृह्य मणि दोर्भ्या तव हेतो रघुप्रिय ॥ ३१ ॥
शिरसा सम्प्रणम्यैनामहमागमने त्वरे । गमने च कृतोत्साहमवेक्ष्य वरवर्णिनी ॥ ३२ ॥
विवर्धमान च हि मामुवाच जनकात्मजा । अश्रुपूर्णमुखी दीना बाष्पगद्गदभाषिणी ॥ ३३ ॥
ममोत्पतनसम्भ्रान्ता शोकवेगसमाहता । मामुवाच तत' सीता सभाग्योऽसि महाकपे ॥ ३४ ॥
यद् द्रक्ष्यसि महाबाहु रामं कमललोचनम् । लक्ष्मण च महाबाहु देवर मे यशस्विनम् ॥ ३५ ॥
सीतयाप्येवमुक्तोऽहमब्रुव मैथिली तथा । पृष्ठमारोह मे देवि क्षिप्र जनकनन्दिनि ॥ ३६ ॥
यावत्ते दर्शयाम्यद्य ससुग्रीव सलक्ष्मणम् । राघव च महाभागे भर्तारमसितेक्षणे ॥ ३७ ॥
साब्रवीन्मा ततो देवी नैष धर्मो महाकपे । यत्ते पृष्ठ सिषेवेऽह स्ववशा हरिपुगव ॥ ३८ ॥
पुरा च यदह वीर स्पृष्टा गात्रेषु रक्षसा । तत्राह कि करिष्यामि कालेनोपनिपीडिता ॥ ३९ ॥
गच्छ त्व कपिशार्दूल यत्र तौ नृपते. सुतौ । इत्येव सा समाभाष्य भूयः सदेष्टुमास्थिता ॥ ४० ॥
हनूमन् सिंहसकाशौ ताबुभौ रामलक्ष्मणौ । सुग्रीव च सहामात्य सर्वान् ब्रूया अनामयम् ॥ ४१ ॥
यथा च स महाबाहुर्मा तारयति राघवः । अस्माद्दुःखाम्बुसरोधात् तत् त्वमाख्यातुमर्हसि ॥ ४२ ॥
इम च तीव्र मम शोकवेग रक्षोभिरेभि. परिभर्त्सन च ।
ब्रूयास्तु रामस्य गत समीपं शिवश्च तेऽध्वास्तु हरिप्रवीर ॥ ४३ ॥
एतत् तवार्या नृप सयता सा सीता वचः प्राह विषादपूर्वम् ।
एतच्च बुद्ध्वा गदित यथा त्व श्रद्धत्स्व सीता कुशला समग्राम् ॥ ४४ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डे सप्तषष्टितम. सर्ग. ॥ ६७ ॥

"Surveying all the (four) quarters and untying from (the end of) her garment this excellent jewel fit for being strung together with her braid, she handed it over to me, O prince endowed with extraordinary might ! Taking the jewel in my hands for being delivered to you, O prince beloved of the Raghus, and saluting her most respectfully with my head bent low, I was seized with a hurry to return Nay, perceiving me eager to depart and (therefore) expanding my body to immense proportions, poor Sītā (daughter of Janaka) of excellent complexion spoke to me in faltering accents her throat being choked with sobs and her face bathed in tears (27—33) Getting unnerved at the thought of my springing up (to cross the ocean) and smitten with the vehemence of grief, Sītā then said to me, 'Fortunate you are, O great monkey, in that you will (be able to) see the mighty-armed Śrī Rāma with lotus-like eyes, as also the mighty-armed Laksmana, my illustrious brother-in-law' (34-35) Spoken to as aforesaid, I likewise said to Sītā (a princess of Mithila), 'Get on my back quickly, O godlike lady, the delight of Janaka, (and continue there) till I show you this (very) day Śrī Rāma (a scion of Raghu), your spouse, accompanied by Sugrīva and Laksmana,

O highly blessed lady of dark eyes!' (36-37) Thereupon that godlike lady replied to me (as follows)—'It will not be virtuous on my part, O great monkey, if I get on your back even when I have control over my own self, O bull among monkeys! (38) Even though I was touched the other day by the ogre (Rāvana) all over my limbs (while being borne away from Janasthāna), O gallant monkey, I could not help it, compelled as I was by (evil) destiny (39) (Therefore) proceed you, O tiger among monkeys, to where those two princes (Śrī Rāma and Laksmana) are' Having confidently spoken thus, Sītā proceeded to give the following further message—(40) 'Inquire, O Hanūmān, (on my behalf) after the welfare of both the aforesaid lion-like princes, Śrī Rāma and Laksmana, as also of Sugrīva including his ministers and all (the rest). (41) You ought to deliver my message in such a way that the celebrated Śrī Rāma (a scion of Raghu) of mighty arms may deliver me from this ocean of misery (42) Seeking the presence of Śrī Rāma, O foremost hero among monkeys, speak (to him) for your part of the poignant vehemence of my grief as also of my being threatened by these ogres And may your journey be happy!' (43) This is the message which that noble and self-restrained lady, Sītā, gave to you with despondency, O protector of men! Nay, pondering this statement (of mine) in its true perspective, believe Sītā, the foremost of all devoted wives, to be well" (44)

Thus ends Canto Sixty-seven in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Ṛsi and the oldest epic.

अष्टषष्टितमः सर्गः

Canto LXVIII

Hanumān tells Śrī Rāma how Sītā expressed her doubt in the first instance about a monkey being able to leap across a vast sea and how her doubt was resolved by him.

अथाहमुत्तरं देव्या पुनरुक्तः ससम्भ्रमम् । तव स्नेहान्नरव्याघ्र सौहार्दादनुमान्य च ॥ १ ॥
एवं बहुविधं वाच्यो रामो दाशरथिस्त्वया । यथा मां प्राप्नुयाच्छीघ्रं हत्वा रावणमाहवे ॥ २ ॥
यदि वा मन्यसे वीर वसैकाहमरिंदम । कस्मिंश्चित् संवृते देशे विश्रान्तः श्वो गमिष्यसि ॥ ३ ॥
मम चाप्यल्पभाग्यायाः सांनिध्यात् तव वानर । अस्य शोकविपाकस्य मुहूर्तं स्याद् विमोक्षणम् ॥ ४ ॥
गते हि त्वयि विक्रान्त पुनरागमनाय वै । प्राणानामपि संदेहो मम स्यान्नात्र संशयः ॥ ५ ॥
तवादर्शनजः शोको भूयो मां परितापयेत् । दुःखाद् दुःखपराभूतां दुर्गतां दुःखभागिनीम् ॥ ६ ॥

"Having shown her regard for me out of (native) good-heartedness and affection for you, O tiger among men, I, who was in a hurry (to depart) was then spoken to once more (as follows) by the godlike lady about the future course of action—(1) 'Śrī Rāma, son of Daśaratha, should be appealed to by you in many ways so impressively that making short work of Rāvana in combat, he may promptly win me (back) (2) Or, if you deem fit, O gallant monkey, tarry for a day in some covered place, O tamer of foes! Having taken rest, you may leave on the morrow (3) Through your presence, O monkey, the termination of my grief, which is a fruit of my sinful deeds, may

follow for a while, unfortunate that I am (4) When you, O heroic monkey, have actually left to come back, there will be danger even to my life there is no doubt about it (5) The grief born of your disappearance from my view will further torment me, who stand discomfited by one woe after another, wretched and doomed to suffering that I am (6)

अयं च वीर सन्देहस्तिष्ठतीव ममाग्रतः । सुमहांस्त्वत्सहायेषु हर्यृक्षेषु हरीश्वर ॥ ७ ॥
कथं नु खलु दुष्पारं तरिष्यन्ति महोदधिम् । तानि हर्यृक्षसैन्यानि तौ वा नरवरात्मजौ ॥ ८ ॥
त्रयाणामेव भूतानां सागरस्यास्य लङ्घने । शक्तिः स्याद् वैनतेयस्य वायोर्वा तव चानघ ॥ ९ ॥
तदस्मिन् कार्यनिर्योगे वीरैवं दुरतिक्रमे । किं पश्यसि समाधानं ब्रूहि कार्यविदां वर ॥ १० ॥

'Moreover, O valiant chief of monkeys, this very grave doubt precisely stands before me as to how on earth, in spite of the monkeys and bears having you for their helper, (all) those armies of monkeys and bears or (even) those two princes (Śrī Rāma and Lakṣmaṇa) will actually (be able to) leap across the ocean, which is (so) difficult to cross (7-8) The capacity to cross this sea lies in (the following) three created beings alone, *viz.*, in Garuḍa (son of Vinatā), the wind-god and you, O sinless one! (9) Therefore, the accomplishment of this task being so difficult to accomplish, O gallant monkey, what expedient do you perceive? Speak out, O jewel among those who know how to accomplish an act' (10)

काममस्य त्वमेवैकः कार्यस्य परिसाधने । पर्याप्तः परवीरघ्न यशस्यस्ते बलोदयः ॥ ११ ॥
बलैः समग्रैर्यदि मां हत्वा रावणमाहवे । विजयी स्वपुरीं रामो नयेत् तत् स्याद् यशस्करम् ॥ १२ ॥
यथाहं तस्य वीरस्य वनादुपधिना हृता । रक्षसा तद्भयादेव तथा नार्हति राघवः ॥ १३ ॥
बलैस्तु संकुलां कृत्वा लङ्कां परबलार्दनः । मां नयेद् यदि काकुत्स्थस्तत् तस्य सदृशं भवेत् ॥ १४ ॥
तद् यथा तस्य विक्रान्तमनुरूपं महात्मनः । भवत्याहवशूरस्य तथा त्वमुपपादय ॥ १५ ॥

'Although you are unquestionably equal to the accomplishment of this task single-handed, O destroyer of hostile warriors, such display of strength (on your part) will conduce to your renown (11) If, making short work of Rāvaṇa in combat in co-operation with all his forces, Śrī Rāma takes me in triumph to his own city (Ayodhyā), that would redound to his glory (12) Śrī Rāma (a scion of Raghu) ought not to take me back in the same (surreptitious) way as I was borne away from the forest (of Janasthāna) by recourse to an artifice by the ogre (Rāvaṇa) precisely for fear of Śrī Rāma in his absence (13) If, having overrun Laṅkā with his forces, Śrī Rāma (a scion of Kakutstha), the destroyer of hostile warriors, for his part takes me (back to Ayodhyā) that would be worthy of him (14) Therefore, manipulate things in such a way that valour worthy of that exalted soul, valiant in combat, may come into play' (15

तदर्थोपहितं वाक्यं प्रश्रितं हेतुसंहितम् । निशम्याहं ततः शेषं वाक्यमुत्तरमब्रवम् ॥ १६ ॥
देवि हर्यृक्षसैन्यानामीश्वरः प्लवतां वरः । सुग्रीवः सत्त्वसम्पन्नस्त्वदर्थे कृतनिश्चयः ॥ १७ ॥
तस्य विक्रमसम्पन्नाः सत्त्ववन्तो महाबलाः । मनःसंकल्पसदृशा निदेशे हरयः स्थिताः ॥ १८ ॥
येषां नोपरि नाधस्तान्न तिर्यक् सज्जते गतिः । न च कर्मसु सीदन्ति महत्स्वमिततेजसः ॥ १९ ॥
असकृत् तैर्महाभागैर्वानरैर्बलसंयुतैः । प्रदक्षिणीकृता भूमिर्वायुमार्गानुसारिभिः ॥ २० ॥
मद्विशिष्टाश्च तुल्याश्च सन्ति तत्र वनौकसः । मत्तः प्रत्यवरः कश्चिन्नास्ति सुग्रीवसंनिधौ ॥ २१ ॥
अहं तावदिह प्राप्तः किं पुनस्ते महाबलाः । नहि प्रकृष्टाः प्रेष्यन्ते प्रेष्यन्ते हीतरे जनाः ॥ २२ ॥

"Hearing the aforesaid appeal (of Sītā), which was full of meaning, polite and reasonable, I then made the following concluding reply —(16) 'Sugrīva, the foremost of monkeys and the lord of hordes of monkeys and bears, who is richly endowed with strength, has resolved to rescue you, O godlike lady ! (17) At his beck and call stand monkeys rich in prowess, full of courage and endowed with extraordinary might, swift as thought and possessed of immense energy, whose movement is not hampered upward or downward, right or left, and who do not lose heart even when faced with great tasks (18-19) The earth has been gone round clockwise more than once by those highly blessed and mighty monkeys following the path of the wind. (20) There are monkeys equal and even superior to me (in strength) in Kiskindhā There is no monkey inferior to me near about Sugrīva (21) When I have arrived here (leaping across the sea), how much more would those monkeys endowed with extraordinary might Under no circumstances are the seniors sent out on errands, the juniors alone are so sent (22)

तदल परितापेन देवि मन्युरपैतु ते । एकोत्पातेन ते लङ्कामेष्यन्ति हरियूथपाः ॥ २३ ॥
मम पृष्ठगतौ तौ च चन्द्रसूर्याविवोदितौ । त्वत्सकाश महाभागे नृसिंहावागमिष्यतः ॥ २४ ॥
अरिघ्न सिंहसकाश क्षिप्र द्रक्ष्यसि राघवम् । लक्ष्मण च धनुष्मन्त लङ्काद्वारमुपागतम् ॥ २५ ॥
नखदंष्ट्रायुधान् वीरान् सिंहशार्दूलविक्रमान् । वानरान् वारणेन्द्राभान् क्षिप्र द्रक्ष्यसि सगतान् ॥ २६ ॥
शैलाम्बुदनिकाशाना लङ्कामलयसानुषु । नर्दता कपिमुख्याना नचिराच्छ्रोष्यसे स्वनम् ॥ २७ ॥
निवृत्तवनवास च त्वया सार्धमरिंदमम् । अभिषिक्तमयोध्याया क्षिप्र द्रक्ष्यसि राघवम् ॥ २८ ॥
ततो मया वाग्भिरदीनभाषिणी शिवाभिरिष्टाभिरभिप्रसादिता ।
उवाह शान्ति मम मैथिलात्मजा तवातिशोकेन तथातिपीडिता ॥ २९ ॥

इत्यार्षे श्रीमद्रामायणे वाल्मीकीये आदिकाव्ये सुन्दरकाण्डेऽष्टषष्टितम सर्ग ॥ ६८ ॥

सुन्दरकाण्डं सम्पूर्णम्

" 'Therefore, have done with agony, O godlike lady ! Let your despondency depart (for good) In one bound will the aforesaid leaders of monkey hordes reach Lankā (23) And perched upon my back will those two lions among men reach your presence, O highly blessed lady, like the moon and the sun risen in the sky (24) You will soon see Śrī Rāma (a scion of Raghu), the destroyer of his foes, who, resembles a lion, as well as Laksmana, armed with an excellent bow, arrived at the (very) gate of Lankā (25) You will (also) see gathered (here) soon the gallant monkeys, having nails and teeth for their weapons and endowed with the prowess of lions and tigers, nay, looking like lordly elephants (26) You will before long hear the clamour of the foremost of monkeys resembling mountains and clouds and roaring on the peaks of the (Trikūta) mountain in Lankā (27) You will also soon see Śrī Rāma (a scion of Raghu), the tamer of his foes, crowned at Ayodhya with you, his (term of) exile in the forest having been completed.' (28) Cheered by me with gladdening and agreeable words, Sītā (a princess of Mithilā), who, though sore afflicted with the thought of your excessive grief (on her account), never speaks pitiful words, derived solace in my presence " (29)

Thus ends Canto Sixty-eight in the Sundarakānda of the glorious Rāmāyana of Vālmīki, the work of a Rsi and the oldest epic

END OF SUNDARAKĀNDA

Editor's Apologia

We feel shy like a truant in appearing before our readers after an interval of full one year with the long awaited annual closing number of Vol. XXX of their beloved "Kalyaṇa-Kalpataru" under the title of Vālmīki-Rāmāyaṇa Number VII, which was scheduled to appear in the regular course in October 1967, and which contains a close and faithful translation of Book V, entitled the 'Sundarakāṇḍa' of the holy Vālmīki-Rāmāyaṇa Due to reasons beyond our control we were late as usual in preparing the translation and apart from this dilatoriness on our part, labour trouble started in the Gītā Press, which culminated in a strike and a lock-out and not only brought about a complete standstill in the working of the Press for a few weeks but also considerably marred the efficiency of the Press,—which has suffered a lot all these months,—and retarded the normal working of the Press. For these unforeseen reasons we had to keep our readers waiting all these months to their great chagrin, for which we are deeply sorry and seek their wonted forgiveness.

As will be seen, the Sundarakāṇḍa is the sublimest of all the Books of Śrīmad Vālmīki-Rāmāyaṇa and shows the genius of the poet-seer at its best. We have seen elsewhere why it has been called 'Sundara'. The arduous journey undertaken by the heroic Hanumān, the thrilling story of his quest for Sītā in the gynaeceum of Rāvaṇa, how he was helped by destiny at long last in taking him to the pleasure-garden, where Sītā had been lodged, how he was ultimately able to spot her, how he saw her boldly spurning the unholy advances of the sinful ogre king, how he dexterously contrived to approach her and introduced himself to her, how he was able to convince her of his being a friend of hers, how cleverly he managed to reach the presence of Rāvaṇa, destroyed his beautiful city and returned successful to the mainland, bringing joy to all, and finally conveyed the happy tidings to Śrī Rāma and Sugrīva, fill the reader with admiration for the poet and devotion to Mother Sītā, the crest-jewel among all devoted wives, as well as to the great monkey hero, who is rightly called Mahāvīra and the foremost of the intelligent (बुद्धिमता वरिष्ठ)

In the end we shall be failing in our duty if we omit to acknowledge with grateful thanks the valuable and ungrudging help and co-operation we have steadily received from our learned and esteemed friends and co-workers in revising and checking the translation and correcting the proofs. We have no words to express our heartfelt gratitude to the Almighty and All-merciful Lord Śrī Rāma, without whose unstinted and gratuitous grace it would not have been possible for us to finish our uphill task and present this volume to our benign readers. We shall deem our labour amply repaid if our readers find the translation helpful in grasping the beauties of the original, which we have tried to bring out as accurately and faithfully as possible according to our poor lights



To our Subscribers

We crave the forgiveness of our kind subscribers for the inordinate delay in publishing the concluding Special Number of Vol XXX of their beloved "Kalyāna-Kalpataru", which was ordinarily due to appear in October 1967 and is seeing the light full one year after the scheduled time. It will be remembered that this is the closing number of the previous year which commenced in November 1966 and ended in October 1967, and as such will be given free to the subscribers for that year In order to regularize the publication of the Kalyana-Kalpataru, which has fallen into arrears which will now be impossible for us to make up, we take leave of our subscribers for this intervening period of full one year, for which they will get no issue of the magazine The money already received in advance from intending subscribers for this period will be credited to their account for the current year, which should now be regarded as commencing from November 1968, for which month they will get their copy soon after the Special Number Those who have not yet paid their subscription for the current year would do well to send the same at an early date.

Manager,

Kalyana-Kalpataru,

P. O. Gita Press (Gorakhpur)

India

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Index to Vol. XXX

(November 1966 to October 1967)

(*N. B* Figures at the end of items indicate paging, followed by month-abbreviations, which are Ja, Fe, Ma, Ap, My, Ju, Jl, Au, Se, Oc, No and De In the case of Sanskrit words Sanskrit spelling has been followed)

List of Illustrations

(Tri-coloured)

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KALYĀṆA-KALPATARU

BUSINESS RULES

1 The Kalyāna-Kalpataru is published every month of the English calendar. Every ordinary number contains 32 pages of printed matter and one tri-coloured illustration, and the whole matter published in the course of a year, including the Special Number, covers over 500 pages and several coloured and other illustrations.

2. Commercial advertisements are not accepted for publication in the Magazine.

3. Change of address, if any, should be communicated at least one week before the 1st of every month. Subscribers are requested to mention their Number and old address when sending intimation of a change of address. Temporary change of address should be arranged with the local Post Office.

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8. The Gita Press and the Office of the Kalyāna-Kalpataru, although controlled by the same purse and authority, are two separate bodies so far as their business is concerned. Hence the two offices should be addressed separately.

9. Publications of the Gita Press, other than the Kalyāna-Kalpataru, are not permitted by the postal rules to be sent along with the Kalyāna-Kalpataru in one and the same parcel. Hence orders for the Kalyāna-Kalpataru in combination with other publications are complied with separately by the two offices. (N. B. The Gita Press does not comply with an order by V. P. P. the amount of which falls short of a rupee.)

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11. Subscriptions of the Kalyāna-Kalpataru and the Kalyan are not transferable.

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12. The annual subscription of the Kalyāṇa-Kalpataru (Rupees Five in India and Ten Shillings abroad) is payable strictly in advance. Subscribers are not enrolled for less than a year The period of subscription extends from November to October and is not counted from any intervening month.

13. Specimen copies can be had on payment of 0.35 P. in India and 9d. abroad.

Manager "Kalyāna-Kalpataru", P O Gita Press (Gorakhpur), U. P., India

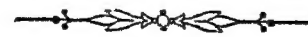
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The Evils of Anger

धन्याः खलु महात्मानो ये बुद्ध्या कोपमुत्थितम् ।
निरुन्धन्ति महात्मानो दीप्तमग्निमिवाम्भसा ॥
क्रुद्धः पापं न कुर्यात् कः क्रुद्धो हन्याद् गुरूनपि ।
क्रुद्धः परुषया वाचा नरः साधूनधिक्षिपेत् ॥
वाच्यावाच्यं प्रकुपितो न विजानाति कर्हिचित् ।
नाकार्यमस्ति क्रुद्धस्य नावाच्यं विद्यते क्वचित् ॥
यः समुत्पतितं क्रोधं क्षमयैव निरस्यति ।
यथोरगस्त्वचं जीर्णां स वै पुरुष उच्यते ॥

(Srimad Vālmiki-Rāmāyana V lv 3—6)

Hanuman says to himself:—"Blessed indeed are those broad-minded great souls who in their wisdom curb the anger within them (even) as they would quench a blazing fire with water. What angry man would not perpetrate a sinful act ? He who is angry may kill even his elders. (Nay) an angry man may insult (even) pious souls in harsh tones. He who is enraged can never discern what is worth uttering and what ought not to be uttered. There is no iniquity anywhere which cannot be perpetrated by an angry soul and no abusive language which cannot be uttered by him. He alone is truly called a man, who drives away by virtue of sheer forbearance the anger that has sprung up in his heart, even as a snake casts off its slough."



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